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"And justly bear a Critic's noble name—
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"For the worst avarice is that of Sense.
"With mean complacence ne'er betray your trust,
"Nor be so civil as to prove unjust.
"Fear not the anger of the Wise to raise;
"They best can bear reproof, who merit praise." POPE.

VOLUME VI.



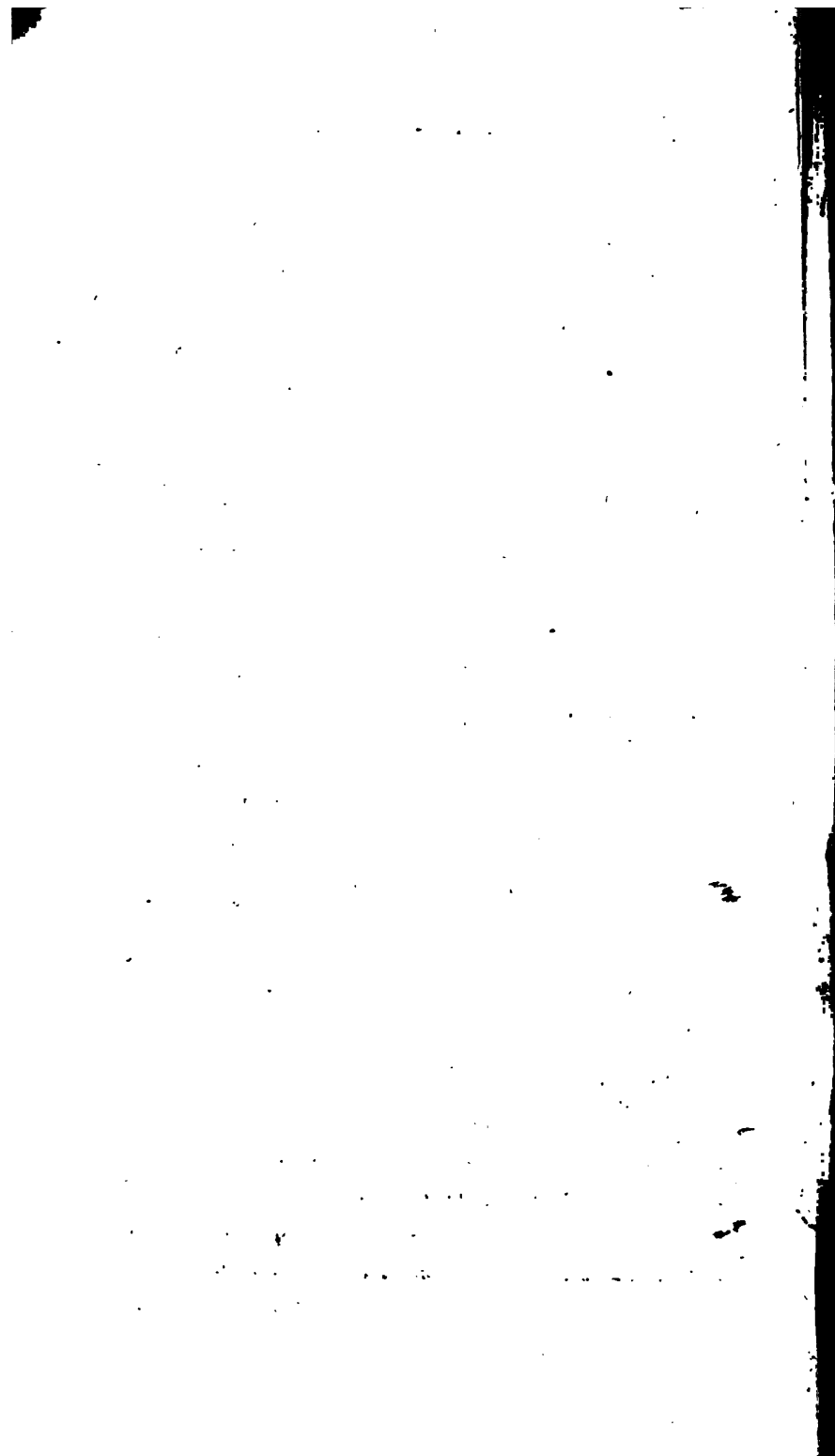
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T A B L E

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES, in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

For the Names, also, of those learned Foreigners who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Royal and other Scientific ACADEMIES on the Continent, and also for the Titles of those Dissertations, &c. of which Accounts are given in the Review,—see the *Index*, printed at the End of this Volume.

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- Page 52. note †, for 147 and 148, read 147 and 438.
 64. last line, read 'from him to a confidential friend.'
 301. ditto, read 'legislative, executive, judicial.'
 404. note 1. 7. for 'vain,' read warm.
 420. l. 7. read 'Maximas virtutes.'

THE MONTHLY REVIEW,

For SEPTEMBER 1791.

ART. I. *An Historical Disquisition concerning the Knowledge which the Ancients had of India; and the Progress of Trade with that Country, prior to the Discovery of the Passage to it by the Cape of Good Hope. With an Appendix, containing Observations on the Civil Policy, the Laws and Judicial Proceedings, the Arts, the Sciences, and Religious Institutions, of the Indians.* By William Robertson, D. D. F. R. S. Ed. Principal of the University, and Historiographer to his Majesty for Scotland. 4to. pp. 363. 15s. Boards. Cadell. 1791.

IT is with much pleasure that, after so long an interval of time, our attention is recalled to the labours of this eminent historian; concerning whom it is not easy to determine, whether his judgment be most admirable in choosing the best subjects, or his genius most eminent in explaining them. The perusal of Major Rennel's Memoir for illustrating his map of Hindostan suggested to Dr. Robertson the design of examining, more fully than he had done, in his History of America, into the knowledge which the Ancients had of India, and of considering what is certain, what is obscure, and what is fabulous, in their accounts of that remote country. This historical disquisition is divided into four sections. The first describes the intercourse with India from the earliest times, until the conquest of Egypt by the Romans; the second deduces the history of the India trade, from the establishment of the Roman dominion in Egypt, to the conquest of that kingdom by the Mohammedans; and the third continues the same subject, to the discovery of the passage by the Cape of Good Hope, and the establishment of the Portuguese dominion in the east. The fourth section consists of such general observations as naturally result from the preceding narrative.

Dr. R. takes a rapid view of the connection that early subsisted between the East Indies on the one hand, and Egypt
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and Phenicia on the other. By their vicinity to the Phenicians, the Jews were enabled to fit out fleets, that sailed to Tarshish and Ophir, which were long supposed to be situated in some part of India: but Dr. R. observes that the researches of a learned traveller, Mr. Bruce, have now rendered it certain "that Solomon's fleets, after passing the Straits of Babelmandeb, held their course along the south-west (read south-east) coast of Africa, as far as the kingdom of Sofala, a country denominated the Golden Sofala by oriental writers, and abounding with all the other articles which composed the cargoes of the Jewish ships." In our account of Mr. Bruce's travels, (see Review for July 1790, p. 283. & seq.) we cited the passage to which Dr. R. refers; which, notwithstanding our animadversions on several other parts of Mr. B.'s work, we commended as the best combined and most satisfactory explanation of the trade to Tarshish and Ophir, that we had anywhere seen. The Jews, therefore, have no title to be reckoned among the nations which maintained an intercourse by sea with India; and if, as Dr. R. observes, 'from deference to the sentiments of some respectable authors, their claim were to be admitted, we know with certainty that their commercial effort in the reign of Solomon was merely a transient one, and that they quickly returned to their former state of unsocial seclusion from the rest of mankind.'

Dr. R. passes slightly over the doubtful voyage of Scylax, and the obscure expedition of Darius, to which it is said to have given rise, and hastens to the memorable conquests of Alexander, which first opened to Europe the knowledge of the Eastern world. He thinks that the pre-eminence of this extraordinary man as a conqueror, a politician, and a legislator, has seldom been justly estimated. In explaining his transactions in India, with the circumstances which preceded and followed them, the historian exhibits a striking view of the grandeur and extent of his plans. In this part of his subject, Dr. R.'s ideas entirely coincide with those of Dr. Gillies in his history of Ancient Greece; where the reign of the Macedonian hero is described in terms not less honourable to his policy than to his prowess. The great importance of this reign, in the history of the world, will justify the following extract; which may serve to prove that Dr. R.'s vigour, as an historian, has not forsaken him, and that he knows how to gild his subject with the rays of the setting sun.

'If an untimely death had not put a period to the reign of the Macedonian hero, India, we have reason to think, would have been more fully explored by the ancients, and the European dominion would have been established there two thousand years sooner.
When

When Alexander invaded India, he had something more in view than a transient incursion. It was his object to annex that extensive and opulent country to his empire, and though the refractory spirit of his army obliged him, at that time, to suspend the prosecution of his plan, he was far from relinquishing it. To exhibit a general view of the measures which he adopted for this purpose, and to point out their propriety and probable success, is not foreign from the subject of this Disquisition, and will convey a more just idea than is usually entertained, of the original genius and extent of political wisdom which distinguished this illustrious man.

When Alexander became master of the Persian empire, he early perceived, that with all the power of his hereditary dominions, reinforced by the troops which the ascendant he had acquired over the various states of Greece might enable him to raise there, he could not hope to retain in subjection territories so extensive and populous; that to render his authority secure and permanent, it must be established in the affection of the nations which he had subdued, and maintained by their arms; and that in order to acquire this advantage, all distinctions between the victors and vanquished must be abolished, and his European and Asiatic subjects must be incorporated, and become one people, by obeying the same laws, and by adopting the same manners, institutions, and discipline.

Liberal as this plan of policy was, and well adapted to accomplish what he had in view, nothing could be more repugnant to the ideas and prejudices of his countrymen. The Greeks had such an high opinion of the pre-eminence to which they were raised by civilization and science, that they seem hardly to have acknowledged the rest of mankind to be of the same species with themselves. To every other people they gave the degrading appellation of Barbarians, and, in consequence of their own boasted superiority, they asserted a right of dominion over them, in the same manner as the soul has over the body, and men have over irrational animals. Extravagant as this pretension may now appear, it found admission, to the disgrace of ancient philosophy, into all the schools. Aristotle, full of this opinion, in support of which he employs arguments more subtle than solid*, advised Alexander to govern the Greeks like subjects, and the Barbarians as slaves; to consider the former as companions, the latter as creatures of an inferior nature†. But the sentiments of the pupil were more enlarged than those of his master, and his experience in governing men taught the monarch what the speculative science of the philosopher did not discover. Soon after the victory at Arbela, Alexander himself, and by his persuasion many of his officers, assumed the Persian dress, and conformed to several of their customs. At the same time he encouraged the Persian nobles to imitate the manners of the Macedonians, to learn the Greek language, and to acquire a relish for the beauties of the elegant writers in that tongue, which were then universally

* Aristot. Polit. i. c. 3—7.

† Plut. de Fortuna Alex. Orat. i. p. 302. vol. vii. edit. Reiske. Strab. lib. i. p. 116. A.

studied and admired. In order to render the union more complete, he resolved to marry one of the daughters of Darius, and chose wives for a hundred of his principal officers in the most illustrious Persian families. Their nuptials were celebrated with great pomp and festivity, and with high exultation of the conquered people. In imitation of them, above ten thousand Macedonians of inferior rank married Persian women, to each of whom Alexander gave nuptial presents, as a testimony of his approbation to their conduct *.

* But assiduously as Alexander laboured to unite his European and Asiatic subjects by the most indissoluble ties, he did not trust entirely to the success of that measure for the security of his new conquests. In every province which he subdued, he made choice of proper stations, where he built and fortified cities, in which he placed garrisons, composed partly of such of the natives as conformed to the Grecian manners and discipline, and partly of such of his European subjects, as were worn out with the fatigues of service, and wished for repose, and a permanent establishment. These cities were numerous, and served not only as a chain of posts to keep open the communication between the different provinces of his dominions, but as places of strength to over-awe and curb the conquered people. Thirty thousand of his new subjects who had been disciplined in these cities, and armed after the European fashion, appeared before Alexander in Susa, and were formed by him into that compact solid body of infantry, known by the name of the Phalanx, which constituted the strength of a Macedonian army. But in order to secure entire authority over this new corps, as well as to render it more effective, he appointed that every officer in it entrusted with command, either superior or subaltern, should be European. As the ingenuity of mankind naturally has recourse in similar situations to the same expedients, the European powers, who now in their Indian territories employ numerous bodies of the natives in their service, have, in forming the establishment of these troops, adopted the same maxims; and, probably without knowing it, have modelled their battalions of Seapoys upon the same principles as Alexander did his Phalanx of Persians.

* The farther Alexander pushed his conquests from the banks of the Euphrates, which may be considered as the center of his dominions, he found it necessary to build and to fortify a greater number of cities. Several of these to the East and South of the Caspian sea are mentioned by ancient authors; and in India itself, he founded two cities on the banks of the Hydaspes, and a third on the Acesines, both navigable rivers, which, after uniting their streams, fall into the Indus. From the choice of such situations, it is obvious that he intended, by means of these cities, to keep open a communication with India, not only by land, but by sea. It was chiefly with a view to the latter of these objects, (as I have already observed,) that he examined the navigation of the Indus with so much attention. With the same view, on his return to Susa, he, in person, surveyed the course of the Euphrates and Tigris, and gave

* * Arrian, lib. vii. c. 4. Plut. de Fort. Alex. p. 304.

directions to remove the cataracts or dams, which the ancient monarchs of Persia, induced by a peculiar precept of their religion, which enjoined them to guard with the utmost care against defiling any of the elements, had constructed near the mouths of these rivers, in order to shut out their subjects from any access to the ocean *. By opening the navigation in this manner, he proposed, that the valuable commodities of India should be conveyed from the Persian Gulf into the interior parts of his Asiatic dominions, while by the Arabian Gulf they should be carried to Alexandria, and distributed to the rest of the world.

* Grand and extensive as these schemes were, the precautions employed, and the arrangements made for carrying them into execution, were so various and so proper, that Alexander had good reason to entertain sanguine hopes of their proving successful. At the time when the mutinous spirit of his soldiers obliged him to relinquish his operations in India, he was not thirty years of age complete. At this enterprizing period of life, a prince, of a spirit so active, persevering, and indefatigable, must have soon found means to resume a favourite measure on which he had been long intent. If he had invaded India a second time, he would not, as formerly, have been obliged to force his way through hostile and unexplored regions, opposed at every step by nations and tribes of Barbarians, whose names had never reached Greece. All Asia, from the shores of the Ionian sea to the banks of the Hyphasis, would then have been subject to his dominion; and through that immense stretch of country he had established such a chain of cities, or fortified stations, that his armies might have continued their march with safety, and have found a regular succession of magazines provided for their subsistence. Nor would it have been difficult for him to bring into the field forces sufficient to have achieved the conquest of a country so populous and extensive as India. Having armed and disciplined his subjects in the East like Europeans, they would have been ambitious to imitate and to equal their instructors, and Alexander might have drawn recruits, not from his scanty domains in Macedonia and Greece, but from the vast regions of Asia, which, in every age, has covered the earth, and astonished mankind with its numerous armies. When at the head of such a formidable power he had reached the confines of India, he might have entered it under circumstances very different from those in his first expedition. He had secured a firm footing there, partly by means of the garrisons which he left in the three cities which he had built and fortified, and partly by his alliance with Taxiles and Porus. These two Indian princes, won by Alexander's humanity and beneficence, which, as they were virtues seldom displayed in the ancient mode of carrying on war, excited of course an higher degree of admiration and gratitude, had continued steady in their attachment to the Macedonians. Re-inforced by their troops, and guided by their information as well as by the experience which he had acquired in his former campaigns, Alexander must have made

* * Arrian, lib. vi. c. 7. Strab. lib. xvi. p. 1074, &c.

rapid progress in a country, where every invader, from his time to the present age, has proved successful.

But this and all his other splendid schemes were terminated at once by his untimely death. In consequence of that, however, events took place, which illustrate and confirm the justness of the preceding speculations and conjectures by evidence the most striking and satisfactory. When that great empire, which the superior genius of Alexander had kept united and in subjection, no longer felt his superintending controul, it broke into pieces, and its various provinces were seized by his principal officers, and parcelled out among them. From ambition, emulation, and personal animosity, they soon turned their arms against one another; and as several of the leaders were equally eminent for political abilities and for military skill, the contest was maintained long, and carried on with frequent vicissitudes of fortune. Amidst the various convulsions and revolutions which these occasioned, it was found that the measures of Alexander for the preservation of his conquests had been concerted with such sagacity, that upon the final restoration of tranquillity, the Macedonian dominion continued to be established in every part of Asia, and not one province had shaken off the yoke. Even India, the most remote of Alexander's conquests, quietly submitted to Pytho the son of Agenor, and afterwards to Seleucus, who successively obtained dominion over that part of Asia. Porus and Taxiles, notwithstanding the death of their benefactor, neither declined submission to the authority of the Macedonians, nor made any attempt to recover independence.¹

The wars among Alexander's successors prevented them from extending, on any side, the conquests of their master; and Seleucus, to whom the eastern division of the empire was allotted, thought himself fortunate in concluding a treaty with Sandrocottus, King of the Prasij, a powerful nation on the Ganges, who threatened to expel the Macedonians from India. As Ambassador from Seleucus, Megasthenes, an officer who had accompanied Alexander in his expedition, resided for several years at Palibothra, the capital of the Prasij. To gratify the curiosity of his countrymen, Megasthenes published an account of India, which has been copied by Diodorus Siculus, Strabo, and Arrian. His geographical descriptions are curious and accurate, and he raises magnificent ideas of the Indian power. He relates that he had an audience of Sandracottus, in a place where he was encamped with 400,000 men. The power and opulence of the Prasij is analagous to what might be conjectured to have been the state of the greater kingdoms in modern Hindostan, before the establishment of the Mohammedan or Christian dominion in India; and Megasthenes describes Palibothra, as extending ten miles in length and two in breadth; and surrounded by walls in which there were five hundred and seventy towers, and sixty-four gates,

The

The Syrians seem to have abandoned their possessions in India, soon after the death of Seleucus : but the Bactrian kings, who were also successors of Alexander, recovered possession of the district near the mouth of the Indus, which he had subdued. Emboldened by success, they penetrated far into the interior part of the country, and some of them assumed the title of *great king*, which distinguished the Persian monarchs in the days of their highest splendour. Their power, however, seems not to have been lasting ; for if we credit the Chinese historians cited by M. de Guignes, a numerous horde of Tartars passed the Jaxartes ; and, pouring in on Bactria, overwhelmed that kingdom, and put an end to the Greek dominion there, and in other more remote parts of the East, about one hundred and twenty-six years before the Christian era. From this period, until the close of the fifteenth century, no European nation acquired dominion in any part of India. During this long interval, the commerce with the East was not neglected ; and it is remarkable, (says Dr. R.) how soon and how regularly the trade with India came to be carried on by that channel, in which the sagacity of Alexander destined it to flow.

Of the commerce of the Ptolemies, Dr. R.'s account is, from the scantiness of his materials, short and imperfect. His description of the Roman commerce with the East is more ample and more satisfactory. Our limits will not permit us to follow him through the annals of those empires ; much less to pursue his historical deduction of the India trade through the channels of the Moors, Venetians, and Genoese, whose transactions in the East have been more frequently described, and are generally known.

The fourth and concluding section of this valuable disquisition contains important observations concerning the nature and revolutions of commerce ; observations intimately connected with the preceding narrative, and of such weight in themselves as renders them worthy of being adorned by the pen of Dr. Robertson. Of these observations, we shall select the two following, because they are connected with two popular and highly interesting topics, the African slave trade, and the destruction of the Turkish empire :

‘ While America contributed in this manner to facilitate and extend the intercourse of Europe with Asia, it gave rise to a traffic with Africa, which, from slender beginnings, has become so considerable, as to form the chief bond of commercial connection with that continent. Soon after the Portuguese had extended their discoveries on the coast of Africa beyond the river Senegal, they endeavoured to derive some benefit from their new settlements there, by the sale of slaves. Various circumstances combined in favouring the revival of this odious traffic. In every part of America, of

which the Spaniards took possession, they found that the natives, from the feebleness of their frame, from their indolence, or from the injudicious manner of treating them, were incapable of the exertions requisite either for working mines, or for cultivating the earth. Eager to find hands more industrious and efficient, the Spaniards had recourse to their neighbours the Portuguese, and purchased from them negroe slaves. Experience soon discovered, that they were men of a more hardy race, and so much better fitted for enduring fatigue, that the labour of one negroe was computed to be equal to that of four Americans *; and from that time the number employed in the New World has gone on increasing with rapid progress. In this practice, no less repugnant to the feelings of humanity than to the principles of religion, the Spaniards have unhappily been imitated by all the nations of Europe, who have acquired territories in the warmer climates of the New World. At present the number of negroe slaves in the settlements of Great Britain and France in the West Indies, exceeds a million; and as the establishment of servitude has been found, both in ancient and in modern times, extremely unfavourable to population, it requires an annual importation from Africa of at least fifty-eight thousand, to keep up the stock †. If it were possible to ascertain, with equal exactness, the number of slaves in the Spanish dominions, and in North America, the total number of negroe slaves might be well reckoned at as many more.

‘ Thus the commercial genius of Europe, which has given it a visible ascendancy over the three other divisions of the earth, by discerning their respective wants and resources, and by rendering them reciprocally subservient to one another, has established an union among them, from which it has derived an immense increase of opulence, of power, and of enjoyments.’

The concluding pages of this disquisition prove that this celebrated historian is not a partizan of the Turks :

‘ It is to the discovery of the passage to India by the Cape of Good Hope, and to the vigour and success with which the Portuguese prosecuted their conquests and established their dominion there, that Europe has been indebted for its preservation from the most illiberal and humiliating servitude that ever oppressed polished nations. For this observation I am indebted to an Author, whose ingenuity has illustrated, and whose eloquence has adorned the History of the Settlements and Commerce of Modern Nations in the East and West Indies ‡; and it appears to me so well founded as to merit more ample investigation. A few years after the first appearance of the Portuguese in India, the dominion of the Mameluks was overturned by the irresistible power of the Turkish arms, and Egypt and Syria were annexed as provinces to their empire. If after this event the commercial intercourse with India had continued to be carried on in its ancient

* Hitt. of America, vol. i. p. 320.’

† Report of Lords of the Privy Council, A. D. 1788.’

‡ M. L’Abbé Raynal.’

channels, the Turkish Sultans, by being masters of Egypt and Syria, must have possessed the absolute command of it, whether the productions of the East were conveyed by the Red Sea to Alexandria, or were transported by land-carriage from the Persian Gulf to Constantinople, and the ports of the Mediterranean. The monarchs who were then at the head of this great empire, were neither destitute of abilities to perceive the pre-eminence to which this would have elevated them, nor of ambition to aspire to it. Selim, the conqueror of the Mameluks, by confirming the ancient privileges of the Venetians in Egypt and Syria, and by his regulations concerning the duties on Indian goods, which I have already mentioned, early discovered his solicitude to secure all the advantages of commerce with the East to his own dominions. The attention of Solyman the Magnificent, his successor, seems to have been equally directed towards the same object. More enlightened than any monarch of the Ottoman race, he attended to all the transactions of the European states, and had observed the power as well as opulence to which the republic of Venice had attained by engrossing the commerce with the East. He now beheld Portugal rising towards the same elevation, by the same means. Eager to imitate and to supplant them, he formed a scheme suitable to his character for political wisdom and the appellation of *Institutor of Rules*, by which the Turkish Historians have distinguished him, and established, early in his reign, a system of commercial laws in his dominions, by which he hoped to render Constantinople the great staple of Indian trade, as it had been in the prosperous ages of the Greek empire*. For accomplishing this scheme, however, he did not rely on the operation of laws alone; he fitted out about the same time a formidable fleet in the Red Sea, under the conduct of a confidential officer, with such a body of janizaries on board of it, as he deemed sufficient not only to drive the Portuguese out of all their new settlements in India, but to take possession of some commodious station in that country, and to erect his standard there. The Portuguese, by efforts of valour and constancy, entitled to the splendid success with which they were crowned, repulsed this powerful armament in every enterprize it undertook, and compelled the shattered remains of the Turkish fleet and army to return with ignominy to the harbours from which they had taken their departure, with the most sanguine hopes of terminating the expedition in a very different manner†. Solyman, though he never relinquished the design of expelling the Portuguese from India, and of acquiring some establishment there, was so occupied during the remainder of his reign, by the multiplicity of arduous operations in which an insatiable ambition involved him, that he never had leisure to resume the prosecution of it with vigour.

* If either the measures of Selim had produced the effect which he expected, or if the more adventurous and extensive plan of Soly-

* Paruta Hist. Venet. lib. vii. p. 589. Sandi Stor. Civil. Venez. part ii. p. 901.

† Asia de Barros, dec. iv. lib. x. c. 1, &c.

man had been carried into execution, the command of the wealth of India, together with such a marine as the monopoly of trade with that country has, in every age, enabled the power which possessed it to create and maintain, must have brought an accession of force to an empire already formidable to mankind, that would have rendered it altogether irresistible. Europe, at that period, was not in a condition to have defended itself against the combined exertions of such naval and military power, supported by commercial wealth, and under the direction of a monarch whose comprehensive genius was able to derive from each its peculiar advantages, and to employ all with the greatest effect. Happily for the human race, the despotism of Turkish government, founded on such illiberal fanaticism as has extinguished science in Egypt, in Assyria, and in Greece, its three favourite mansions in ancient times, was prevented from extending its dominion over Europe, and from suppressing liberty, learning, and taste, when beginning to make successful efforts to revive there, and again to bless, to enlighten, and to polish mankind.'

In the appendix annexed to his *Disquisition*, Dr. R. gives a concise yet clear and satisfactory account of the civil polity, arts, sciences, and religious institutions, of the Hindoos. By comparing his description with the *Ayeen Akbery*, and with some other authorities, some may be inclined to think that he has rather too highly embellished the picture:—yet, should this prove to be the fact, the Doctor's will be an amiable failing; and, with every reader of humanity, the following admirable passage will completely form his excuse:

'If I had aimed at nothing else than to describe the civil policy, the arts, the sciences, and religious institutions of one of the most ancient and most numerous races of men, that alone would have led me into inquiries and discussions both curious and instructive. I own, however, that I have all along kept in view an object more interesting, as well as of greater importance, and entertain hopes, that if the account which I have given of the early and high civilization of India, and of the wonderful progress of its inhabitants in elegant arts and useful science, shall be received as just and well-established, it may have some influence upon the behaviour of Europeans towards that people. Unfortunately for the human species, in whatever quarter of the globe the people of Europe have acquired dominion, they have found the inhabitants not only in a state of society and improvement far inferior to their own, but different in their complexion, and in all their habits of life. Men in every stage of their career are so satisfied with the progress made by the community of which they are members, that it becomes to them a standard of perfection, and they are apt to regard people, whose condition is not similar, with contempt, and even aversion. In Africa and America, the dissimilitude is so conspicuous, that, in the pride of their superiority, Europeans thought themselves entitled to reduce the natives of the former to slavery, and to exterminate those of the latter. Even in India, though far advanced beyond the two other quarters

of the globe in improvement, the colour of the inhabitants, their effeminate appearance, their unwarlike spirit, the wild ———— nce of their religious tenets and ceremonies, and many other circumstances, confirmed Europeans in such an opinion of their own pre-eminence, that they have always viewed and treated them as an inferior race of men. Happy would it be if any of the four European nations, who have, successively, acquired extensive territories and power in India, could altogether vindicate itself from having acted in this manner. Nothing, however, can have a more direct and powerful tendency to inspire Europeans, proud of their own superior attainments in policy, science, and arts, with proper sentiments concerning the people of India, and to teach them a due regard for their natural rights as men, than their being accustomed, not only to consider the Hindoos of the present times as a knowing and ingenious race of men, but to view them as descended from ancestors who had attained to a very high degree of improvement, many ages before the least step towards civilization had been taken in any part of Europe. It was by an impartial and candid inquiry into their manners, that the Emperor Akber was led to consider the Hindoos as no less entitled to protection and favour than his other subjects, and to govern them with such equity and mildness, as to merit from a grateful people the honourable appellation of "The Guardian of Mankind." It was from a thorough knowledge of their character and acquirements, that his Vizier, Abul Fazel, with a liberality of mind unexampled among Mahomedans, pronounces an high encomium on the virtues of the Hindoos, both as individuals and as members of society, and celebrates their attainments in arts and sciences of every kind*. If I might presume to hope that the description which I have given of the manners and institutions of the people of India could contribute in the smallest degree, and with the most remote influence, to render their character more respectable, and their condition more happy, I shall close my literary labours with the satisfaction of thinking that I have not lived or written in vain.

We hope that Dr. R. will not, as he strongly insinuates, here terminate his literary labours, how honourable soever the termination might be, both to his understanding and to his heart. Of his various performances, the present is not that of which the design is the most extensive, nor the execution the most elaborate: but in this Historical Disquisition, we perceive the same patient assiduity in collecting his materials, the same discernment in arranging them, the same perspicuity of narrative, and the same power of illustration, which so eminently distinguish his other writings, and which have long rendered them the delight of the English reader at home, and an honour to English literature abroad.

* Aycen Akbery, vol. iii. p. 2. 81. 95.

ART. II. *Philosophical Transactions of the Royal Society of London,*
Vol. lxxx. Part II.

[Article concluded from p. 271. of our last volume.]

MATHEMATICAL and ASTRONOMICAL PAPERS.

Determination of the Longitudes and Latitudes of some remarkable Places near the Severn. In a Letter from Edward Pigott, Esq. to Sir Henry Charles Englefield, Bart. F. R. S.

THE places which have their longitudes and latitudes here determined, are, The center of *Brin Hill*, the east part of *Quantock Hill*, a tower called *Land-Mark*, the center of *Watchet Hill*, *St. Hillary's Church*, *Llanmace Church*, *Minehead*, *Frampton House*, *Llantwit Church*, the east part of *Llangwynnewar Hill*, *St. Donat's Castle*, *Porlock*, or *Huston Point*, *Leemouth*, and *Hangman Hill*. These longitudes and latitudes are all deduced from those of *Frampton House*, which had been previously determined, the former from transits of the moon over the meridian, compared with corresponding observations made at Greenwich, and the latter from meridional altitudes of the sun and fixed stars, made with a quadrant of 18 inches, of *Bird's* construction.

On the Satellites of the Planet Saturn, and the Rotation of its Ring on an Axis. By William Herschel, LL. D. F. R. S.

Dr. Herschel here gives all the observations which he has yet been able to make on the planet Saturn, its ring, and satellites; as well those from which the deductions contained in a former paper on this subject had been drawn, (see our Review for last April, p. 483,) as those which he has since been able to make; and he informs us, that he has been induced to hasten this inquiry, on account of the frequent appearance which he had observed of protuberant and lucid points on the arms of Saturn's ring.

‘ I have mentioned (says he) in my last paper, that these phenomena had been resolved by the situation of satellites that put on these appearances; but my observations were continued near two months afterwards; and as I had from them corrected the epochæ of the old satellites, and improved the tables of the new ones, I found that besides many of these bright points which were completely accounted for by the calculated places of the satellites, there were also many more mentioned in my journal, that would not accord with the situation of any of them.

‘ The question then presented itself very naturally, What shall I make of these protuberant points? To admit two or three more satellites, by way of solving such phenomena, appeared to me too hazardous an hypothesis; especially as these lucid points, though some of them had a motion, did not seem willing to conform to the criterion I had before used, of coming off the ring, and shewing themselves as satellites. And yet a suspicion of at least one more satellite

satellite would often return; it was considerably strengthened when I discovered, by means of re-calculating with great precision the whole series of observations, that in the beginning of the season there had been some few mistakes in the names of the satellites, when the observations of them were entered in the journal. In setting them right, which threw a great light upon the revolution of the sixth, and more especially upon that of the seventh, I found also, that some of the observations which were entered by the name of the seventh satellite could not belong to that, nor to any other known one. It remained therefore to be examined, whether there might not be sufficient ground to suspect the existence of an eighth satellite.

In this situation of things, I thought it most advisable to draw out the whole series of observations in a paper, beginning at the fifth satellite, and proceeding gradually through the fourth, third, second, first, sixth, and seventh, to approach towards the center of Saturn; that it might appear at last what observations were left unaccounted for. By this means also it will be seen clearly, with how scrupulous an attention the identity of every satellite has been ascertained; and with a view to give the strongest satisfaction in this respect, at least one observation of each has been calculated for each night; and the place thus computed is put down, that it may be compared with the observed one.

After giving the observations, and the method which he pursued in comparing them, he remarks, that there remained, among his observations, many which would not accord with the computed situations of any of the five old, nor of the two new, satellites, which he had himself discovered; and if he had found that they could all have been expounded by admitting one satellite more within that which he has called the seventh, he should not have hesitated in adopting that hypothesis: but as they could not, he is inclined to think that the brilliant and apparently protuberant points, which he took for satellites, are points in the ring itself; and that the ring has a motion of its own, making a revolution in its own plane, and carrying these points along with it, once in the course of about 10 h. 32 m. 15 s. 4.

Having now compared a greater number of observations than he had done when he wrote his former paper on this subject, Dr. H. states the time of a revolution of the sixth satellite to be 1 d. 8 h. 53' 8" 9; and that of the seventh, 22 h. 37 m. 22 s. 9. These are to be supposed corrections of the numbers given in his former paper. He adds, that the revolution of the seventh satellite is not yet absolutely confirmed, and that it will require the observations of another season, at least, to establish this point with accuracy.

Dr. H. defers the full investigation of the distances of these two satellites from the center of Saturn, until he has obtained a greater

a greater number of observations than he has yet done, made in proper situations for that purpose: but, admitting the distance of the fourth satellite to be $3' 8'' 918$ from Saturn, which is the result of the best observations that he has yet obtained, and that the time of its revolution is $15d. 22h. 41m. 13s. 4$, the distance of the sixth satellite from Saturn will be $36'' 7889$, and that of the seventh $28'' 6689$. The paper concludes with tables for computing the positions of all the seven satellites, with examples of their use.

Of Spherical Motion. By the Rev. Charles Wildbore; communicated by Earl Stanhope, F. R. S.

The problem of determining how any body will continue to move, after it has been made to revolve about an axis passing through its center of gravity, while that center remains at rest in absolute space, was first resolved, or attempted to be resolved, by the very learned M. D'Alembert: it was afterward undertaken by the celebrated M. Euler; and again by the truly ingenious P. Frisi of Milan. All these gentlemen proceeded on the same principles, and reasoned nearly in the same manner; so that if one of them was wrong, all the rest must be so. The late Mr. Landen, who was not, perhaps, inferior to any of the three former, in that branch of the mathematics to which this problem belongs, after reading what they had done on the subject, was perfectly satisfied that they had proceeded on wrong principles; and that, in consequence, many of their conclusions were erroneous. His solution of the same question was first published in the 75th volume of the *Philosophical Transactions*, for the year 1785; and afterward, at greater length, in the second volume of his *Memoirs*, which made its appearance in the beginning of the year 1790*. Whether Mr. Landen, or the three first-mentioned gentlemen, be right, is the question. Mr. Wildbore takes the *three* against the *one*: he has, therefore, the odds in his favour: but we do not mean to insinuate that he has nothing else, nor to hazard an opinion on the subject. It might, perhaps, be deemed great presumption in us to do it, even if the matter had been put in the plainest point of view that it will admit. We will however venture to say, that it does not appear from the specimen before us, that Mr. W. able as he is, is likely to be the man destined by Providence to *clear up* this intricate matter.

On the Chronology of the Hindoos. By William Marsden, Esq. F. R. S. and A. S.

Mr. Marsden here explains the nature of the several eras which are in use among the Hindoos; who, in general, pro-

* See Review, vol. iv. *New Series*, p. 446.

sees the religion of Brahma, and are considered as the indigenous inhabitants of India; and compares them with each other, and with the Christian era.

The principal era among the Hindoos is the *Kalee Yoog*, as Mr. Marsden writes it, or *Calyougham*, as it is written by others, which is the current one of four grand *yoogs*, or ages, that these people suppose to have existed since the creation of the world. To give our readers some idea of the extravagance with which this speculative people, in the wanton exercise of numerical power, portion out the boundless region of duration, it may be sufficient to observe, that the *Kalee Yoog* has its beginning in the 3101st year before the usual date of the Christian era, and is yet incompleated; that they believe this will be the shortest of the four Yoogs; and that the number of years in each of the other three are progressively greater, as they are more remote from the present time. Mr. Marsden does not deem it necessary to extend his researches to any of the three former *Yoogs*, as the *Kalee Yoog* constitutes the principal era to which practical chronology has any reference, and comprehends within it, 1st, the era of the *Bikramajit*; 2d, the era of *Salabân*; 3d, the Bengal era, which is not strictly Hindoo; and, 4th, the Cycle of 60 years.

Our limits will not permit us to pursue the thread of this curious paper to that extent which we could wish; and, therefore, as the following table will exhibit the relation of the several eras to one another, to the Christian era, and to the Julian period, we shall transcribe it:

	Julian Period.	Kalee Yoog.	Bikra- majit.	Chritt. Era.	Era of Salabân.	Bengal Era.	60 Yr.	Cycle of
Kalee Yoog, -	1612	0	—	—	—	—	13	
Bikramajit, -	4657	3045	0	—	—	—	58	
Christian Era, -	4713	3101	56	c	—	—	54	
Salabân, -	4791	3179	134	76	0	—	11	
Present Cycle of 60 Years, }	6460	4848	1803	1747	1669	1154	1	
A. D. 1700, fr. Apr.	6503	4891	1846	1790	1712	1197	44	

APPENDIX.

Remarks on Major General Roy's Account of the Trigonometrical Operation, whereby the Distance between the Meridians of the Royal Observatories of Greenwich and Paris has been determined. By Mr. Isaac Dalby.

This article is introduced by the following preface:

Our late much respected colleague, Major General Roy, having finished, in September 1738, the trigonometrical measurement described

described in the first part of this volume, returned to London in a very indifferent state of health. From this time he employed all the leisure that his illness, and his various official avocations, allowed, in preparing the account of his operations, to be laid before the Royal Society. But toward the Autumn in 1789, his infirmities increased so much, that the medical gentleman he consulted advised him to spend the following winter at Lisbon; for which place he accordingly embarked in the beginning of November. Previous to this, however, he finished the first copy of his paper; but it was much hurried toward the latter part, and not rendered so perfect as the General undoubtedly would have made it with more time and with better health. He returned to England in April 1790, and the paper was sent to the press before the end of the same month. Unfortunately, the General did not live to see the printing quite completed; he corrected, indeed, all the sheets except the three last; but without comparing his manuscript copy with the original papers and observations. Several errors which had been discovered in the course of the printing, together with the obscurity of the account in certain parts, induced some of the General's friends, members of the Royal Society, to request, after his decease, that the whole might be revised by a competent person, who should compare it with the original documents, correct such mistakes as might be discovered, and illustrate whatever required further explanation. No one could be found so proper for this task as Mr. Dalby, the gentleman of whom the General makes such honourable mention in his paper, and who, having assisted in all the operations, was as well acquainted with every part of them as the General himself. The result of Mr. Dalby's examination is the following remarks; which being much too long for insertion in the list of errata, (where only the errors of the press are noticed,) is here added separately, by way of Appendix. (Signed) C. BLAGDEN.*

The mistakes and defects here pointed out are numerous indeed; they fill twenty-two quarto pages. In our view of the General's account, (see Review for April, p. 409,) we took notice that the errors in that paper were more numerous than ordinary: but we had no suspicion of their being so abundant as we now find them to be; and we are sorry to add, they are more numerous than Mr. Dalby makes them; for we recollect taking notice of some which we do not find in his catalogue.

MISCELLANEOUS PAPERS.

An Account of the Tabasheer. By Patrick Russell, M.D.F.R.S.

Tabasheer, (*Tabaxir*,) an article of importance in the materia medica of the ancient Arabians, continues still a medicine of great note in many parts of the East; though neither the substance itself nor its origin are as yet known in the Western world. By the early translators of the Arabian writers, it is erroneously rendered *spodium*. The inquiries and experiments of Dr. Russell have ascertained it to be a natural concretion

from the juice of the bamboo cane; and, accordingly, it is distinguished, in different oriental languages, by names signifying *bamboo milk*, *bamboo camphor*, and *salt of bamboo*. The Doctor had many green canes brought to him at Madras; and, on splitting them, found some joints full of a watery fluid, some with the fluid much diminished, and in different states of consistence, and others with some grains or particles of tabasheer, either loose, (in which case, the reeds containing it are known by a rattling sound on shaking them,) or adhering to the extremities or sides of the cavity.

‘The particles reckoned of the first quality, were of a bluish white colour, resembling small fragments of shells; they were harder than the others, but might easily be crumbled between the fingers into a gritty powder, and when applied to the tongue and palate, had a slight saline testaceous taste. The rest were of a cineritious colour, rough on the surface, and more friable; and intermixed with these were some larger, light, spongy particles, somewhat resembling pumice-stones.’

The quantity of the tabasheer appears to be very inconsiderable; the whole produce of twenty-eight reeds, from five to seven feet long, not much exceeding two drachms: but it must be added, that six others had been selected and set apart out of the whole parcel, as having been judged to contain *more* than the rest.

A Postscript informs us, that, with this paper, specimens of tabasheer were presented to the Royal Society; as also seven of the bamboo reeds, four of which were split, and their contents found to agree with the specimens. It is added, that these specimens are now under chemical trial, and that it is hoped the results of the experiments will be communicated to the Society.

Account of the Nardus Indica, or Spikenard. By Gilbert Blane, M. D. F. R. S.

Dr. Blane has identified, with great critical discernment, and, in our opinion, very satisfactorily, the true Indian nard, so much celebrated among the ancients both as a medicine and as a perfume. The discovery was made by his brother in India, and the circumstances attending it are remarkable:

‘Travelling (he says) with the Nabob Visier, upon one of his hunting excursions towards the Northern mountains, I was surprized one day, after crossing the river Rapti, about 20 miles from the foot of the hills, to perceive the air perfumed with an aromatic smell; and, upon asking the cause, I was told it proceeded from the roots of the grals that were bruised and trodden out of the ground by the feet of the elephants and horses of the Nabob’s retinue. The country was wild and uncultivated, and this was the common grass which covered the surface of it, growing in large

tufts close to each other, very rank, and in general from three to four feet in length. As it was the winter season, there was none of it in flower. Indeed the greatest part of it had been burnt down on the road we went, in order that it might be no impediment to the Nabob's incampments.—I carefully dug up some of it, which I sent to be planted in my garden at Lucknow. It there throve exceedingly, and in the rainy season it shot up spikes about six feet high.—It is called by the natives *Terankus*, which means literally, in the Hindoo language, *fever-refrainer*, from the virtues they attribute to it.—The whole plant has a strong aromatic odour; but both the smell and the virtue reside principally in the husky roots, which in chewing have a bitter, warm, pungent taste, accompanied with some degree of that glow in the mouth which cardamoms occasion.'

This discovery, as the Doctor observes, corresponds in a striking manner with an occurrence related by Arrian in his history of the expedition of Alexander the Great into India. It is there mentioned, lib. vi. cap. 22. that, during his march through the desarts of Gadrosia, 'the air was perfumed by the *spikenard* trampled under foot by the army;' and that the Phenicians, who accompanied the expedition, 'collected large quantities of it, as well as of myrrh, in order to carry them to their own country, as articles of merchandize.'

With the above account, the Doctor received from his brother a drawing of the plant in flower, and a specimen of the dried plant; which was in such good preservation as to enable Sir Joseph Banks to ascertain it, by the botanical characters, to be a species of *andropogon*, different from any plant that has usually been imported under the name of *nardus*, and different from any of that genus hitherto described in botanical systems. An elegant plate of it is annexed.

An Account of some extraordinary Effects of Lightning. By William Withering, M. D. F. R. S.

On Sept. 3, 1789, a thunder cloud formed in the south, and took its course nearly due north. In its passage, it set fire to a field of standing corn, but the fire was presently extinguished by the rain. Soon after, the lightning struck an oak tree in the Earl of Aylesford's park at Packington; not the highest bough of the tree, but that which projected farthest southward. A man who had taken shelter against the north side was struck dead instantaneously, and his clothes were set on fire: by the assistance of two persons, who saw him fall, the fire was very soon extinguished: 'but the effects of it (the author says,) on one half of his body, and on his cloaths, were such as to shew that the whole burning was instantaneous, not progressive.' The man had in his hand a walking-stick, sloping from him; and where it rested on the ground, a perforation was made, about five inches deep. Under this, on digging for the foundation

of a cautionary monument intended to be erected, the soil appeared blackened to the depth of about ten inches; and about two inches deeper, a quantity of *melted quartzose matter* began to appear, continuing in a sloping direction to the depth of eighteen inches; specimens of which were laid before the Royal Society when this paper was read. Notwithstanding the intense heat which must have existed to bring such materials into fusion, Dr. Withering observes that, 'judging from the damage done to the oak tree, the stroke was not very great.'

An Account of a Child with a double Head. By Everard Home, Esq. F. R. S.

The subject of this paper, perhaps the only instance of the kind that has ever been observed, was born at Calcutta, of Indian parents, in 1783. The child lived during two years, and was killed by the accidental bite of a *cobra de capelo*. One of the heads was in the natural situation; the other over it, in an inverted position, the two being joined together by the crowns. The upper head appeared to sympathise with the natural one in all its affections, whether pleasurable or painful: but it was less sensible of any painful impression made on itself, than on the natural head or any other part of the body. Many particulars relative to this extraordinary conjunction are here stated and authenticated; a painting taken from the living child, and the double skull itself, were transmitted to the Society, and the paper is accompanied with representations of them in two plates.

Observations on the Sugar Ants. By John Castles, Esq.

These insects made their first appearance in Grenada about twenty years ago, and are supposed to have been brought from Martinique. They spread and multiplied so amazingly, and proved so ruinous to the sugar-cane and some other vegetables, that the government offered a reward of 20,000*l.* for the discovery of a practicable method of destroying them: but without success. It is only from a due knowledge of their natural history that an effectual means of exterminating or preventing them can be expected to be derived; and Mr. Castles has given very interesting details on that subject, from which we shall extract a few of the most striking particulars:

'These ants are of the middle size, of a slender make, of a dark red colour, and remarkable for the quickness of their motions; but their greatest peculiarities were, their taste when applied to the tongue, the immensity of their number, and their choice of places for their nests.'

'All the other species of ants in Grenada have a bitter musky taste; these, on the contrary, are *acid* in the highest degree, and, when a number of them are rubbed together between the palms of

the hands, they emitted a strong *vitriolic sulphureous smell*.—Their numbers were incredible. I have seen the roads coloured by them for miles together; and so crowded were they in many places, that the print of the horses' feet would appear for a moment or two, till filled up by the surrounding multitude.—The common black ants had their nests about the foundations of houses or old walls; others in hollow trees; and a large species in the pastures, descending by a small aperture under ground; the sugar ants, among the roots of particular plants and trees, such as the sugar-cane, lime, lemon, and orange trees.'

'The mischief done by these insects is occasioned only by their lodging and making their nests about the roots.—That they do not feed on any part of the canes or trees affected, seems very clear;—on the contrary, there is the greatest presumption that they are carnivorous, and feed entirely on animal substances; for if a dead insect, or animal food of any sort, was laid in their way, it was immediately carried off. It was found almost impossible to preserve cold victuals from them. The largest carcases, as soon as they began to become putrid, so as that they could separate the parts, soon disappeared. Negroes with fores had difficulty to keep the ants from the edges of them. They destroyed all other vermin, rats in particular, of which they cleared every plantation they came upon, which they probably effected by destroying their young. Poultry, or other small stock, could be raised with the greatest difficulty; and the eyes, nose, and the other emunctories of the bodies of dying or dead animals, were instantly covered with them.'

'The destruction of these ants was attempted chiefly two ways; by poison, and the application of fire.—Arsenic and corrosive sublimate, mixed with animal substances, as salt-fish, crabs, &c. were greedily devoured by them. Myriads were thus destroyed, and the more so, as it was observed, that corrosive sublimate had the effect of rendering them so outrageous, that they destroyed each other; and that effect was produced even by coming into contact with it. But these poisons could not be laid in sufficient quantities, over so large a tract of land, to give the hundred-thousandth part of them a taste.—The use of fire afforded a greater probability of success; for it was observed that if wood, burnt to the state of charcoal, without flame, and immediately taken from the fire, was laid in their way, they crowded to it in such amazing numbers as soon to extinguish it.—This part of their history appears scarcely credible; but, on making the experiment myself, I found it literally true. I laid fire, as above described, where there appeared but a very few ants, and in the course of a few minutes thousands were seen crowding to it and upon it, till it was perfectly covered by their dead bodies. Holes were therefore dug at proper distances in a cane-piece, and fire made in each of them. Prodigious quantities perished in this way; for those fires, when extinguished, appeared in the shape of mole-hills, from the numbers of their dead bodies heaped on them. Nevertheless, they soon appeared again as numerous as ever.'

This calamity, which so long resisted all the efforts of the planters, was at length removed by another, the hurricane
in

in 1780; without which, the cultivation of the sugar-cane in the most valuable parts of Grenada, must probably have been, in a great measure, thrown aside, at least for some years. Mr. Castles explains how this happy effect was produced, by the nests being disturbed, and the rain admitted to them; for it appears that these insects can neither multiply nor subsist, but under, or among, such roots as afford protection from heavy rains, and, at the same time, a firm support against the agitation of the winds. He is hence led to point out the surest remedy in case of future calamities of this kind; viz. immediately grubbing up all those trees or plants which afford such shelter, as lime-fence, cane-stools, &c.; and, instead of suffering the canes to rattoon for several years successively, to replant them every year, at least for a time. The additional expence of this practice, he thinks, will be compensated even by the greater quantity of produce occasioned by the superior tilth.

This volume concludes with the usual list of presents, index, &c.

ART. III. *The Poetry of the World. Vol. III. and Vol. IV.* 12mo. pp. 184 in each. 7s. sewed. Ridgway. 1791.

NEWSPAPERS, considered as poetical repositories, may be compared to pleasure-gardens badly kept; where more nettles appear than roses, and where a beautiful flower often loses the admiration to which it is entitled, in consequence of its being obscured by surrounding weeds. Hence newspaper poetry has sunk under one indiscriminate condemnation. Indeed, the Scrubs and Scullions of Parnassus have thrown into these channels, always open, such abundance of trash, that the proper frequenters of the sacred hill and its groves had almost come to a resolution of altogether disusing this mode of publication. The editors and proprietors, therefore, of the public prints, are obliged to the managers of the daily paper called "THE WORLD," for the exertions which they have made to rescue newspaper poetry from disgrace, by inviting some acknowledged favourites of the Muses to decorate their pages. The value of the assistance procured, this continued selection may serve, with the former volumes*, to ascertain. It contains several elegant poetic trifles. Coming, however, from different authors, in different situations and spirits, they do not merit an equal portion of commendation: but when the reader is informed that 'this collection boasts of the aid of Mr. Sheridan, Mr. Merry, Mrs. Cowley, Mr. An-

* See Rev. vol. lxxix. p. 449.

draws, Mr. Jerningham, Mr. Colman, Mrs. Robinson, Captain Broome, Captain Topham, with other names not less respected, though they may not be known, they may reasonably expect some entertainment. Minutely to criticise would carry us to a greater length than our other duties to the public will allow; beside, were we to undertake it, we might be ridiculed for *'breaking butterflies on the wheel'*. Instead of assisting our readers to detect little faults, we will tempt them to admire, by transcribing the following beautiful stanzas:

‘ ON A TEAR.

‘ Oh! that the CHEMIST’s magic art
 Could chrysalize this sacred treasure!
 Long should it glitter near my heart,
 A secret source of pensive pleasure.
 The little brilliant, ere it fell,
 It’s lustre caught from CHLOE’s eye;
 Then, trembling, left its coral cell—
The spring of SENSIBILITY!
 Sweet drop of pure and pearly light!
 In thee the rays of VIRTUE shine
 More calmly clear, more mildly bright,
 Than any gem that gilds the mine.
 Benign restorer of the soul!
 Who ever fly’st to bring relief,
 When first she feels the rude controul
 Of LOVE or PITY, JOY or GRIEF.
 The SAGE’s and the POET’s theme,
 In every clime, in every age;
 Thou charm’st in FANCY’s idle dream,
 In REASON’s *Philosophic* page.
 That very LAW which moulds a tear,
 And bids it trickle from its source,
 That law preserves the EARTH a *Sphere*,
 And guides the PLANETS in their *course*.’

To which we shall add, An Imitation of Horace, Book II,
 Ode 16: by Mr. Hastings; written on his passage from Bengal,

‘ For ease the harass’d seaman prays,
 When Equinoctial tempests raise
 The Cape’s surrounding wave;
 When hanging o’er the reef he hears
 The cracking mast, and sees or fears,
 Beneath, his wat’ry grave.
 For ease, the slow *Maratta* spoils,
 And harder *Sic* erratic toils,
 While both their ease forego;
 For ease, which neither gold can buy,
 Nor robes, nor gems, which oft belie
 The cover’d heart, bestow;

For

For neither wealth, nor titles join'd,
Can heal the soul, or suffering mind—
Lo; where their owner lies;
Perch'd on his couch Distemper breathes,
And Care, like smoke, in turbid wreathes,
Round the gay cieling flies.

He who enjoys, nor covets more,
The lands his father held before*,
Is of true bliss possess'd:

Let but his mind unfetter'd tread,
Far as the paths of knowledge lead,
And wise, as well as blest.

No fears his peace of mind annoy,
Left printed lies his fame destroy,
Which labour'd years have won;

Nor pack'd Committees break his rest,
Nor av'rice sends him forth in quest
Of climes beneath the sun.

Short is our span, then why engage
In schemes, for which man's transient age
Was ne'er by Fate design'd;

Why slight the gifts of Nature's hand,
What wanderer from his native land,
E'er left himself behind?

The restless thought, and wayward will,
And discontent attend him still,
Nor quit him while he lives;

At sea, care follows in the wind,
At land, it mounts the pad behind,
Or with the post-boy drives.

He who would happy live to-day,
Must laugh the present ills away,

Nor think of woes to come;
For come they will, or soon or late,
Since mix'd at best is man's estate,
By Heaven's eternal doom.

To ripen'd age CLIVE liv'd renown'd,
With lacks enrich'd, with honours crown'd,
His valour's well-earn'd meed;

Too long, alas! he liv'd to hate
His envy'd lot, and died, too late
From life's oppression freed.

An early death, was ELLIOT's doom,
I saw his op'ning virtues bloom,
And manly sense unfold;

Too soon to fade! I bade the stone,
Record his name 'midst Hordes unknown,
Unknowing what is told.

* * Since this Poem was written, Mr. HASTINGS has purchased his family estate of Daclesford, in Warwickshire.'

To thee, perhaps, the Fates may give,
 I wish they may, in health to live,
 Herds, flocks, and fruitful fields;
 Thy vacant hours in mirth to shine,
 With these the Muse already thine,
 Her present bounties yields.
 For me, O SHORE, I only claim,
 To merit, not to seek for fame,
 The good and just to please;
 A state above the fear of want,
 Domestic love, Heaven's choicest grant,
 Health, leisure, peace, and ease.'

The Letters of Simkin, some of which are given in this collection, now make a separate publication, and have more than once been noticed by us.

ART. IV. *A Treatise on the Digestion of Food.* By G. Fordyce, M.D. F.R.S. Fellow of the Royal College of Physicians, and Reader on the Practice of Physic in London. 8vo. pp. 204. 3s. 6d. sewed. Johnson. 1791.

THIS treatise was read, as the Gulstonian lecture, at the Theatre of the Royal College of Physicians: it contains, we are told, only the physiological part of what the author means to lay before the public.

'Having shewn in this work, that almost the whole difference in food arises from its being more or less adapted to the state of the organs of digestion, and that only during digestion, he intends in a second part to shew what species of food are adapted more, or less, to the present state of the stomach, and perhaps the other organs of digestion, whatever that may be.'

Dr. Fordyce begins his lecture by giving a description of the organs of digestion in the human body. He treats particularly of the stomach, and the small intestines: he next considers the varieties of structure in the digestive organs of other animals; and here he confutes an opinion of *Spalanzani*, who affirms that the stones, which are swallowed by birds with their food, are picked up by mere accident, the animals mistaking them for seeds. Dr. Fordyce not only denies this from experiments which he has made, but asserts, very justly, that birds have a preference for particular stones, and that they also distinguish one kind of earth from another, selecting such kinds for their use as are adapted to their occasional necessities.

The Doctor next inquires into the substances which are applied to the food during digestion. He here regrets the necessity under which he labours, of either employing new terms, or of changing the signification of words already in use. Of the

two evils, he prefers the latter; and he therefore defines the precise meaning which he annexes to the term *mucilage*. That a vague manner of using words without any fixed meaning is hurtful to science, we readily admit: but we must observe, that, in this attempt to limit the signification of the word *mucilage*, there is much circumlocution, and not a little parade. It is, however, the mode alone to which we object; we understand the word according to the definition.

‘Mucilage, therefore, taken as the name of a class, includes animal and vegetable substances, solid, brittle, inflammable, decomposable by heat, capable of being combined with water in their natural state, capable of being combined with water by decoction, or Papin’s digestion, so as to form a fluid.’

In like manner, the term *coagulation* is confined to that change in bodies, which is similar to the change produced by applying alcohol to the white of an egg; where the alcohol not only unites with the watery part, and precipitates the mucilage from it, but likewise so changes the mucilage, that it will not dissolve in water again, as it would have done, if the alcohol had not acted on it. Now animal and vegetable solids being, as we are told, compounds of mucilage and water, coagulation takes place in them, as well as in fluids.

‘It is to be observed,’ continues the Doctor, ‘that all colourless animal mucilages are exactly the same in all their properties after coagulation. This appears from many experiments that I have made, but the detail of which would be tedious and not instructive. Suffice it, that if the serum of the blood be cleared of all extraneous matter, the coagulable lymph be also cleared of all extraneous matter; the white of an egg, the mucus, the skin, a tendon, a muscle, a membrane, a cartilage, be each cleared of all extraneous matter and coagulated, it is impossible to distinguish by any chemical experiment or investigation which was which, or what the coagulum was produced from; therefore all colourless animal mucilages differ from one another only in their solubilities in water; that is, one is soluble in one proportion, another is soluble in another proportion; one combines with water forming a fluid diffusible through water, another forming a fluid not diffusible through water, another forming a solid not diffusible through water, of more or less softness, flexibility, distensibility, or elasticity.’

After premising these observations, Dr. Fordyce proceeds to ‘consider the properties of the substances applied to the food during its digestion in the human body, which are formed in the body itself, for the purposes of digestion.’ The first of these is the saliva; which, in his opinion, has little or no effect in producing the changes of food which take place in the stomach. The next substance is the gastric juice. The coagulating gastric juice is distinguished from the other fluids secreted

secreted in the stomach: its coagulating power is very great: six or seven grains of the inner coat of the stomach infused in water, gave a liquor which coagulated more than a hundred ounces of milk. The properties of the bile, pancreatic juice, &c. are also investigated.

The next object of inquiry is, what substances are capable of being employed for nourishment.—We pass over the consideration of the nourishment which is afforded to vegetables, and to the inferior animals, in order to attend to what is observed on this subject with respect to man; and on this head we shall first present our readers with the author's preliminary observation:

'Medicine being, as far as we can trace it in all countries, in its first beginnings in the hands of men, infected with superstition, every part of its doctrine has constantly been affected with that weed, and the dietetic part perhaps more so than any other. We find always in the mouths of those tainted with this original sin, that man is to live naturally and on such food as is presented to him by nature. Little men, and forgetful of the Almighty's decree, that man shall earn his bread by the sweat of his brow, and of course find out all kinds of substances from whence he is to procure subsistence; and if he cannot by his industry find out vegetables, or animals which may serve him for subsistence, he must cultivate and alter them from their natural state. Accordingly men live, in as far as they live on vegetables, on such as are nowhere to be found growing naturally. Wheat, rice, rye, barley, or even oats, are not found wild; that is to say, growing naturally in any part of the earth, but have been altered by cultivation; that is, by the industry of mankind, from plants not now resembling them even in such a degree as that we can trace from whence they drew their origin; and not only these, but most of the other vegetables that we employ. A plant of scanty leaves, and a small spike of flowers, not weighing altogether half an ounce, is improved into a cabbage, whose leaves alone weigh from fifty to an hundred pounds, without counting those which are expanded, or into a cauliflower of many pounds weight, being only the embryo of a few buds, which in their natural state would not have weighed so many grains; the plant itself, in its natural state, not only being nothing in its bulk, but in its quality the reverse of nutritious.'

'I am not, therefore, to enquire what is the natural food of man, who has no natural food; but into what he has been able to render proper for his nourishment, and been able to produce for himself by his own industry.'

The first species of food which is noticed, is farinaceous matter, 'a vegetable mucilage, found most particularly in the seeds of that great division of plants called gramina.' It is, however, obtained from various other plants, which are here enumerated. Its nature and use are thus described:

'It

' It consists of a mucilage, combined with water so as to form a solid. It seems to be deposited in very fine particles in extremely small cells, as appears by the fine powder it easily falls into when ground in a mill. If it was an uniform solid, the grinding would by no means produce so fine a powder. When the cells are destroyed by soaking it in repeated waters, it falls into an extremely minute powder, without much trituration, which it could not do if it was in a solid mass; as in that case the outside only would be softened or dissolved. It is hardly soluble in water heated to less than 100° of Fahrenheit's thermometer, excepting some fermentation should take place in it. It dissolves in water in a heat from 160° to 180° forming a viscid solution. An heat above 180° coagulates it, whether it be applied to the farinaceous matter immediately, or whether it be applied to a solution of it in water. It dissolves by long boiling in water after it is coagulated, and now forms a solution not near so viscid, adhesive, or tenacious, as it does when dissolved in a less heat than is sufficient to coagulate it.

' Farinaceous matter is perhaps the principal nourishment of mankind; and not only of mankind, but of other animals whose organs of digestion approach near to those of the human species.'

The next substance taken from vegetables, which men use for nourishment, is sugar: ' this is found in every vegetable, excepting the fungi, if they be vegetables.' Expresed oils found in vegetables are also capable of being digested. Nourishment may also be derived from gums, instances of which have been known when the caravans, crossing the sandy deserts of Africa, over which they have brought gum seneca, have lost their way; and, having expended their provisions, have been obliged to live on this gum, together with water, for many weeks.

There are other mucilages contained in vegetables: but whether they are digestible or not, has not been ascertained by the Doctor.—The next substance which is suspected to be found in vegetables, and to be digestible, is native vegetable acid. The fungi, considered as food, are to be classed with animals:

' These are all the substances which are found in vegetables that appear capable of giving nourishment to mankind, or even to have any power over the digestion, excepting by their effects on the organs of digestion considered as alive. For in the first place, the fibrous and membranous parts of vegetables are clearly not digested, let them be ever so tender or soft. That they are digested by other animals I have already shown. I need only here point out what occurs to every man's observation, that they pass through the intestines without being decomposed; and never form in any country, or in any nation, any part of the food; otherwise why should many rude nations, such as the Indians, inhabiting several parts of America, be hardly able to keep up their tribes, when they have plenty of trees and grass to feed upon, if these would

would serve for nourishment? It would then be no inhumanity to send a colony to drive a part of mankind so wretched, as hardly to be able to subsist on the shell-fish that are thrown upon their shore, into the inland part of their country, where there are plenty of grass and trees, if they could but feed upon them. But such food cannot be digested in the human stomach; in consequence, inevitable destruction and devastation must fall upon that race.'

Beside the nourishment which is obtained from vegetables, almost all animals afford food to mankind. The solid parts of these, which are digested, consist of mucilage and water: in like manner, all animal fluids consisting of mucilages and water seem capable of being digested.

The nature of the chyle is now investigated, and here we shall give the words of the author:

'The chyle consists of three parts; a part which is fluid and contained in the lacteals, but coagulates on extravasation. Whether the vessels act upon it so as to prevent it from coagulating; that is, so as to keep it dissolved in water and fluid; or whether the fluid itself is alive, and coagulates by death in consequence of extravasation, is an argument which I shall not here enter into. The second part consists of a fluid which is coagulable by heat, and in all its properties that have been observed is consonant to the serum of the blood. The third part consists of globules, which render the whole white and opaque. These globules have been supposed by many to be expressed oil; but this has not been proved. Neither has it been perfectly demonstrated that sugar is contained in the chyle, although it has been made very probable. What renders these points difficult to determine is, the very small quantity of chyle that can be collected from any animal, not more than an ounce or two, at the very most, from one, even of the largest animals. However, the part coagulating on extravasation, the part agreeing with serum in its qualities; the globular part, which in some animals, but not in quadrupeds, exists without giving whiteness to the chyle alone, or along with sugar, form the essential parts of the chyle.

'A great many substances may enter the lacteals along with the chyle, even solids reduced to fine powder. When indigo has been thrown into the intestine of a sheep, I have seen the chyle rendered quite blue: now indigo is not soluble in water, but is a solid reduced into a very fine powder. So musk gets into the chyle giving it a strong smell, and a great variety of other substances of various colours, various tastes, and various smells, each of them giving colour, or taste or smell to the chyle. Nevertheless the lacteals seem to possess some power of rejection, since green vitriol, either exhibited along with the food, or thrown into the intestine after the animal has been opened while chyle was forming and absorbing, gives no colour on infusion of gall being applied to the chyle; nor if galls be thrown into the stomach along with the food; or if an infusion of them be in like manner thrown into the intestine, when an animal is opened during the time that the chyle is flowing
into

into the lacteals, do they give any colour upon a solution of green vitriol being applied to the chyle; the galls might be supposed to be digested, but the green vitriol could not; neither can we well believe that the galls could be digested when thrown into a portion of the jejunum of about a foot in length tied at both ends.

* The lacteals, therefore, would seem to be ready to take in many things not digested, but not all. One would be disposed to believe that what was injurious to the system would be rejected by this power; yet when we consider the great reason we have to believe that cantharides, mercury, and many other substances are absorbed by them, which certainly are in many cases deleterious, we cannot well ground any doctrine on green vitriol and galls not being absorbed.

* The substances which I have above pointed out to be the essential parts of the chyle, are totally different in all their properties from farinaceous matter, as well as the greatest part of the other substances employed for food. A change consequently of the properties of the substances employed for food must take place in the organs of digestion, so as to convert the food into these different substances essentially contained in the chyle.*

The next subject of inquiry is the process by which the food is formed into chyle and blood. On this head, we meet with a curious metaphysical disquisition on the properties of matter: the intent of it is to shew, that chyle is not formed by the mere trituration of food. The conclusion is just, but the arguments from which it is deduced, seem unnecessarily complex. Another opinion which is controverted, is, that there is some *menstruum* in the stomach, which unites with the substances employed for food, and forms the different essential parts of the chyle.—It is in like manner denied that digestion is produced in vegetable substances from their going through the vinous and acetous fermentations, and entering into the putrefactive, so as to become *animalised*; and in animal substances, from their going into the first stage of putrefaction. In opposition to this it is said, that the acidity, which exists in some stomachs after taking food, is not a consequence of digestion, but is occasioned by digestion not proceeding properly; and thus part of the food eludes the power of the stomach, and runs into fermentation. With respect to putrefaction, it certainly is not the operation carried on in the stomach during digestion.

Having thus explained what is not digestion, the learned author endeavours to point out in what it does consist. He first gives a proper caution respecting experiments made on this subject: they must be tried on living subjects, whose stomachs are perfectly healthy and vigorous, and the food, which is given, must be the customary food.—He then goes on to observe that a piece of muscle and the chyle contain the same

elementary parts, as is seen by putting each into a retort, and distilling it by itself; there will come over empyreumatic oil, volatile alkali, and water; and charcoal will remain in the retort.

' It appears then that the muscle and the chyle do not differ from one another in any other respect, excepting that the elements of which they both equally consist, are united by one mode of combination in the muscle, and in another mode of combination in the chyle. That the conversion, therefore, of the muscle into the chyle is a separation of its elements from one another, and a re-combination of them in a different manner, so that the compound shall have new properties.

' By a parity of reasoning it may be proved, that all animal food in being digested or converted into chyle, has the effect produced by a separation of its elements from one another, and re-combination of them in a different manner, so as to form chyle, a new compound; and likewise, since by putrefaction farinaceous matter, and all other vegetable food may be made to yield exactly the same substances with animal substances, particularly with chyle; that is, nitrous and muriatic acids, volatile alkali, water, volatile hepar sulphuris, gas, inflammable air, calcareous and argillaceous earths; as these are the same, whether vegetable food or chyle be putrefied, it follows that vegetable food likewise contains the same elements with chyle, and that these elements are only separated from one another, and recombined in such manner as to produce and become chyle.

' Digestion then is performed on substances containing all the elements of chyle. These substances in the stomach, and other organs of digestion, have their elements separated from one another by the effects of the stomach, and other organs of digestion, upon them, occasioning in them a decomposition and recombination of their elements into a new substance.'

Though the process, however, of the stomach is by far the most essential to digestion, yet the food is not in it converted into chyle. The substance formed in the stomach is again decomposed, and, in the duodenum and jejunum, is recombined into chyle.

Such are the principal topics, which are discussed in this treatise; in which the author shews much knowledge and ingenuity; it must be observed, however, that he is, in common with many other distinguished members of the republic of letters, more successful in overturning the systems of others, than in establishing his own.

ART. V. *The History of Derby*; from the remote Ages of Antiquity, to the Year MDCCLXI. Describing its Situation, Air, Soil, Water, Streets, Buildings, and Government. With the illustrious Families which have inherited its Honours. Also the Ecclesiastical History, the Trade, Amusements, Remarkable Occurrences, the Eminent Men, with the adjacent Seats of the Gentry. Illustrated with Plates. By W. Hutton, F. A. S. S. 8vo. pp. 320. 7s. Boards. Robinsons. 1791.

AFTER appearing as the historiographer of the town of his residence*, Mr. Hutton has now performed the same literary office to the town of his nativity; and has treated them both with that familiar gossiping kind of humour, better suited to local description and annals, than when he attempts argumentative subjects, which claim more depth and gravity. His manner of writing, indeed, as we have before had occasion to remark, is often coarse and puerile; and his associated brethren at Edinburgh may possibly deem him rather too familiar, in the following passage, where, mentioning the ruins of Derby-castle, he thus apostrophizes his reader:

‘If a reader should be so fond of antiquity as to merit the epithet of an *old castle-hunter*; if, like me, he has waded up to the neck in furze, to see the Ikenield-street; treasured up the jaw of a monk because the ground had preserved it a few centuries; dined at the King’s-head, in Fenchurch-street, out of a shattered dish, in which Queen Elizabeth breakfasted upon pork and peas, the morning she exchanged a prison for a throne; or hugged a broken chamber-pot in which she —; (*oh fie!*) if he has dived into the bowels of the earth to bring up a Roman coin not worth three-halfpence; or preserved the fragments of an earthen vessel, out of which his great grand-father eat milk-porridge, he will not be displeased when I inform him, that he may find the vestiges of this castle in Mrs. Chambers’s orchard, on the summit of the hill.’

Should such a digressive stroke of levity bespeak the author to be a young writer, it will be a true inference; for as, among other anecdotes, he sometimes introduces himself and family, we learn that, though he is now nearly approaching seventy years of age, he took up the pen late in life, when most writers lay it down; and now he adds—‘I tread that ground where was first cast my severe lot; where, at an early age, I was attacked with most of the ills attendant upon human life, without the power either of resistance or retreat.’ From the present vivacity of his pen, we hope he has surmounted his disadvantages in life; and, as it is never too late to mend, should he have any farther literary labours before him, we would only advise him to be guarded when he thinks he has

* See his *History of Birmingham*, Rev. vol. lxxvii. p. 258.

started a clever thought, and to express it more chafely than he is sometimes apt to do*.

With his professed subject, his digressions, and the occasional anecdotes that he introduces, Mr. Hutton has made his history of Derby an amusing volume; and as the name of Derby will naturally call to mind the famous silk mills there, his account of them, (and it seems he has cause to know them,) will be no unfavourable specimen of his work.

* All the writers, from *Gregory to Gough*, who have travelled through Derby, for half a century, give us a description of the *silk-mill*. But it is doubtful, whether an adequate idea can be formed of that wonderful machine, when described by an author who does not understand it himself. Some have earnestly wished to see this singular piece of mechanism; but I have sincerely wished I never had. I have lamented, that while almost every man in the world was born *out* of Derby, it should be my unhappy lot to be born *in*. To this curious, but wretched place, I was bound apprentice for seven years, which I always considered the most unhappy of my life; there I faithfully served; which was equalled by no other, in my time, except a worthy brother, then my companion in distress, and now my intelligent friend. It is therefore no wonder if I am perfectly acquainted with every movement in that superb work. My parents, through mere necessity, put me to labour before Nature had made me able. Low as the engines were, I was too short to reach them. To remedy this defect, a pair of high pattens were fabricated, and lashed to my feet, which I dragged after me till time lengthened my stature. The confinement and the labour were no burden; but the severity was intolerable, the marks of which I yet carry, and shall carry to the grave. The inadvertencies of an infant, committed without design, can never merit the extreme of harsh treatment. A love of power is predominant in every creature: a love to punish is often attendant upon that power. The man who delights in punishment is more likely to inflict it, than the offender to deserve it. He who feels for another will not torture from choice. A merciful judge punishes with regret; a tyrant with pleasure. He who mourns over the chastisement he must inflict, will endeavour to reduce it; he who rejoices will augment it: one displays a great, the other a little mind.—It was again my unhappy lot, at the close of this servitude, to be bound apprentice to a stocking-maker, for a second seven years: so that, like Jacob, I served two apprenticeships; but was not, like him, rewarded either with wealth or beauty. The time spent at the silk-mill is not included in the last fifty years. The erection of other mills has given a choice of place; and humanity has introduced a kinder treatment.

* This article was written before it was known that Mr. H. our worthy historian, is the person of that name who had the misfortune to suffer, in common with several other of the most respectable inhabitants of Birmingham, whose houses, and other property, fell a sacrifice to the fury of a riotous mob, on the 14th, and the two following days, of July, 1791.

‘ The

* The Italians had the exclusive art of silk-throwing; consequently an absolute command of that lucrative traffic. The wear of silks was the taste of the ladies; and the British merchant was obliged to apply to the Italian with ready money, for the article, at an exorbitant price.

* A gentleman of the name of Crotchet thought he saw a fine opening to raise a fortune; he therefore erected a small silk-mill in 1702, which joins the present work, and is called *The Old Shop*, now used for fabricating ornaments of the Derbyshire petrifications. Every prospect of the future undertaking was favourable, till the scheme was put in practice, when the bright ideas died away. Crotchet soon became insolvent.

* John Lombe, a man of spirit, a good draughtsman, and an excellent mechanic, travelled into Italy, with a view of penetrating the secret. He staid some time; but as he knew admission was prohibited, he adopted the usual mode of accomplishing his end by corrupting the servants. This gained him frequent access in private. Whatever part he became master of, he committed to paper before he slept. By perseverance and bribery he acquired the whole, when the plot was discovered, and he fled with the utmost precipitation, on board a ship, at the hazard of his life, taking with him two natives, who had favoured his interest and his life, at the risk of their own. But though he judged the danger over, he was yet to become a sacrifice.

* Arriving safe with his acquired knowledge, he fixed upon Derby as a proper place for his purpose, because the town was likely to supply him with a sufficient number of hands, and the able stream with a constant supply of water. This happened about the year 1717.

* He agreed with the Corporation for an island or swamp in the river, five hundred feet long, and fifty-two wide, at eight pounds *per ann.* where he erected the present works, containing eight apartments, and 468 windows, at the expence of about 30,000*l.* This island, with another, called the Bye-flat, were part of the continent, but separated, ages past, by cutting two sluices to work four sets of mills. The ground continuing flat, farther west, would yet allow one or two sets more.

* This ponderous building stands upon huge piles of oak, from sixteen to twenty feet long, driven close to each other with an engine made for that purpose. Over this solid mass of timber is laid a foundation of stone.

* During three or four years, while this grand affair was constructing, he hired various rooms in Derby, and particularly the Town-hall, where he erected temporary engines, turned by hand. And although he reduced the prices so far below those of the Italians, as to enable him to monopolize the trade, yet the overflowings of profit were so very considerable, as to enable him to pay for the grand machine as the work went on.

* It appears that the building was completed, and in full employ, several years before the leases were executed, which was not done till 1724, and extended to seventy-nine years.

‘ Being established to his wish, he procured in 1718 a patent from the Crown, to secure the profits during fourteen years. But, alas! he had not pursued this lucrative commerce more than three or four years, when the Italians, who felt the effects of the theft from their want of trade, determined *his* destruction, and hoped that his works would follow.

‘ An artful woman came over in the character of a friend, associated with the parties, and assisted in the business. She attempted to gain both the Italians, and succeeded with one. By these two, slow poison was supposed, and perhaps justly, to have been administered to John Lombe, who lingered two or three years in agonies, and departed. The Italian ran away to his own country; and Madam was interrogated, but nothing transpired except what strengthened suspicion.

‘ John dying a bachelor, his property fell into the hands of his brother William, who enjoyed, or rather possessed the works but a short time; for, being of a melancholy turn, he shot himself. This superb erection, therefore, became the property of his cousin Sir Thomas Lombe. I believe this happened about the year 1726.

‘ If the Italians destroyed the man, they miscarried in their design upon the works; for they became more successful, and continued to employ about 300 people.

‘ In 1732 the patent expired; when Sir Thomas, a true picture of human nature, petitioned parliament for a renewal, and pleaded, “ That the works had taken so long a time in perfecting, and the people in teaching, that there had been none to acquire emolument from the patent.” But he forgot to inform them that he had already accumulated more than 80,000*l.* thus veracity flies before profit. It is, however, no wonder disguise should appear at St. Stephen’s, where the heart and the tongue so often disagree.

‘ Government, willing to spread so useful an invention, gave Sir Thomas 14,000*l.* to suffer the trade to be open, and a model of the works taken; which was for many years deposited in the Tower, and considered the greatest curiosity there.

‘ A mill was immediately erected at Stockport, in Cheshire, which drew many of the hands from that of Derby, and, among others, that of Nathaniel Gartrevalli, the remaining Italian, who, sixteen years before, came over with John Lombe: him I personally knew; he ended his days in poverty; the frequent reward of the man who ventures his life in a base cause, or betrays his country.— Since then eleven mills have been erected in Derby, and the silk is now the staple trade of the place: more than a thousand hands are said to be employed in the various works, but they are all upon a diminutive scale compared to this.’

Beside two half-sheet plates, the one giving a plan, and the other a perspective view, of Derby, there are seventeen views of churches and other public buildings, all drawn by an artist of Derby, and engraven at Birmingham; and both the delineator and the sculptor have acquitted themselves with credit.

ART.

ART. VI. *A Critical Pronouncing Dictionary and Expofitor of the Englifh Language.* In which not only the Meaning of every Word is clearly explained, and the Sound of every Syllable diftinctly fhewn, but where Words are fubject to different Pronunciations, the Reafons for each are at large difplayed, and the preferable Pronunciation is pointed out. To which are prefixed, Principles of Englifh Pronunciation; in which the Sounds of Letters, Syllables, and Words, are critically investigated, and fystematically arranged; the Rules for pronouncing are fo claffed and difpofed as to be eafily applicable to the moft difficult Words; and the Analogies of the Language are fo fully fhewn as to lay the Foundation of a confiftent and rational Pronunciation. Like-wife Rules to be obferved by the Natives of Scotland, Ireland, and London, for avoiding their refpective Peculiarities, and Directions to Foreigners for acquiring a Knowledge of the Ufe of this Dictionary. The whole interperfed with Obfervations, Philological, Critical, and Grammatical. By John Walker, Author of Elements of Elocution, Rhyming Dictionary, Melody of Speaking delineated, &c. 4to. 11. 3s. Boards. Robinfons. 1791.

MR. Walker is a writer with whom we have frequently met, in a line where he muft be allowed great merit, that of verbal criticifm; and he has now engaged in an arduous undertaking, though he is not the firft adventurer: it being eafier to trace the various import of words, and their etymologies, than to inform the ear by inftructing the eye; and to teach the vocal powers of the refpective letters in the alphabet, alternately, by the medium of each other. Difficult as this task may appear, a much more improbable one has been accomplifhed, in qualifying perfons, pofitively incapable of hearing, to enjoy the intercourfe of fociety; by not only underftanding what others fay, but even to take an active part in converfation themfelves!

In an endeavour to fettle a ftandard of pronunciation, the firft object of attention is to determine by what authorities we are to be guided; and on this fubject Mr. Walker obferves:

‘ Reasoning on language, however well founded, may be all overturned by a fingle quotation from Horace:

—————ufus

Quem penes arbitrium eft, & jus & norma loquendi.

‘ This, it muft be owned, is a fuccinct way of ending the controversy; and by virtue of this argument we may become critics in language without the trouble of ftudying it. Not that I would be thought, in the moft diftant manner, to deny, that Cuftom is the fovereign arbiter of language. Far from it. I acknowledge its authority, and know there is no appeal from it; I wifh only to difpute where this arbiter has not decided; for if once Cuftom fpeaks out, however abfurdly, I fincerely acquiefce in its fentence.

D 2

‘ But

' But what is this custom to which we must so implicitly submit? Is it the usage of the greater part of speakers, whether good or bad? This has never been asserted by the most sanguine abettors of its authority. Is it the majority of the studious in schools and colleges, with those of the learned professions, or of those who, from their elevated birth or station, give laws to the refinements and elegancies of a court? To confine propriety to the latter, which is too often the case, seems an injury to the former; who, from their very profession, appear to have a natural right to a share, at least, in the legislation of language, if not to an absolute sovereignty. The polished attendants on a throne are as apt to depart from simplicity in language as in dress and manners; and novelty, instead of custom, is too often the *jus & norma loquendi* of a court.

' Perhaps an attentive observation will lead us to conclude, that the usage, which ought to direct us, is neither of these we have been enumerating, taken singly, but a sort of compound ratio of all three. Neither a finical pronunciation of the court, nor a pedantic Græcism of the schools, will be denominated respectable usage, till a certain number of the general mass of speakers have acknowledged them; nor will a multitude of common speakers authorise any pronunciation which is reprobated by the learned and polite.

' As those sounds, therefore, which are the most generally received among the learned and polite, as well as the bulk of speakers, are the most legitimate, we may conclude that a majority of two of these states ought always to concur, in order to constitute what is called good usage.

' But although custom, when general, is commonly well understood, there are several states and degrees of it which are exceedingly obscure and equivocal; and the only method of knowing the extent of custom in these cases, seems to be an inspection of those Dictionaries which professedly treat of pronunciation. We have now so many works of this kind, that the general current of custom, with respect to the sound of words, may be collected from them with almost as much certainty as the general sense of words from Johnson. An exhibition of the opinions of Orthoëpists about the sound of words, always appeared to me a very rational method of determining what is called custom. This method I have adopted in the following work; and if I have sometimes dissented from the majority, it has been, either from a persuasion of being better informed of what was the actual custom of speaking, or from a partiality to the evident analogies of the language.

' And here I must intreat the candid reader to make every reasonable allowance for the freedom with which I have criticised other writers on this subject, and particularly Mr. Sheridan. As a man, a gentleman, and a scholar, I knew Mr. Sheridan, and respected him; and think every lover of elocution owes him a tribute of thanks for his unwearied addresses to the publick, to rouse them to the study of the delivery of their native tongue. But this tribute, however just, does not exempt him from examination. His credit with the world necessarily subjects him to animadversion, because the errors of such a writer are dangerous in proportion to his reputation:

tion: this has made me zealous to remark his inaccuracies, but not without giving my reasons; nor have I ever taken advantage of such faults as may be called inadvertencies. On the same principles I have ventured to criticise Dr. Johnson, whose friendship and advice I was honoured with, whose memory I love, and whose intellectual powers impress me with something like veneration and awe. I do not pretend to be exempt from faults myself; in a work like the present, it would be a miracle to escape them; nor have I the least idea of deciding as a judge, in a case of so much delicacy and importance, as the pronunciation of a whole people; I have only assumed the part of an advocate to plead the cause of consistency and analogy, and where custom is either silent or dubious, to tempt the lovers of their language to incline to the side of propriety; so that my design is principally to give a kind of history of pronunciation, and a register of its present state; and where the authorities of dictionaries or speakers are found to differ, to give such a display of the analogies of the language as may enable every inspector to decide for himself.

‘ With respect to the explanation of words, except in very few instances, I have scrupulously followed Dr. Johnson. His Dictionary has been lawful plunder by every subsequent Lexicographer; and so servilely has it been copied, that such words as he must have omitted merely by mistake, as *Predilection*, *Respectable*, *Descriptive*, *Sulky*, *Mimetick*, *Isolated*, *Inimical*, *Decompose*, and many others, are neither in Mr. Sheridan's, Dr. Kenrick's, nor several other Dictionaries.’

Mr. W.'s sentiments on the labours of his predecessors in orthoepy, are thus farther detailed:

‘ Few subjects have of late years more employed the pens of every class of critics, than the improvement of the English language. The greatest abilities in the nation have been exerted in cultivating and reforming it; nor have a thousand minor critics been wanting to add their mite of amendment to their native tongue. Johnson, whose large mind and just taste made him capable of enriching and adorning the language with original composition, has condescended to the drudgery of disentangling, explaining, and arranging it, and left a lasting monument of his ability, labour, and patience: and Dr. Lowth, the politest scholar of the age, has veiled his superiority in his short Introduction to English Grammar. The ponderous folio has gravely vindicated the rights of analogy; and the light ephemeral sheet of news has corrected errors in Grammar, as well as Politics, by sily marking them in italics.

‘ Nor has the improvement stopped here. While Johnson and Lowth have been insensibly operating on the orthography and construction of our language, its pronunciation has not been neglected. The importance of a consistent and regular pronunciation was too obvious to be overlooked; and the want of this consistency and regularity induced several ingenious men to endeavour at a reformation; who, by exhibiting the anomalies of pronunciation, and pointing out its analogies, have reclaimed some words that were not irrecoverably fixed in a wrong sound, and prevented others from being perverted by ignorance or caprice.

‘ Among those writers who deserve the first praise on this subject, is Mr. Elphinstone ; who, in his *Principles of the English Language*, has reduced the chaos to a system, and laid the foundation of a just and regular pronunciation. But this gentleman, by treating his subject with an affected obscurity, and by absurdly endeavouring to alter the whole orthography of the language, has unfortunately lost his credit with the publick for that part of his labours which entitles him to the highest applause.

‘ After him, Dr. Kenrick contributed a portion of improvement by his *Rhetorical Dictionary* ; in which the words are divided into syllables as they are pronounced, and figures placed over the vowels to indicate their different sounds. But though this gentleman, in his *Rhetorical Grammar* prefixed to his *Dictionary*, has given several rational strictures on language in general, and the English language in particular, he has rendered his *Dictionary* extremely imperfect, by entirely omitting a great number of words of doubtful and difficult pronunciation—those very words for which a *Dictionary* of this kind would naturally be consulted.

‘ To him succeeded Mr. Sheridan ; who not only divided the words into syllables, and placed figures over the vowels as Dr. Kenrick had done, but by spelling these syllables as they are pronounced, seemed to complete the idea of a *Pronouncing Dictionary*, and to leave but little expectation of future improvement. It must, indeed, be confessed, that Mr. Sheridan’s *Dictionary* is greatly superior to every thing that preceded it ; and his method of conveying the sound of words, by spelling them as they are pronounced, is highly rational and useful—But here sincerity obliges me to stop. The numerous instances I have given of impropriety, inconsistency, and want of acquaintance with the analogies of the language, sufficiently show how imperfect I think his *Dictionary* is upon the whole, and what ample room was left for attempting another that might better answer the purpose of a guide to pronunciation.

‘ The last writer on this subject is Mr. Nares ; who, in his *Elements of Orthoepey*, has shewn a clearness of method and an extent of observation which deserve the highest encomiums. His preface alone proves him an elegant writer, as well as a philosophical observer of language ; and his alphabetical index, referring near five thousand words to the rules for pronouncing them, is a new and useful method of treating the subject ; but he seems, on many occasions, to have mistaken the best usage, and to have paid too little attention to the first principles of pronunciation.

‘ Thus I have ventured to give my opinion of my rivals and competitors, and I hope without envy or self-conceit. Perhaps it would have been policy in me to have been silent on this head, for fear of putting the publick in mind that others have written on the subject as well as myself : but this is a narrow policy which, under the colour of tenderness to others, is calculated to raise ourselves at their expence. A writer, who is conscious he deserves the attention of the public, (and unless he is thus conscious he ought not to write,) must not only wish to be compared with those who have gone before him, but will promote the comparison by informing his readers

what others have done, and on what he founds his pretensions to a preference; and if this be done with fairness and impartiality, it can be no more offensive to modesty, than it is to honesty and plain dealing.

'The work I have to offer on the subject has, I hope, added something to the publick stock. It not only exhibits the principles of pronunciation, as others have done, divides the words into syllables, and marks the sounds of the vowels like Dr. Kenrick, spells the words as they are pronounced like Mr. Sheridan, and directs the inspector to the rule by the word like Mr. Nares; but where words are subject to different pronunciations, it shows the reasons from analogy for each; produces authorities for one side and the other, and points out the pronunciation which is preferable. In short, I have endeavoured to unite the science of Mr. Elphinstone, the method of Mr. Nares, and the general utility of Mr. Sheridan; and to add to these advantages, have given critical observations on such words as are subject to a diversity of pronunciation. How I have succeeded must be left to the decision of the publick.'

Our author adopts Mr. Sheridan's instructions to Irishmen in pronunciation, and adds to them, instructions to foreigners, to Scotsmen, and to Londoners, the latter of whom, in common, sin as much against propriety of speech as any provincials whatever; though Mr. W. a Londoner himself, does not cite enough of their vulgarisms to admit the charge.

In his principles of English pronunciation, Mr. W. appears critical to an extreme, throughout his description of the conformation of the organs of speech, in expressing the several letters; because, considering that no two human mouths are formed exactly to the same standard in all respects, we are not clear that every one can, or perhaps ought to, use them precisely as he describes, in every instance. The same remark may be extended to his distinctions in the various sounds of the vowels and consonants; in the enumeration of which we deem him rather too nice, and for the same reason: it is by the multitude of these distinctions, that his instances may sometimes be liable to be disputed, as the abilities and habits of pronunciation happen to vary. Such objections are, however, to faults that originate in knowledge and attention, which are discoverable in all parts of a work that may certainly be of great use to those who will take the pains to study this dictionary, according to the rules prescribed in the table of vowels.

ART. VII. *A Collection of Treaties between Great Britain and other Powers.* By George Chalmers, Esq. 8vo. 2 Vols. About 550 Pages in each; fine Paper 18s. common Paper 15s. Boards. Stockdale. 1790.

THE scope of this collection will be most properly conceived from the account given of it in the preface, by the collector himself:

‘ Without the correspondence of Du Mont, the learning of Barbeyrac, or the zeal of Roussset, it had been easy to print a voluminous collection of treaties. My object, however, was not to make a big book, but an useful book; a commodious selection, which might lie handily on the table, and be readily inspected. With this design, I have printed, in the following sheets, those treaties which are most frequently perused: I have referred to those treaties which are often consulted.’

The method observed in the arrangement of these treaties, is thus explained:

‘ In the following collection, I have preserved a chronological order, while I have brought together the treaties which at various times have been formed with each different nation. Without any strong motive of choice, I began with Russia, in the north; I regularly proceeded to the south of Europe; I diverged afterwards to Africa and Asia; and ended finally in America. I flatter myself this arrangement will be found commodious. To the treaties, which belong to each particular country, and which form a distinct head, I have prefixed a chronological index of prior treaties, for the purpose of tracing a principle of connexion, and shewing where those preceding conventions may be found. The usefulness of this prefatory index will be acknowledged by those, who having been engaged in much study, or in much business, have felt the happiness of knowing where to lay one’s hand on the thing that the pressure of the moment required. But, the brevity which I prescribed to myself, did not allow me to swell this prefatory index with the mention of every agreement, either for the hire of troops, or the performance of temporary stipulations. I was directed by my notions of utility, either in publishing some treaties, or in not mentioning others. The public, whose convenience I have endeavoured to promote, and to whose opinion I respectfully submit, will ultimately determine whether, in making this selection, I have been directed by judgment, or by caprice.’

Of the treaties themselves, little can be said in a journal of literary publications. They are agreements made in the name of the most holy and undivided Trinity, by princes, to answer present purposes; and designed to continue in force, until force can justify the abrogation of them to suit fresh purposes; and then new treaties are framed, to be observed in the like manner. Obstinate doubts, as to the sense or extent of them, are also decisively settled in the same summary way, and frequently by those who never read them, and who never trouble their heads about them: but whose reasons are never the less convincing on that account!

The following literary history of treaties, including anecdotes of that celebrated collector Rymer, and his *Fœdera*, may be very acceptable to our political readers; and are evidence that the volumes before us are not hasty compilations:

‘ The first treaty which was ever published in this nation, by authority, was the treaty with Spain, in 1604, which was conducted by

by Sir Robert Cecil, the first Lord Salisbury, with such wonderful talents and address. No treaty was printed, *without authority*, during any preceding period. It had been extremely dangerous for private persons, in the reign of King James, in the former, or in the subsequent reign, to have published treaties with foreign Powers; because to have done this had been considered as meddling with matters of state, and punished as an infringement of prerogative. The treaties of Charles I. were published by authority. Cromwell made many treaties, because he was anxious, like John IV. of Portugal, to procure the recognition of other Powers; but, I doubt, whether he lived to publish them. The reign of Charles II. was fruitful in treaties, which were printed by authority, often singly, and sometimes collectively. The four treaties of Breda were published by the King's special command*, in 1667. A collection, comprehending seventeen treaties, beginning with the Commercial Treaty with Spain, in 1667, and ending with the Algerine treaty in 1682, was printed by direction of Lord Sunderland, the secretary of state, in March 1683†. Such had been the smallness of this impression, or such the demand for it, that this useful code was reprinted in 1686. The salutary practice of publishing by authority what was so necessary to be known, which had been begun by King James, was continued by King William, and by his royal successors.

* It was however in King William's councils, that it was first determined to print authoritatively the PUBLIC CONVENTIONS of Great Britain with other Powers‡. It was owing to that determination, that the reign of Queen Anne saw the publication of RYMER'S *Fœdera*. The first volume, commencing with the documents of the year 1201, was published in 1704; the twentieth volume, ending with the papers of 1654, was given to the world in 1735.

As historiographer these were not the only labours of Rymer: he left an unpublished collection, relating to the government and history of England, from the year 1115 to 1698, in fifty-eight volumes§, which the prudence of the house of peers directed to be placed in *The British Museum*, with the Cottonian manuscripts. Of men who have done great public services, we naturally wish to

* * By the assigns of J. Bill and C. Barker, the King's printers, 4to, 80 pages.

† By the assigns of J. Bill, and H. Hills, and T. Newcomb, the King's printers. London, 1685, 4to, 269 pages.

‡ The warrant, empowering Thomas Rymer to search the public repositories for this great design, was dated on the 26th of August 1693. This warrant was renewed on the 3d of May 1707, when Robert Sanderion was appointed his assistant. And, on the 15th of February 1717, Sanderion was continued the single conductor of this laborious undertaking.

§ There is a list of this great collection in the seventeenth volume of the *Fœdera*: and see Ayscough's Catalogue of the Museum MSS. vol. i. N° 4573—4630.

know something of the origin and the end. Thomas Rymer was born in the north of England; was educated at Cambridge; and, intending to make the law his profession, he entered himself a student of Gray's Inn. He first appeared as a poet and a critic in 1678; when he published *Edgar*, an heroic tragedy, which had scarcely preserved his name; and *Reflections on Shakspeare*, in 1693, which have drawn on him Warburton's indignation. On the decease of Shadwell, the great *Mac Flecnoc* of Dryden, in 1692, who, at once, celebrated King William's birth, as *Laureat*, and recorded King William's actions, as historiographer, the laurel was placed on the brow of Tate, and the pen of historian was delivered into the hand of Rymer. While collecting *THE FOEDERA*, he also employed himself like a royal historiographer, in detecting the *falsehood* and ascertaining the *truth* of history *. He lived to publish fifteen folio volumes of the *public conventions*; and from his collections Sander-son published the sixteenth volume in 1715. Rymer finished his useful career in December 1713, and was buried in the church of St. Clement's Danes. Yet, after all his labours, he is ofteneft remembered for his critical strictures on Shakspeare: for, such has been the singular fortune of this illustrious poet, that whoever has connected himself with his name, either as commentator, panegyrist, or detractor, has been raised up by the strength of his pinions, and will be carried through the expanse of time by the continuance of his flight.

* Robert Sanderson, who had thus been Rymer's coadjutor, continued *the Fœdera* after his death. The seventeenth volume, which is the most useful of the whole, because it contains an INDEX of the *persons*, of the *things*, and of the *places*, that this and the sixteen preceding volumes comprehend, he published in the year 1717. The eighteenth volume, which was re-published with *the Castrations*, he published in 1726; the nineteenth in 1732, and the twentieth in 1735. Sanderson, who was usher of the court of Chancery, clerk of the chapel of the Rolls, and fellow of the Antiquary Society, died on the 25th of December, 1741.

In the same view, we add the following passage:

* He published, in 1702, his first letter to Bishop Nicholson: "Wherein, as he says, King Robert III. of Scotland is, beyond all dispute, freed from the imputation of bastardy." He soon after published his second letter to Bishop Nicholson; "containing an historical deduction of the alliances between France and Scotland: whereby the pretended old league with Charlemagne is disproved, and the true old league is ascertained." After his decease, there was published, in 1714, a small treatise "Of the Antiquity, Power, and Decay of Parliaments." And in the same year,— "Some Translations from Greek, Latin, and Italian Poets, with other Verses and Songs, never before printed. By Thomas Rymer, late Historiographer-royal." These translations, verses, and songs, not being sufficient to make a volume in 12mo, were published with *Curious Amusements*; by a Gentleman of Pembroke-hall in Cambridge.

* A com-

' A complete collection of General Treaties must consist of the following books: 1st, Leibnitz's Codex, in 1693; 2dly, The Corps Diplomatique, with its Supplement, in 1739, consisting of twenty volumes in folio, to which is annexed a copious index of matters; 3dly, St. Priest's *Histoire de Traités de Paix du xviii^e Siècle, depuis la Paix de Vervins jusqu'à celle de Nimègue*, 1725, 2 vol. in folio; and 4thly, of the *Negotiations Secrètes, touchant la Paix de Munster et d'Osnabrug*, 1725, 4 vol. in folio. These ample collections begin with the establishment of the AMPHICTYONS, 1496 years before the birth of Christ, being the most ancient treaty which is to be met with in the records of time; and end with the pacification of the troubles of Geneva, in May 1738.—Such, then, is the vast mass of papers which have originated from the restlessness, or the wisdom of Europe; and which every one must possess, who is ambitious of extensive knowledge, with regard to the discordant interests of the European Powers.

' To all these must be added, by those who are desirous to form a complete library, the collections, which have been published with regard to particular negotiations: as the peace of Nimègue; the peace of Ryswick; the peace of Utrecht*: and to these may be added the useful collection of *acts, negotiations, and treaties*, from 1713 till 1748, in five-and-twenty 8vo volumes†. The conventions of nations have not only been published at large, but also in the abstract. Roussel favoured the world, in 1736, with *Les Intérêts des Puissances de l'Europe, avec le Supplément*, 4 vols. 4to.—Roussel ceased from his useful labours in August 1762. Mably's *Droit Public de l'Europe*, will be found a commodious manual, which is written with great knowledge, and arranged with uncommon skill. It has been continued to the peace of 1763, and enriched with the annotations of Roussel, who was no favourable commentator. Mably and Roussel parted with unkind sentiments of each other, though the booksellers had endeavoured to make them agree.'

The *corps diplomatique*, and all the cadets of that *corps*, are certainly under obligations to Mr. Chalmers for thus filling up so considerable a class in a statesman's library.

* *Actes et Mémoires concernant la Paix de Nimègue*, 1697, 4 tom. en 7 vol. in 12mo.—*Actes et Mémoires concernant la Paix de Ryswick*, 1705, 4 vol. in 12mo.—*Mémoires Politiques pour servir à l'Histoire de la Paix de Ryswick*, par Jean Du Mont, 1699, 4 vol. in 12mo.—*Actes, Mémoires, et autres Pièces authentiques, concernant la Paix d'Utrecht*, 1714, 7 vol. in 8vo.'

† *Recueil des Actes, Negotiations, et Traités, depuis la paix d'Utrecht, jusqu'à présent*, par Jean Roussel.'

ART. VIII. *Narrative of the Building, &c. of the Edystone Light-house with Stone.* By John Smeaton, Civil Engineer, F.R.S. &c.

[Article concluded from our last Volume, p. 444.]

HAVING presented our readers with a circumstantial history of the progress of the first season's work on the Edystone, with a view as well of pointing out the difficulties which were to be encountered, as of remarking the address with which they were combated, we must of necessity be more concise in our remaining account.

The winter of 1756, and the following spring, were employed in preparing materials for the *outwork*: the masonry particularly required great attention. It was a desirable object to use large and heavy pieces of stone in the building; yet their size must necessarily be limited by the practicability of landing them with safety. Now, small vessels only could deliver their cargoes alongside of this hazardous rock; and these could not deliver *very* large stones, because the sudden rising and falling of the vessels in the gut amounted frequently to the difference of three or four feet, even in moderate weather; so that in case, after a stone was raised from the floor of the vessel, her gunwale should take a swing, so as to *hitch* under the stone, one of a very large magnitude must, on the vessel's rising, infallibly sink her. From this consideration, it was determined that such stones should be used as did not much exceed a ton weight; though occasionally particular pieces might amount to two tons. That they might attain a *certainly* in putting the work together on the rock, the stones of each course were tried together in their real situation with respect to each other; and they were so exactly marked, that every stone, after the course was taken asunder, could be replaced in the identical position in which it lay on the platform, within the fortieth part of an inch:—nor was this judged sufficient: for every course was not only tried singly together on the platform, and marked, but the course above it was put on it, and marked in the same way; so that every two contiguous courses might fit each other on the *outside*, and prevent an irregularity in the outline. This degree of accuracy might seem superfluous: but as the nature of the building required the workmen to be in a condition to *resist a storm* at every *step*, it became necessary to fix the centre stone first, as being least exposed to the stroke of the sea; and in order to have sure means of attaching all the rest to this, and to one another, it was indispensable that the whole of the two courses should be tried together; in order that, if any defect appeared at the outside, by an accumulation of errors from the centre, it might be rectified on the platform.

Another

Another circumstance, to which Mr. SMEATON was particularly attentive, and concerning which his remarks are very valuable, was to ascertain the most proper composition for water cements. In making mortar for buildings exposed to water, *tarras* had been most esteemed: but still there were objections to its use. Mr. S. was therefore induced to try the *terra puzzolana*, found in Italy, as a substitute for *tarras*. Fortunately, there was a quantity of it in the hands of a merchant at Plymouth, which had been imported as a venture from *Civita vecchia*, when Westminster-bridge was building; and which he expected to have sold, for that work, to a good advantage, but failed in his speculation; for having found that *tarras* answered their purpose, neither commissioners, engineers, nor contractors, would trouble themselves to make a trial of the other material. This was found in every respect equal to *tarras*, as far as concerned the hardening of water-mortar, if not preferable to it; and if made into a mortar with *Aberthaw* * lime, it exceeded, in hardness, any of the compositions commonly used in dry work; and in *wet* and *dry*, or wholly wet, was far superior to any which Mr. SMEATON had seen, inasmuch that he did not doubt its making a cement that would equal the best merchantable Portland stone, in solidity and durability.

These preliminary arrangements being settled, they proceeded, on the 3d of June 1757, to carry out the *Neptune* bufs, and to begin the work. After getting up the moorings, (a work of no small difficulty and some danger,) and after fixing the *fender-piles*, the *sheers*, *windlass*, &c. the first stone was landed, got to its place, and fixed, on Sunday the 12th of June; and, on the next day, the first course was completed. On the 14th, the second course was begun: but, in consequence of a fresh gale, the workmen were obliged to quit the rock, after securing every thing as well as possible. Such was the violence of the gale, that it was impracticable for the boats to get out of the *gut*, otherwise than by passing the *Sugarloaf* rock†, in which they providentially succeeded. On the 18th, they were again as suddenly driven from their work, and several pieces of stone were washed away by the violence of the sea. In the night of the 6th of July, the watch on the deck of the bufs espied a sail on the rocks, and one of the yawls was sent to her relief, which brought back the whole crew, several of whom were in their shirts, and in great distress. It was a snow of about 130 tons

* Lime produced from a stone found at *Aberthaw*, on the coast of *Glamorganshire*.

† See an account of the situation of this rock, at p. 432 of our last number and volume.

burthen, which was returning in ballast from *Dartmouth*: but not knowing exactly where they were, they had mistaken the rocks for so many fishing-boats, till it was too late to clear them; and on the vessel's striking, she filled so quickly that the boat floated on deck before they could get into it.

During this time, the building went on, though its progress was retarded by various interruptions and accidents; till, at the latter end of August, when the seventh course was nearly finished, a violent storm arose, which carried away the *shears* and *triangles*, together with two of the largest stones which had been left chained on the rock! yet, notwithstanding these, and various other difficulties, the ninth course was completed by the end of September:

‘ Being now arrived at the eve of October, (says Mr. S) I maturely considered our situation; and finding that we had been eighteen days in completing the last course, whereas the former one was begun and finished in five; though the weather, both on shore and above head, had remained to all appearance much the same; I from thence concluded it to be very probable, we might not get another course completed in the compass of the month of October; so that when I reflected on the many disasters that we had suffered last year by continuing out to the month of November, and how little work we in reality did after this time, it appeared to me very problematical whether we might be able, with every possible exertion, to get another course finished this season: and considering how very ineligible it was to have a course lie open during the winter, in this stage of the work, and that we had now got three complete courses established above the top of the rock, the sum of whose height was four feet six inches; and that we could not leave the work in a more defensible state, whether as relative to the natural violence of the sea, or the possibility of external injuries; from these considerations it appeared to me highly proper to put a period to the outwork of the present season.’

At the commencement of the following year, 1758, the weather proved very tempestuous, till March; and on visiting the rock, they discovered that the great *buoy* on the moorings had been carried away; nor were the mooring chains, though fought with the greatest perseverance, recovered till the middle of May. In consequence of this delay, and from other accidents, the tenth course of the building was not completed till the 5th of July. From this time, the progress was without any very material interruption; so that on the 26th of September the twenty-fifth course, being the first of the superstructure, was finished. The work was now so far advanced, that Mr. SMEATON made a proposal to the Trinity board, and to the proprietors, of exhibiting a light during the ensuing winter; and, for this purpose, he continued his operations longer than
he

he otherwise would have done, in order to complete the first room, and make it habitable: but, foul weather coming on, he was obliged to quit the rock, and returned to Plymouth: a storm ensued; and, on the next morning, looking out with his telescope, he could discern the house with the sea breaking over it, but nothing of the bus. On the following day, the air being more clear, he had a distinct view of the building: but the bus was really gone. This was a day of double regret, as it likewise brought a negative on his proposal for exhibiting a light from the house during the winter.—The bus had run into *Dartmouth* harbour: she was brought home, and the work on the rock being secured against the winter, the operations of the third season were closed.

During the early part of 1759, Mr. S. was employed, in London, in forming and making out the necessary designs for the iron rails of the balcony, the cast iron, the wrought iron, and the copper works for the lantern, together with the plate glass work. It was not till the 22d of June that he arrived at Plymouth. As the moorings had been again lost, new chains were provided, and the bus was once more fixed in her situation. On the 5th of July, he landed on the rock, and found every thing perfectly sound and firm, without the least perceptible alteration; excepting that the cement, used in the first year, now in appearance approached the hardness of the moorstone; and that used in the last year had the full hardness of Portland: but, on hauling up the stones for the next circle from the store-room, where they had been deposited, he had the mortification to find only seven, instead of eight. It was imagined that a body of falling water, making its way through the open ribs of the center, had washed this stone out of the store-room door, though it weighed between four and five cwt.

The progress of the work, however, was now such, that a whole room, with its vaulted cover, was built complete in seven days.

On the 17th of August, the main column was completed.

On the 27th, Mr. RICHARDSON and his company left the Edystone, and gave an account that they had lived in it since the 23d, having found it much more warm than the bus's hold and cabin.

They had now finished every thing belonging to the masonry. The work of the cupola was going on briskly in the yard at Mill-bay, though it was retarded by the successive illnesses of the two principal coppersmiths: however, by the exertions of Mr. SMEATON, who was himself ready to work at every business, all matters were put in such forwardness, that by the 8th of September there was nothing to prevent the frame of the lantern

lantern from being fixed in its place, but bad weather. It was not till the 15th that the weather permitted the boats to deliver their cargoes. The 16th was remarkably fine; so that, by the evening, the whole frame of the lantern was screwed together, and fixed in its place.—On the 17th, which was also exceedingly fine, the cupola was brought out, and the shears and tackle were set up for hoisting it.

‘This,’ says Mr. SMEATON, ‘perhaps may be accounted one of the most difficult and hazardous operations of the whole undertaking: not so much on account of its weight, being only about 11 cwt. as on account of the great height to which it was to be hoisted clear of the building; and so as if possible to avoid such blows as might bruise it. It was also required to be hoisted a considerable height above the balcony floor; which, though the largest bafe that we had for the shears to stand on, was yet but fourteen feet within the rails, and therefore narrow in proportion to *their* height.—About noon the whole of our tackle was in readiness; and in the afternoon the Weston (boat) was brought into the gut; and in *less than half an hour* her troublesome cargo was placed on the top of the lantern without the least damage. During the whole of this operation, it pleased God that not a breath of wind discomposed the surface of the water, and there was the least swell about the rocks I had observed during the season.’

‘Tuesday, September 18th in the morning, I had the satisfaction to perceive the Edystone boat, on board of which I expected the *ball* to be; and which being *double gilt*, I had ordered the carriage of it to be carefully attended to. The wind and tide were both unfavourable to the vessel’s getting soon near us; therefore being desirous to get the ball screwed on, before the shears and tackle were taken down, one of the yawls was dispatched to bring it away. This being done and the ball fixed, the shears and tackle were taken down, which took up nearly as much time as was employed in setting them up; that is near twelve hours each, in the whole, to do the work of an hour.—I must observe, that by choice, I screwed on the ball with mine own hands, that in case any of the screws had not held quite tight and firm, the circumstance might not have been *slipped over*, without my knowlege; being well aware that even *this part* would at times come to a considerable stress of wind and sea; and which could not be replaced without some difficulty, in case any thing should fail.’——‘It may not be amiss to intimate to those who may in future have to perform the same operation, that the scaffold on which this was done, consisted of four boards only, well nailed together, at such distances as to permit it to be lifted over the ball when done with. It rested on the cupola, encompassing its neck; and ROGER CORNTHWAITE, one of the masons, placed himself on the opposite side, upon it, to balance me, while I moved round to fix the screws.’

Respecting the disposition of the internal part of the edifice, Mr. SMEATON fixed the *beds* in the uppermost room; and the
fireplace,

fire-place, which constituted the kitchen, in the room below it; whereas, in the late house, the upper room was the kitchen, and the beds were placed in one of the rooms below: the consequence of which was, that the beds and bedding were generally in a very damp and disagreeable state. The present disposition has perfectly answered the end proposed, as nothing can be more completely dry than the two habitable rooms.

On the 1st of October, every thing being finished, and the *candeliers* hung, there was nothing to hinder a trial by lighting the candles in the day time. Accordingly, twenty-four candles were put into their proper places, and were continued burning for three hours, during which time it blew a hard gale; and a fire being kept at the same time in the kitchen, they both operated without any interference; not any degree of smoke appearing in the lantern, nor in any of the rooms; and, by opening the vent holes which had been made in the bottom of the lantern, for occasional use, it could be kept quite cool; whereas, in the late lighthouse, it used to be so hot, especially in the summer, as to give much trouble by the *running* of the candles.

All being thus in readiness, and a *conductor*, in case of lightning, being adapted to the building, notice was given to the Trinity-house that the light would be exhibited on the 16th of October 1759.—The season of the year being now advanced to that which was always very precarious, the Neptune bus was unmoored; and, on the 9th of October, she came to an anchor in Plymouth harbour;—‘and thus,’ says Mr. SMEATON, ‘after innumerable difficulties and dangers, was a happy period put to this undertaking, without the loss of *life* or *limb* to any one concerned in it; or accident, by which the work could be said to be *materially* retarded.’

With regard to subsequent occurrences, it is truly observed that the best account is, that, after a trial of *thirty* years, which have elapsed since the finishing of the building, it still remains in its original good condition. A few particulars are however interesting. On the 19th of October, Mr. SMEATON, with Mr. JESSOP, &c. visited the house, and, landing, found *all well*. HENRY EDWARDS, one of the light-keepers, gave an account that they lighted the house, as they were directed, and found the lights to burn steadily, notwithstanding it blew very hard; that they had the greatest seas on the days immediately preceding the lighting; and that then the waves broke up to high, that had they not been thrown off by the *cove course*, they would have endangered breaking the glass in the lantern;—that when the seas broke the highest, they had experienced a sensible motion: but that, as it was barely perceptible, it had occasioned them neither fear nor surprize.

REV. SEPT. 1791.

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During

During his stay at Plymouth, in the times of stormy weather, Mr. SMEATON took several opportunities of viewing the light-house, with his telescope, from the *Hoa*, and also from the *garrison*; both which places were sufficiently elevated to see the base of the building, and the whole of the rock at low water in clear weather; and though he had many occasions of viewing the unfinished building, when buried in the waves, in a storm at S. W.; yet having never before had a view of it under this circumstance, in its finished state, he was astonished to find that the account given by Mr. WINSTANLEY did not appear to be at all exaggerated.—At intervals of a minute, and sometimes of two or three, when a combination happened to produce one overgrown wave, it would strike the rock and the building conjointly, and fly up in a white column, enwrapping it like a *sheet*, rising at least to double the height of the house, and totally intercepting it from the sight; and this appearance being momentary, both as to its rising and falling, he was enabled to judge of the comparative height very nearly by the comparative spaces, alternately occupied by the house, and by the column of water, in the *field* of the telescope.—An idea of this appearance is conveyed to the reader by the figure in the frontispiece:—but, observes Mr. SMEATON, ‘all representative drawings, though from an accomplished pencil, must be inadequate to this subject. The exhibition being *momentary*, and the building for that moment *entirely hid*; the relation betwixt the column and the building, the principal thing desired, could not have been expressed if so represented; and thinning away the column on one side, as is done, so as to let the building appear, takes off from the magnitude of the column; and in a drawing, its appearance being permanent, it so nearly coincides with that of a *jet d’eau*, that it will necessarily suggest this idea, better than what it is intended to represent.’

The year 1759 concluded with some very stormy weather; and, in January 1760, Mr. JESSOP visited the house, but could not land. He got a letter, however, from HENRY EDWARDS, acquainting him that there had been such very bad weather, that the sea frequently ran over the house; so that, for twelve days together, they could not open the door of the lantern, nor any other. He said, “the house did shake as if a man had been up in a great tree. The *old* men were almost frightened out of their lives, wishing they had never seen the place, and cursing those that first persuaded them to go there. The fear seized them in the back, but rubbing them with oil of turpentine gave them relief.” He farther mentioned that, on the 5th of December at night, they had a very great storm, so that the ladder, which

was

was lashed below the entry door, broke loose and was washed away. Also, on the 13th, there was so violent a storm of wind, that he thought the house would overset; and, at midnight, the sea broke one pane of glass in the lantern. They had a very melancholy time of it; having also had a great deal of thunder and lightning.—‘The storms,’ observes Mr. SMEATON, ‘which the building has now sustained without material damage, convinced us, and every one, of the stability of the *stone light-house*; except those (who were not a few) who had taken the notion, that nothing but wood could resist the sea upon the Edystone rocks; who said, that though they allowed it was built very strong, yet if such a storm as had destroyed WINSTANLEY’s light-house was again to happen, they doubted not but it *must* share the same fate.—The year 1762 was ushered in with stormy weather, and indeed produced a TEMPEST of the first magnitude, the rage of which was so great, that one of those who had been used to predict its downfall, was heard to say, *if the Edystone light-house is standing now, it will stand till the day of judgment*: and, in reality, from this time, its existence has been so entirely laid out of men’s minds, that whatever storms have happened since, no enquiry has ever been made concerning it.’

Having entered so much in detail into the construction of the Edystone light-house, which forms the subject of the present splendid work, we shall be excused if we but slightly notice the appendix, which contains an account of the present lights on the *Spurn point*, near the mouth of the river *Humber*. The lights which are exhibited there, are two; both having been erected under the inspection of Mr. SMEATON. The *high light-house* is a brick building, 90 feet high, from the surface of the ground to the centre of the light; with an inclosed lantern for a fire light.—The *low light* is raised on what is called a *swape*, (for the construction of which we must refer to the plate,) which exhibits the light from a coal-fire, at the height of 56 feet.—Originally, there was a *low light-house* of brick, which was destroyed by the shifting of the sands on which it was erected.

We must now, though with some regret, take leave of a work, in the perusal of which we have been highly entertained, as well as informed. The subject, indeed, is singularly uncommon; and the detail is so peculiarly interesting, that it may be difficult for imagination itself to say, whether the very ingenious author will be most famed for a building, which seems to rise by enchantment from the boisterous waves, and by which the mercantile world is so greatly benefited,—or, for

52 *Moral and Philosophical Suggestions on various Subjects,*

the written * account and description of a wonderful and beautiful structure, by which Mr. SMEATON has made an invaluable addition to the public stock of this important branch of the architectural art.

ART. IX. *Moral and Philosophical Suggestions on various Subjects, relative to Human Perfection and Happiness. Didactic Lectures.* Crown 8vo. 4 Vols. 16s. Boards. White and Son. 1790.

THIS publication nearly resembles, in many particulars, a work (probably by the same author,) which, some time ago, passed under our inspection, entitled, *Moral and Philosophical Estimates of the State and Faculties of Man*†. Like that work, the present consists of a series of Discourses, or SERMONS, to each of which is prefixed, on a separate leaf, the title and text; and which, though they have little pretension to the character of philosophical disquisitions, are plain and familiar addresses on important topics, moral and religious. The author 'does not pretend to engage in metaphysical investigations, to discuss doctrines more adapted to beget doubt than faith and certainty, or to demonstrate matters which are already plain to every man of sound intellect:' but he treats of subjects interesting to all mankind; with some degree of negligence, indeed, with respect to style, but with great and very commendable simplicity and seriousness.

Among other important subjects, treated in these discourses, are the following: *Vindication of Divine Providence; Prejudices against Christianity obviated; Education; Diversions; Religion every Man's first Concern; the Duty of Brotherly Reprehension; Love to God; A future Judgment; Vanity; Voluptuous Indulgence; the Principles and Benefits of the Reformation.*—The discourses on this latter subject deserve particular attention: from one of these we shall select the following passage:

'The first advantage for which we are indebted to the Reformation, is a considerable diminution of the superstition which formerly prevailed in the whole Christian Church, and which even still prevails in by far too great a part of it. I say diminution, and not abolition, not eradication, of superstition. For even we, Protestants, are not free from all superstition; even among us, powers and efficacies are still attributed to many things, which they have not, and cannot have. But what a glorious advantage is even this diminution and limitation of superstition! How severely did

* The plates, too, which, it must be remembered, merit much commendation, will greatly assist the reader in judging of so singular an edifice as the Eddystone Light-house.

† See Rev. *New Series*, vol. li. p. 147 and 148.

the yoke of it press upon our fathers! Transport yourselves in imagination to the times anterior to the Reformation; turn over the histories of hundreds, nay, of thousands of years that went before; or, if you cannot do this, then visit the Christian realms or regions, where light and liberty do not in the least prevail, and compare their condition with ours.

‘ Only, for example, reflect upon the worship of God in spirit and in truth, almost totally suppressed by the adoration of such a number of saints. Think on the painful, the expensive visits to their celebrated temples and images; on the reverence in which the pretended relics, the bones and tatters of martyrs, or of other holy departed persons, were held, and on the miraculous powers attributed to them; on the heavy fasts; on the cruel mortifications and penances; on the gloomy, misanthropical life of the monks and nuns, to which the supreme degree of holiness was ascribed; on the slavish dread of evil spirits, and the arts of sorcery; on the ridiculous preservatives from their influence and their power; on the various kinds of conjuration and benediction; on the enormous catalogue of feast-days and holidays, which men were compelled to observe, to the prejudice of their business and affairs, and to the manifest detriment of the civil welfare; on the foreign and unintelligible language in which the most awful part of worship was performed: do but think, I say, on all this, and consider that we are in a great measure free from all these and still more superstitious opinions, rites, and practices, which are an affront to the human, the Christian character, and that it is merely our own fault if we do not entirely dismiss whatever yet remains of the old superstition among us; and you will certainly, not without a real sensible joy, acknowledge how much we are indebted to the Reformation in all these respects.

‘ Another no less important advantage of the Reformation, is the weakening of human regards in religious concerns, and the limitation of the surreptitious and formerly so much abused authority, not only of the superior, but also of the lower clergy. How extensive formerly was the authority of bishops in general, and of the bishop of Rome in particular! And how much did they abuse it, to the gratifying of their passions, to the prosecution of worldly and political projects and designs, to the violation of the most sacred rights of humanity and conscience; in short, to purposes for which it could not possibly have been given them! How oft was the pastoral staff, which should have tended the people, and led them beside the “waters of comfort,” turned into a rod of iron, to rule them like slaves! How extravagant, how degrading to the men who were called Laics, was the idea which then obtained of whatever in any way related to the persons, the prerogatives, the institutions, of the priesthood! How severely was every trespass against it punished, though often involuntary, often insignificant, and often arising from a generous zeal for liberty and truth! Who, without shuddering, can barely think of that most terrible of all human tribunals, the Inquisition! Does any authority, however, which is unlawful, and which is abused, seem grievous to men with whom any sentiment

of freedom remains; then must that be the most intolerable which takes upon it to controul their consciences, their faith, their sentiments, and perceptions. And this authority, under the yoke whereof the Christians so long groaned, is limited by the Reformation. From this authority has it entirely delivered us, and many other Protestant Communions.—We honour the teachers of Religion and Christianity; we set a high value on the pains they employ in our instruction, to improve us, and render us happy; but we need not blindly believe, not blindly follow, even the worthiest among them; we need not hold them for men without human infirmities and failings, not for inimitable patterns of wisdom and sanctity. And how great also is this advantage! What more exalts the mind, what more enlarges the heart of a man, than the consciousness that he is no slave, that he is a free being, and that the way to the knowledge of truth, and to the highest human perfection, stands open to him as well as to his brethren!

A third advantage for which we are indebted to the Reformation, is the free, unmolested use of the Holy Scriptures. Ignorance and superstition had shut up this source of knowledge and comfort from the people at large, and from most of their teachers; and an obscure sophistical philosophy prevented even the learned from drawing correcter perceptions from it. Only a very few could slake their thirst after truth and repose from the source itself; the rest must content themselves with taking from muddy channels an unpleasant and unwholesome draught. The Bible was the least known of all books, the least esteemed, the least used! Disgraceful as these truths are to those times, so certain and undeniable are they.

And here the merit of the Reformers shines in the most resplendent lustre. To draw the Holy Scriptures from obscurity, to translate them into the vernacular tongues, to put them into the hands of the people, to facilitate the use of them in various ways, was their first and principal concern; and in this respect they performed what their times and circumstances would allow. To them, therefore, are we chiefly indebted for our understanding of these pure and abundant sources of the knowledge of God and Religion, for the free use of them, for the light, and comfort, and power in goodness, we daily acquire from them, and that we can do all this in calm security and confidence. What an advantage! How many others does it comprize! To how many others has it prepared the way! And how dearly then must we esteem the memory of the Reformers, if we had nothing more to thank them for than the free and easy use of the Bible!

In fine, we owe to the Reformation the greater liberty of inquiry, the settled and acknowledged right of private judgment in religious matters. We are free; it is our duty to see with our own eyes, to judge from our own perceptions, to follow our own conviction; and this, incredible as it may appear, our ancestors dared not do! Indeed, this liberty, which displayed itself in its full vigour during the first periods of the Reformation, was afterwards, by the too great value that was set upon symbolical books and confessions of Faith, and by false notions of the unity of the church, which does

not consist in a sameness of opinions, but in sameness of temper, again circumscribed. However, this noble liberty is still perfectly adequate to the principles and the spirit of the Reformation; it is far greater and more universal in Protestant countries, than in those which are not so. It is there the safeguard of divine and human rights; men may make use of it boldly and in open day; it maintains its own authority; it ever operates, and is ever enlarging its sphere; and all this, but for the Reformation, either would not have happened at all, or not till after a great and tedious length of time.'

The benevolent and pious spirit which animates these discourses, cannot fail to render them acceptable to all the friends of virtue and religion.

ART. X. *Hints on producing Genius.* By J. W. Parsons, A. B. Vicar of Wellington in the County of Hereford. 12mo. pp. 134. ss. Sewed. Cadell. 1790.

THERE is a quaintness in the title, which Mr. Parsons has given to his book, that attracted our notice as soon as we saw it: but there is likewise such a degree of turgidity in the contents of the volume, as for a considerable time retarded our progress in perusing it;—and now that we have read it, we are more perplexed with its abrupt manner, its obscure style, and its affected phraseology, than we are enlightened or improved by the few ideas, which we have been able to separate from the confused mass.—The subject is divided into four parts: the first treats of 'the disproportionate state of genius to science:' this is not very intelligible, nor can we give any insight into the author's meaning, farther than what may be collected from the following passage;

'The arts and sciences, by the accumulated labors of preceding times, are increased in number and magnitude. When almost singly they engross a life of application; they have not respectively to their use and importance, an equal and proper share of attention. All levelled to the same degree of novelty, curiosity is no longer excited; ambition dies; and the mind indolently reverts to those inquiries that are most obvious and agreeable, not solely the useful and proper. Instead of taking advantage from the labors, and the way marked out by a Bacon or a Newton, appalled at the distance already traced, men never aspire to reach beyond it. So declines the philosophy of the ancient schools, that intimated the very change of human nature; and such in general is the fate of many branches of experimental philosophy. Genius, unless touched with more fire and perseverance, than belongs to the common race of intellect, falls far short of the present altitude of science, and is wholly incapable of progressive flight and improvement.'

The second part treats of 'the revolution in English education', from 'military to literate.'

It is next argued that 'genius is dependent on the animal powers.' From a long train of reasoning, it is concluded, that 'an attentive view of human nature leaves no room for doubt, that the source of genius is animal health.'

The fourth part, which contains the application of the foregoing doctrines, and which is more intelligible than the others, is entitled 'constitutional culture.' Under this head, we meet with the following remarks:

'That alone can be termed the Education of man, which is designed to improve his whole composite nature. The mere infusion of science can simply have little influence on the animal springs appropriate to intellect, in the manner that it is applied in modern schools. Natural genius is compelled to give out an extreme force, which in some extraordinary constitutions, and habitually determined to one channel, produces effects very great, but illusive. Flashes of Genius that suddenly strike out, are supposed to be effects of science—derived qualities; and not inherent native properties but now excited into active use. The application of science to the intellect, though not in itself enfeebling, is certainly rendered so by the mode of applying it. No new intellectual power is gained, often much is lost: Inaction, confined air, constrained application, abrupt changes, and at that immature time of life when the constitution grows unalterably into the least wrong direction, altogether tend to weaken the thinking powers.

'Corporeal culture is professedly no part of scholastic education. Puerile amusement and graceful accomplishment, that, when well ordered, certainly constitute the greater part of this culture, are relinquished to the capricious choice of boys themselves; they are suffered to chuse what is oftner injurious than salutary. The course of varied pleasure, undefined by any rule or care of their superiors, sought with avidity, and occupying every vacant hour: is the tenor of their Education, and fashions their minds and persons more than scholastic study. To this spontaneous growth so powerful and so neglected, the vigilance of the improver should attend; The intellectual springs might then be urged to their highest tone without risque; they might be exercised with an indiscreet excess, did that general regard to the whole constitution accompany the hazardous attempt. Preventive care would obviate all injury, and the mind on the one hand full strained, and on the other well fortified, would be in the state of receiving every possible improvement from the assistance of others.'

In the place of this occasional entire freedom of will, which renders the subsequent controul more intolerable, Mr. Parsons advises restraint during the times of relaxation and exercise. His sentiments are as follow;

'Let it then be revolved, whether amusements, free and spontaneous amusements should not be discarded; and in their place,
employments

employments only admitted, as part of an education uniformly consistent in design. Let these employments be changes or remissions from school business, but not from continued discipline: I propose that the same discipline should still be carried on as much out of school as in school by a course of exercises, active and emulative, sheltered and unsheltered, but subject to strict regulation as much as literary employment. All the difference between school and remission will be this; one is active, and the other sedentary: between this use of remission and the former; one was voluntary and the other is now imposed. Remissions of study reduced to stated rule and subordination will operate much in favor of the internal school discipline; habits of obedience will be deeply because they are continually impressed. Study is a hard word and chiefly irksome because exercise is left to be self-directed. Let both be placed, on a nearer level as to inducement, and they will both be more equally coveted. In mixed life the most perplexed cares become so many pleasures, and are pursued with equal avidity, because the absolute pleasure is restrained. Study like the business of man will be a duty no longer irksome, if you restrain the great antidote play. Impose only the same controul on what is their constitutional bent, as you do now upon their natural aversion, and the option will approach at least nearer to indifference.'

From the above extracts, the reader will form a judgment of Mr. Parsons's book, which does not appear to merit great applause, either on account of its matter, or manner.

ART. XI. *The Oeconomy of Nature.* Translated from the Original German. Part I. 12mo. pp.115. 2s. Sewed. Kearsley. 1790.

THIS singular and eccentric performance is evidently the production of a vigorous imagination, and of an understanding accustomed to exercise itself in bold speculations. The leading idea of the work is, that the operations of Nature are performed by the circulation of fluids through the canals of solids, which alternately expand and contract, to carry on mechanical motion in organized bodies. On this principle, the author thus explains the mechanism of life:

• Man is himself the best illustration of this subject. The blood rushes into the blood-vessels and distends them; these latter contract. By this means it receives an impulse, and this operation is repeated, as fast as fresh blood presses onwards. This gives rise to what is called the pulse. The Man lives.

• Yet more. The air presses into the small apertures of the lungs, and distends them. These latter contract, and expel the Air again. The Air returning from the lungs is called *Breath*. The Man lives, for he breathes.

• This regular contraction and expansion, which, when it is effected by the circulation of a fluid, is called Life, appears to be a favourite operation of Nature; she employs it very frequently.—

Intellectual

* Intellectual life is maintained by this very spring only under another name. The Blood-vessels are called *Fibres*, and the Blood *Nervous Fluid*. The Blood-vessels gradually decreasing in size, terminate at length in the fibres; and out of the Blood arises by means of constantly fresh secretions a Quintessence that we call juice, because we have no other name for it. But the soft consistence of the whole brain convinces us, that Nature has here likewise with the solid parts mixed fluids, and the Fibres would not be able to move with ease, were they perfectly dry. On the other hand, the Nervous fluid would not be able to circulate, if the fibres did not maintain its motion by an innate elasticity.

* In fine, whether the nervous fluid flows thro' hollow nerves or only humects them externally, is a dispute by which we should gain nothing, even though we could decide it.

* This play of the Fibres develops the thinking faculty of the soul, the Nervous fluid pouring in, brings her the freshest impressions of the senses; and these, by the mechanism of the circulation, are combined and complicated in a thousand different ways.'

Death, according to this philosopher, is the passage of the nervous fluid, from the canals of the human body, into other canals, which Nature has provided in the air; where it undergoes a second degree of refinement, and is at length prepared to pass into that ether, which flows out of our atmosphere into universal space; and there undergoes fresh expansion, and acquires new forms. In this process, he supposes that when animal life stops, intellectual life goes on; and that, in this manner, the popular doctrine of a future state may be conceived to be consonant to Nature,

Not to pursue this writer through the whole course of his subtle speculations, which will be generally thought more ingenious than satisfactory, we shall only quote, as a farther specimen of his manner of writing, the following sprightly excursion of fancy:

* Our Animal Spirits being now precisely in that state of fermentation that prepares the way for their future maturity, similar to unfermented wine, that effervesces in the cask: Hence the caricatures arise, of which the one enters upon the stage of Life as ridiculous as the other.

* *Democritus* found all the actions of Men ridiculous. He had calmed the fermentation of his blood by Philosophy; he could not therefore do otherwise than laugh. Mankind formed a contrast with him.

* In Persia the air is dry, and attracts strongly into its own substance, the aqueous part of the Blood. By consequence the Blood is less apt to ferment. The Persian therefore will sit half the day through on his carpet, sometimes moving his head, seldom his hand; the prating gesticulating European is in his eyes, a fool, and fit only to wear a strait waistcoat.

‘ The

• The Frenchman finds this vivacity delightful, he calls it *Wit*, the Persian *Madness*; the one laughs at the other.

• Which is in the right?

• *Democritus*, that laughs at them both.

• Let us then confess our follies, and bear our fate with Patience. Be this said not only to Fools, to console them for being Fools, but also to the Wretched, on whom Fate often lays heavy burthens.

• Ye, whose tears flow in silence, whom in sad hours Melancholy invades with all her train of horrid doubts, to your Quiet I wish to be able in some measure to contribute: Were I a *Cæsar*, I would share my treasures with you; as I am, I can devote nothing but my slender abilities to your service. Ye see what resources Nature has to satisfy the wishes even of the most unbounded fancy. You ask only to be able to bear your existence:—How should she do other than grant your request? Do you now bear a heavy burthen? So much the more will you rejoice when it shall be taken from you.

• But this is the constant answer of the Wretched: “We would wish to bear our Sufferings, but we cannot possibly hold out any longer.”

• Well then, the Hour of your release is come! In the Instant that the possibility of bearing it ceases, the Suffering itself ends. Oh, could I but obtain from your sorrowful eyes, a joyful glance into Futurity! Oh, could I but interrupt your tears with a smile!

• Religion is an excellent Comforter;—she speaks of Futurity in Images, that at present are unintelligible to us. An inquisitive mind is naturally desirous to see into the physical Possibility also of the thing; in this respect I have performed as much as I was able.

The author of this piece would perhaps have contented himself with less daring flights into the region of conjecture, if he had paid due attention to his own concluding precept: “Let us contain within due bounds our otherwise insuperable desire of knowledge, our ambition to judge of every thing; and particularly think of improving our hearts.”

ART. XII. *An Account of the Life and Writings of Thomas Day, Esq.*

By James Keir, Esq. 8vo. pp. 146. 2s. 6d. Boards. Stockdale, 1791.

IN this age, of which one of the characteristic features is selfishness, in which public virtue is ridiculed as a phantom existing only in the imagination of the reclusive speculatist, and in which, political corruption, under the appellation of influence, is seriously vindicated as a necessary instrument of government, it is rendering a seasonable and essential service to the world, to hold up, to public view, characters eminently distinguished by probity, by independence of spirit, and by an intrepid and invincible adherence to principle. To this noble class of men, notwithstanding a few singularities, unquestionably

ably belonged the subject of the biographical piece now before us.

As the sketch here given of Mr. Day's life is drawn by a masterly hand, and is accompanied with many judicious observations and reflections, we shall not offer any apology for allowing a larger share of attention to this publication, than, from its bulk, it might seem to require. If, by presenting to our readers some of the leading traits of this excellent character, we may gratify the feelings of those who are prepared to admire unfashionable merit, or should fan the pure flame of virtue in any bosom, where it is depressed by the damps of self-interest, we shall have employed a few pages to good purpose.

Mr. Keir, who appears to be well acquainted with the history of Mr. Day, and well qualified to appreciate the merits of this extraordinary person, gives the following account of his birth, education, and principles:

‘ Thomas Day was born in London, on the 22d day of June, in the year 1748. His parents were Thomas Day, Esq. who enjoyed a considerable office in the Customs, and Jane his wife, the daughter of Samuel Bonham, Esq. When he was thirteen months old, his father died; and accordingly the care of his education, and the honour of having so well succeeded in it, devolved to his mother, who, principally for the sake of her son's health, removed to Stoke-Newington. At this place he was put to a child's school; and when of proper age, he was sent to the Charter-house, where he received the rudiments of his education under a master well known for ability and discipline, Dr. Crusius. Having remained eight or nine years at this school, he was removed at the age of sixteen to Oxford; and entered as a gentleman-commoner at Corpus Christi College.

‘ Of what progress he made in his studies the best testimonies are to be found in his works. Not intending to advance himself in any profession, he thought it unnecessary to take any of the usual degrees of the University; and, for the same reason, he was less solicitous to qualify himself for the display of talents; usually the principal scope of education, than to attain moral truths and exemplary facts, by which he was to enlighten his mind and guide his future life. Accordingly a gentleman who had been a school-fellow of his relates, that his themes and verses were less conspicuous for elegance of language than for ingenuity and solidity of matter. And although his works sufficiently shew that he afterwards added the graces to the force of composition, it is probable that he might have been led thereto, not only by his improving taste, but also by the consideration, that in order to produce the greatest effect in any literary conflict, even in the best cause, in this fastidious age, it is necessary to use arms which are not only pointed and strong, but also polished and splendid. It is certain however that ornament was but a secondary consideration, and that the main object of his academical pursuits was the discovery of moral truths, which he in-

vestigated with the severity of logical induction and the depth of metaphysical research.

‘The result of all his inquiries was, that virtue was the true interest of man, and he therefore determined to pursue it as his most substantial good.

‘It must certainly seem a very singular phenomenon, that a youth just entered into the age of passions, in the vigour of health and spirits, in the affluence of fortune, and in *this* age, should dedicate his time, thoughts, and studies, to form in his mind the principles of action, by which he was ever afterwards to regulate his conduct. And it will appear still more extraordinary, when it is known, that during his whole future life, the principles and resolutions, which he had adopted at this early age, were the invariable rule by which all his actions were governed, with an uniformity and consistency seldom maintained through different periods of life, and from which he was not diverted by the dread of ridicule, so powerful over young minds, by the impulse of passions, by the false glare of ambition, by the allurements of pleasure, nor by the assimilating manners of the age.

‘This consistency of principle with conduct, continued through his whole life, is a characteristic feature by which Mr. Day was distinguished.’

After some farther illustrations of the opinions, principles, and dispositions, which formed the character of Mr. Day, his biographer goes on to relate some instances in which his generous enthusiasm in favour of virtue led him, while young, into romantic schemes, which his more mature judgment afterward disapproved. Of this kind was his attempt to educate two female orphans on the plan of Rousseau; not, perhaps, without some intention, had the scheme succeeded, of making one of them his wife: but the project proved abortive, and the subjects of the experiment were delivered up, ‘while they were yet children,’ to a boarding-school. If this attempt, and some others mentioned in the narrative, were, as Mr. Day himself afterward called them, “the extravagances of a warm heart and a strong imagination,” they were, however, the effect of principles and dispositions, which, at a riper age, produced the genuine fruits of patriotism and philanthropy.

Mr. Day engaged in the study of the law, that he might the more effectually maintain the character, at which he aspired, of a defender of the rights of mankind: but not being ambitious of the emoluments and honours with which that profession abounds, he never practised as a counsellor, nor as a pleader.

‘Mr. Day’s first literary production was the poem intitled, *The Dying Negro*. In the composition of this poem, he was joined by a very ingenious friend and school-fellow, the late John Bicknell, Esq. afterwards counsellor at law; so that it has been sometimes attributed

attributed to one of these gentlemen, and sometimes to the other. In this poem we may discern not only the fervid fancy of a youthful poet, and the tender strains of a sensible heart, but also the glowing passion of philanthropy, and the indignation of humanity at the practice of subjecting one unfortunate part of our species to the dominion, avarice, and cruelty of another. Nothing could be more conformable than the subject of this poem to the humanity of his disposition, and to the principles which he had adopted. The protection of the injured Africans seemed to be a corollary of his system. Several years afterwards, when the subject had begun to engage general attention, he published a fragment of a private letter which he had written some time before to an American gentleman, on the *Slavery of Negroes*; and he addressed this *Fragment of a Letter*, as it was intitled, to the States of America, thinking that they could not better prove that they had merited their own liberty, which they had lately acquired, than by giving the glorious example to other nations of emancipating their negroes, and abolishing slavery for ever in their territories. A juster description of this pamphlet cannot be given than in the words of that venerable friend of liberty, Dr. Price, who calls it, "a remonstrance, full of energy, directed to the American States by a very warm and able friend to the rights of mankind."

After his marriage with a lady of principles and taste perfectly in unison with his own, Miss Esther Milnes, of Wakefield in Yorkshire,

Mr. Day, in the year 1779, fixed his residence at his estate at Stapleford, in Essex; and about three years afterwards, he removed to another estate which he had in Surrey, at Andingstey near Chertsey, where he continued during the remainder of his life. This latter estate, being much uncultivated, gave him an opportunity of practising agriculture to a considerable extent. To this occupation he was strongly attached by several motives. As it is of all arts the most beneficial to mankind, he thought it deserved the most encouragement. He considered the people employed in it as the stamina, if the expression may be allowed, of the human species; or as the source which supplies the waste of mankind in the other degenerating classes of men. The improvement of his land gave him an opportunity of employing a number of labourers, and consequently of doing them most good, by relieving their wants while he encouraged their industry. And as there are times of the year, such as the short days of winter, when the covetous farmers discharge many of their labourers, so that the industrious poor are often distressed, Mr. Day never failed to employ as many as should apply to him for work at these seasons.

It was chiefly, however, as an upright citizen, and as a steady friend to the rights of mankind, that Mr. Day was, from this time, distinguished. During the American war, he boldly stood forth as the advocate of the Americans, and could not forbear to give vent to his indignation at the conduct of government,

government, in two animated poems, the *first* entitled *The devoted Legions*, founded on the Roman story of Atticus the tribune devoting to destruction Crassus and his army, in an unprovoked war against the Parthians: the *second*, *The Desolation of America*, describing the horrors of the attempt to subjugate that country, by burning her towns and villages, and desolating her coasts.

Upon the first opening of a prospect of peace with America, Mr. Day, influenced by the same motives which had induced him to write these poems, and by the accumulated distresses which a most expensive war then poured on our own nation, addressed the public in a pamphlet, entitled, *Reflections on the present State of England, and on the Independence of America*, in order to warn his countrymen against being still misled by vain and delusive hopes of conquest from embracing the opportunity, which then presented itself, of putting an end to a war founded on injustice and tyranny, and accompanied with such successive and extraordinary calamities, as seemed to carry with them marks of the Divine indignation. This pamphlet, which is undoubtedly one of the best political productions in our language, contains a chain of convincing arguments expressed in that fervid style of eloquence, which at once breathes the sincerity of the author, and communicates by a kind of sympathy, conviction to the reader. In a subsequent publication addressed to the *Earl of Shelburne*, he vindicates and praises that minister for having made peace with America and France; without indeed entering into any detail, or discussion of the several articles of the peace, but on the general and important ground of the necessity of terminating a ruinous war, of which the original object, the subjugation of America, had been long abandoned even by its first abettors, as impracticable.

Although in the commencement of the American war it must be acknowledged, with humiliation to the British nation, that the greater part of the people had supported the crown in its attempt to subdue America, which they considered as a subject state destined for their benefit and dominion; and although they had then yielded to the delusive hopes of conquest repeatedly held out to them by a minister, whose talents for gaining their confidence were no less conspicuous than his conduct in the abuse of it; yet when succeeding calamities had dissipated these dreams of ambition, and when disgrace and distress had humbled the pride of the people, the voice of the soberer and wiser part of the nation began to be heard, calling out for peace, and for a reformation of the abuses, which had crept into the constitution; though contrary to its spirit. Accordingly *associations* were formed in different counties of the most independent and public-spirited men, in order to obtain a redress of grievances, and especially a reform in the representation of the people in parliament, the inequality and imperfection of which had principally enabled the minister, by a lavish corruption, to gain the support and countenance of the legislature in carrying on the most ruinous and unjust war, as well as the most disgraceful, that

that ever sullied the British annals. Mr. Day could not but join this honest band of patriots; and he soon distinguished himself among them by his zeal and abilities. He attended several of the meetings of the freeholders in different counties where he held estates, Essex, Surry, and Berkshire; and he then displayed the talent, which he possessed in a singular degree, of speaking in public with facility, copiousness, and precision, and with the same masculine and impressive eloquence that marks his political writings. Mr. Day did not indeed conceive any very sanguine expectations of success, or that the efforts of the associations would obtain a perfectly reformed representation; but he thought it his duty to keep alive and fan every spark of public spirit, and love of liberty, which shewed itself among the people; and he was not altogether without hopes that some accession of weight to the popular scale in the government might be gained, by which at least, "a portion of new health," as the illustrious Earl of Chatham had on a former occasion happily expressed it, "might be infused into the constitution, to enable it to bear its infirmities." He deplored the supineness with which both the gentry and people in general viewed the efforts of the associations, their want of knowledge of their political rights and interests, and of zeal to assert them.

Afterward, when he found that the efforts of the honest part of the nation, with whom he had associated, and whose measures he had zealously supported, had been totally frustrated by the prevalence of particular interests over the public good, he could not suppress his indignation. The following lines written upon the occasion, which have been found among his papers, express, with a force of language and of imagery not easily attained by poets whom only fictitious passions inspire, the indignant patriotism which then agitated his bosom, and his free undaunted spirit, which no fortune could bend.

* When faithless senates venally betray;
 When each degenerate noble is a slave;
 When Britain falls an unresisting prey;
 What part befits the generous and the brave?
 If vain the task to rouse my country's ire,
 And imp once more the stork's dejected wings,
 To solitude indignant I retire,
 And leave the world to parasites and kings;
 Not like the deer, whom wearied in the race
 Each leaf astonishes, each breeze appals;
 But like the lion, when he turns the chase
 Back on his hunters, and the valiant falls.
 Then let untam'd oppression rage aloof,
 And rule o'er men who ask not to be freed;
 To Liberty I vow this humble roof;
 And he that violates its shade, shall bleed.*

Farther to illustrate that noble spirit of independence, which placed Mr. Day beyond the reach of corruption; we shall copy a letter from a confidential friend of the minister; who, finding that

that Mr. Day, on the whole, favoured the new administration formed in opposition to the *coalition*, had requested a personal interview :

‘ To ————— Esq.

‘ SIR,

‘ The honour you have done me in addressing a letter to me which I duly received requires an answer, and at the same time I shall rely on your good sense in using a degree of freedom which otherwise might appear unpalatable to gentlemen in your situation.

‘ Mr. S— some days past, when I accidentally called upon him, put into my hands a letter which I had totally forgotten I had ever sent him, and asked me whether I had any objection to his shewing it to some of the gentlemen that were at present concerned in the administration of affairs, and acquainting them with the good wishes which I had frequently in conversation expressed towards them. I looked over the letter and told him, that I was not in the least ashamed of any of the sentiments contained in it, nor had altered them unless in one particular : when I wrote that letter I should not have refused a seat in parliament had I been disinterestedly invited by my countrymen ; at present no human temptation would make me leave the privacy and leisure I enjoy in the country. I also warned him of the peculiar delicacy which was required in representing to any gentleman in power, the sentiments of a person who having little to value himself upon but honesty and independence felt an habitual jealousy upon every subject that was connected with them—I imagine that it was in consequence of those considerations that I have been favoured with the letter I am now answering, and that there may be no mistake on either side, I shall take the liberty of stating my present political ideas, that you may judge how far they are capable of being converted to any practical use.

‘ I have always detested the American war, which I foresaw must exhaust this country exactly in proportion to the time it was carried on. I therefore gave it every opposition which was in the power of so insignificant an individual as myself. Convinced also that the present mutilated state of parliamentary representation was one cause of the public evils which threaten to overwhelm the country, and may in the end occasion the total loss of its liberty, I have sincerely joined with those very respectable gentlemen who in different parts of England have embraced the cause of reformation, but without the most distant hopes of success. I always considered the people as being too supine, and the party who were interested to oppose it as being too powerful to leave many hopes for any one, who did not consider public affairs rather through the medium of enthusiasm than that of sober reason.

‘ When Lord Shelburne made the peace, I was convinced that, without any nice examination into its merits, it was the most salutary step which could be taken for the preservation of this country. I was therefore shocked at the cavils which were made against it by those very people, who, I am convinced, would have abused him

ten times more had he discovered any intention of carrying on the war. But, when that unparalleled scheme of a coalition was fairly exhibited, and the immense patronage of the East India Company struck at by those desperate political gamesters who apparently wished to establish a power alike independent of king and people, I thought it my duty to oppose it with the same spirit that we assist to quench a flame which threatens common ruin to the neighbourhood.

‘ With these ideas I own that I am and shall remain favourable to the present Ministry till I shall be convinced by their conduct that it will be a less evil to the country to be under the dominion of the old set than to continue its present government.—I am not in general very partial to persons in power; but I cannot conceive why a set of men, who are already in possession of all their ambition can wish, may not as well consult the true interest of the country as basely endeavour to destroy it. If Mr. Pitt, actuated by these motives, wishes to put the almost exhausted resources of the country into some order, to make provision for the payment of public debts, and to ease the people of some of those burthens, which if they are not taken off will infallibly crush all commerce and industry; if he will endeavour by steadily pursuing these objects to merit the approbation of the virtuous, he will certainly meet with it, and it is their duty to assist him, each according to his ability.

‘ As to the reform of parliament, I think Mr. Pitt has discharged his promise, and the very reasons which have provoked some of my brother reformers, are with me the strongest motives for admitting his sincerity.—To expect that the minister of a great, and above all a corrupted state like this, should calmly and deliberately demolish the whole frame of government for the sake of making an experiment, is betraying a lamentable ignorance of human nature. I am not myself such a child as either to expect or wish that all government should stand still in such a wonderfully complicated system of society as our own, in order that two or three reformers may try their skill in greasing the wheels.

‘ But what I think may be fairly required of the present ministry is, that they should pursue national objects by fair and honourable means; that if they are not devoid either of interest or ambition, these passions should be worked up with public good, and not predominate in the piece; and that they should never be so entirely engrossed with the dirty ideas of preserving their places as to sacrifice truth, consistency, and public interest, and private integrity.

‘ You, Sir, must be the best judge of the ends and principles of the gentlemen with whom you act. If they are such as I have described, you may at any time command all the assistance that so unimportant an individual as myself can give, but you may depend upon it that I should become your most determined enemy, were I ever convinced that your designs were of a contrary nature.

‘ As to myself, I am no more ashamed of supporting a good than of opposing a bad government; both kinds of conduct must alternately flow from the same spirit, and in this, like every thing else, the best and wisest conduct is placed between the two extremes.—One thing more I will take the liberty of adding—However little
you

you may conceive that any man can approach the treasury either with pure hands or a pure heart, I cannot help endeavouring to make you believe in such a miracle; and therefore whether our correspondence should finish here or be extended any farther, I must, in the most unequivocal language, abjure all views of profit, interest or patronage, and give it under my own hand, that if I am ever detected in deviating from these principles, I consent to be called a fool, a rascal, and an hypocrite.—

‘I have taken the liberty of giving you every explanation I am able of my views and sentiments. If the sample does not suit, you will owe me no apology for not giving yourself any farther trouble upon my account, and be assured that I shall be as little inclined to become an enemy by want of notice as I should be made a friend to any administration, by any attentions they could shew. I am sufficiently acquainted with human things to desire nothing farther than what I already enjoy: it is therefore I must ingenuously confess with great reluctance that I find myself even honoured in the manner I am at present; but if consistently with the principles I have laid down you think I can be of any use, I will waive the point of ceremony and wait upon you when I come to town.

‘I am, Sir, with the greatest respect,

‘Your faithful humble servant,

‘Annesley, near Chertsey, Surry,

‘THOMAS DAY.’

September 5, 1785.’

In the same independent spirit, is a letter inserted in the notes, to Dr. Jebb, who urged Mr. Day to take a seat in parliament.

On these truly patriotic principles, Mr. Day continued to act as long as he lived*, at the same time devoting his private life to the exercise of humanity and friendship, and the punctual discharge of every duty.

‘To enumerate the instances of his bounty, and the pains he took in supplying the wants and relieving the distresses of his fellow-creatures, were to write the minutes of his life. It is enough to say that the larger portion of his income was dedicated to these purposes; and that he confined his own expences within the strictest bounds of moderation and economy; both that he might be enabled to be more liberal to others, and that he might, as far as his example could influence, resist the opposite excess of prodigality and vanity which too generally prevails. He had contemplated much on the manners of different ages; and he thought that the present was distinguished by vanity, luxury, and effeminacy. He had often occasion to observe, in the numerous applications made to him for pecuniary relief, the frequent distress produced in different ranks by

* Mr. Day's political works are to be had together, in one volume 8vo, under the title of *Day's Tracts*. Of his excellent novel, entitled *The History of Sandford and Merton*, we have frequently spoken. The third and last volume was noticed in the Review for January last, p. 84.

the affectation of gentility, and representation of a station superior to their own. In his own conduct, therefore, he gave an example consonant with his principles; for he lived in a stile inferior indeed in appearance to his fortune, but with an hospitality and plenty that were not confined, as in some more splendid mansions, to those who resided within the walls. A friend of his observing his mode of living, and judging of him by general rules, a method perfectly fallacious when applied to those who think and act for themselves, wrote to him a letter seriously bidding him beware of avarice; not conceiving that whatever was saved from ostentation and luxury, was given to want and misery.

For farther particulars respecting the private life of this valuable man, we must refer the reader to the work itself; in which, while he will find much reason for respecting the virtues of Mr. Day, he will also see many occasions to admire the good sense and literary merit of his biographer.

It is impossible to peruse the close of this narrative without lamenting that a life so useful to the public was so abruptly terminated. Mr. Day died, by a fall from his horse, on the 28th of September, 1789, at the age of forty-one.

ART. XIII. *Sermons preached before the University of Oxford, at St. Mary's, in the Year 1790, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury.* By Henry Kett, M. A. Fellow of Trinity College. 8vo. pp. 328. 5s. Boards. Egerton, &c. 1791.

ALTHOUGH we have, on some former occasions, expressed some disapprobation of this establishment of the pious John Bampton, who, in every year, brings forward his prize-fighters on the stage at Oxford, yet we should depart from the line of candour and genuine criticism, if we did not allow them fair play. We shall therefore enter into a detail of the sermons before us, that our readers may judge how far Dr. Priestley and Mr. Gibbon have any reason to tremble at the approach, or to smile at the language, of their new antagonist.

Mr. Kett comes forward with a bold and able investigation of the Fathers of the Church; whose actions and sentiments, he complains, have been placed by some ingenious writers of the present day, in a light very unfavourable to the Christian cause. He has, with great comprehension of mind and justness of reasoning, laid down a few general data, which may prove of considerable utility to the readers of Dr. Priestley and Mr. Gibbon. These historians have hitherto been attacked as to particular facts and assertions: but we do not recollect that any of their opponents have given the world any general or comprehensive characteristics of their defects. Impressed with

with this idea, we proceed to sketch an outline of the sermons before us.

The first discourse contains a vindication of the Fathers of the Church in general, and a recommendation of the works of the earliest Fathers in particular. Their respective merits are ascertained, and they are placed in a variety of lights, both as to their faithfulness as historians, and their style as writers. The subject is enlivened by contrasts with the most celebrated authors of antiquity; and we venture to pronounce that the whole forms an excellent essay on the works of the Fathers. With a design to rectify the representations of Mr. Gibbon and Dr. Priestley, Mr. K. proceeds to state the six causes, which may be supposed to have promoted the first spreading of Christianity. 1. The miracles wrought in the primitive church. 2. The apologies addressed to Emperors in vindication of the Christian cause. 3. The zeal of the first preachers in disseminating the knowledge of Christianity. 4. The fortitude of the early martyrs. 5. The discipline of the primitive church. 6. The conformity of the manners of the first Christians with the precepts of the gospel.

Mr. K. asserts the prevalence of miracles in the first ages of the church, from the attestation of the Fathers, and from their public addresses to magistrates and Emperors. He then proceeds to attack the arguments of Dr. Middleton, to whom Mr. Gibbon is, with great reason, supposed to be much indebted for his observations on this subject.

The early apologists for Christianity are in the next place defended from the severe animadversions of Mr. G., by asserting the necessity under which they were, of fully exposing the absurdities of polytheism: they are likewise vindicated for insisting as strongly on the evidence of prophecy to the divine mission of Christ, as on the evidence of miracles.

The third head contains a bold and nervous description of the zeal, extensive labours, and rapid success, of the first missionaries: a very high eulogium is here given on the early Fathers, for their animated and glowing representations of the diffusion of the gospel; and they are ably defended from the attacks of Mr. G. This lecture closes with assigning the probable reasons of the decline of the Christian cause in the East, and a delineation of its more than equal acquisitions, made in other quarters of the globe.

The third sermon is taken up with the fourth cause, consisting in the influence of martyrdom on the unconverted world; and here the causes of the persecutions, the conduct of the martyrs, and the effects of their fortitude, are considered. Under the first head, Mr. K. states the proceedings of the ancient

world against those who departed from the established religious tenets, the numbers and zeal of the first Christians, the privacy of their meetings, the peculiarity of their rites, and the unfair and cruel interpretation put on their proceedings by the Romans. Mr. K. observes that the martyrs were generally selected from the most eminent Christians, and that their behaviour was steady and inflexible. Ignatius, Bishop of Antioch, in the second century, who was exposed to lions in the amphitheatre at Rome, is selected as an instance of noble intrepidity, and his conduct is vindicated from the insinuations of Mr. Gibbon. The difference is accurately marked out between the early martyrs, and the various self-devoted victims among different nations of the world. The causes of this constancy are conjectured to have consisted either in some divine support, or in the magnanimity of the martyrs themselves. Its effects were beneficial in increasing the Proselytes to Christianity, and in adding respectability to its followers. Mr. K. concludes with an attempt to steer a middle course between the fastidiousness of Mr. Gibbon, and the blind veneration of the middle ages, and to ascertain the exact respect which is due to the martyrs.

In the fourth sermon, the discipline of the primitive church is generally discussed. Under this head, the particular principles and motives of the first ministers are stated: together with the early distinctions of bishops and presbyters, the causes and progress of heresy, the leading sentiments of the Gnostics, and the distinct characteristics of the Nazarenes and the Ebionites. The particular zeal and diligence of the Fathers in opposing heretics are proved by regular quotations from their works.

Mr. K. then proceeds to point out the virtues of the first Christians, as connected with their external regulations and discipline, their faith, zeal, humility, charity, and general propriety of character; all which he illustrates from ecclesiastical history at large. He concludes with drawing a contrast between these virtues, and the timid repentance and bigotted zeal, to which Mr. Gibbon confines the good qualities of the first Christians.

Mr. Kett, then, in an animated and comprehensive train of thought, describes the general effects of the preceding causes on the manners of the various nations that embraced Christianity; and concludes this part with a view of the grand arrangement, which the Almighty made in the affairs of the earth for the reception of Christianity.

An examination of Mr. Gibbon's historical character forms the subject of the fifth sermon. Some general and very pertinent remarks are made on historical composition; and these
remarks

remarks are applied to that part of the Decline and Fall of the Roman Empire, which relates to the first diffusion of Christianity. This whole discourse may be considered as a very important part of the lectures; and we recommend it more particularly to the juvenile readers of this historian, as it affords them such leading principles, as will enable them to judge of the religious part of the history of the Decline and Fall. We do not recollect that this has been done on so large a scale by any of Mr. G.'s opponents.

In the sixth sermon, Mr. Kett offers some general observations on Dr. Priestley, considered as a polemical writer, and proceeds to examine the three leading principles which it has been the object of that celebrated controversialist to establish, in his history of the early opinions concerning Jesus Christ. This is of a similar nature with the preceding sermon, and of equal importance. Every reader of Dr. Priestley's work would do well to peruse this discourse, together with the history, and to examine how far Mr. K. has succeeded in undermining the Doctor's leading sentiments.

In the latter part of this sermon, Mr. K. has discussed the important subject most fully and comprehensively, which Bishop Horsley has rested on a trifling quibble. We allude to the testimony of Tertullian respecting the Christians of his time.

The evidences given by the earliest Fathers, to the books of the New Testament, are stated in the seventh sermon; which concludes with a delineation of the fidelity of the sacred writers, of the extent to which they may be supposed to have been inspired, and with a contrast between them and some great writers of antiquity.

The eighth sermon gives a statement, in general terms, of the characteristics of the primitive church, the corruptions of the middle ages, and the happy consequences which the Reformation produced, to general knowledge, as well as to religion. The author then recapitulates his chief arguments, compares the present with the first century of the church, and closes his plan with observations on the influence which the present state of things ought to have on the minds of all Christians.

Having gone through Mr. K.'s plan, we shall produce some passages, that our readers may judge of the execution of the work.

The following is the portrait of a primitive preacher of the gospel: (p. 67.)

' In the primitive missionary we may contemplate the greatest resolution productive of the most assiduous and painful exertions. Impressed by the deepest sense of duty and eager to diffuse that divine light of revelation which burned with undiminished heat in his own breast,

he disengaged himself from the strong attachments to his native country, and went forth to convert an idolatrous world. As his life was devoted to the interests of his religion, all the causes by which its pains were aggravated, or its continuance shortened, were stripped of their terror. His imagination presented to him the scourge, the rack, and the cross, yet was his resolution unshaken by the apprehensions of persecution and death. At the loud and solemn calls of duty he was loosened even from the ties of consanguinity; and with a spirit not less dignified than that of the Roman hero, he suffered principle to predominate over affection, turned aside from the tears of friendship, and was even deaf to the tender supplications of love. The bright object of his ambition was not the barren praise of inflexible constancy, but the crown of immortal happiness. The dangers of travel, the precariousness of subsistence, the perfidy of pretended friends, and the violence of open enemies, were in his estimation no more than light afflictions, which endure for a moment. Lost in the solitude of the wilderness, exposed to the tempests of the ocean, or assailed by the outrage of the multitude, he was not destitute and forsaken; for the Almighty was his guide and his comforter. With patience he saw the frowns of the great, and heard the scoffs of the vulgar. He proclaimed, with the unshaken confidence of truth, the wondrous tidings of the new dispensation, and exhorted a guilty race to repentance and amendment. Elate with the accomplishment of his pious task in bringing many sheep to the fold of Christ, he gloried amid the flames of martyrdom, and breathed out his soul with joy.

At the beginning of the fifth sermon, the following general observations are made on historical composition:

‘ If the productions of literature be estimated by their utility, the most elevated place among writers ought to be assigned to the historian. Although the severity of truth marks out for him a more regular line of conduct, than the poet or the orator is required to pursue, yet his obligation to follow her immediate dictates is made easy, and even delightful, by proper reflections on the dignity of his labours, and the animating anticipation of the reward which will succeed them. It is his peculiar and important province to investigate the latent principles of conduct, and pursue them to their remotest consequences; to delineate the diversified picture of actions and characters, and display the revolutions of government, and the fate of empires. If his subject be judiciously chosen, and his productions be stamped with the marks of genius and fidelity, successive generations will celebrate his name as the benefactor of mankind, for giving them an imaginary existence in past ages, for introducing them to the knowledge of departed excellence, and for enabling them to profit by the conduct of their predecessors. His praise will be the constant theme of their gratitude, whilst they shun the vices, and imitate the virtues, which his works have consigned to immortality.

‘ This approbation however ought to be withheld, in proportion as an author is discovered to entertain sceptical notions, and to disseminate them with caution and subtlety. Any endeavour to loosen

the ties of religious duty is an affront to the pious principles of education implanted in every cultivated mind, and an act of hostility against the general interests of society. If it has always been essential to historical decorum, for a writer to support the character of the friend to virtue and morality, how flagrant a violation of it must the attempt of any one be, who undermines the credibility of that Revelation, which is their best and firmest support?

Such a design may not unfairly be imputed to the historian of the Decline and Fall of the Roman Empire. His disinclination to conform to the religious opinions generally received, is sufficiently evident; for who has discovered from the most careful perusal of his works, that he is an advocate for any particular establishment, or even that he is convinced by the evidences of Christianity in general? The want of such a discovery can only add to our regret, that the splendid powers of an enlightened mind should be made subservient to sentiments, the confutation of which has so repeatedly added to the triumphs of learning and theology. Although his endeavour to communicate them to the world by combining them with the history of a most renowned people, may add to their general notoriety, it can produce no commendation from those who look upon infidelity with surprize, and upon artifice with aversion.

The Bampton lecturer, however, never rises to such elevation of style, as when he describes the events which preceded and prepared the way for the coming of Christ. He remarks that

For a demonstrative proof that the greatest empires of the world had a connexion with the advancement of true religion under the different dispensations of Moses and of Christ, we may appeal to the testimony of the antient predictions. Absorbed by the bright visions of futurity, the Prophet Isaiah calls by name on the Conqueror of Assyria and the Restorer of Israel, two centuries previous to his birth. To the eye of Daniel the successive monarchies of Persia, of Macedon, and of Rome, were represented by the most exact display of emblematical imagery. The different periods of the Jewish history, when the Almighty raised up the nations as the instruments of his vengeance or his mercy, will show by what various modes they combined to execute the divine decrees. Sometimes the daughter of Babylon mocked the sorrows of her captives, whose neglect of Jehovah had been the cause of their chains; sometimes, when duly humbled by their calamity, their conqueror permitted them to regain the seat of their fathers, and to restore the glories of the fallen temple.

From the ruins of preceding states arose the stupendous and august fabrick of the Roman Empire. Though long agitated by the storms of contending factions it survived every shock of domestic tumult, and gradually extended its dominion over the most populous and warlike regions of the world.

The nations of Europe, of Asia, and of Africa, which at present compose formidable kingdoms, were enrolled in the register of her tributary provinces. The privileges of the Conquerors were generoosly

generously extended to the vanquished, and Rome became the common country of her subjects. — On the advancement of Augustus to the Imperial throne, the violence of intestine disorders was extinguished, and the various parts of the empire enjoyed a degree of repose unknown to former ages. The love of conquest which had for seven successive centuries exercised the courage of the Romans, subsided into sudden and lasting peace: and the disposition of the first Emperor to mark out the boundaries of dominion, and to silence the clamour of arms, produced a strong and astonishing contrast to the fierce and ambitious temper of their ancestors.

‘ In the tendency of all these circumstances to some magnificent event, we may clearly discern the directing hand of the Creator of the universe. To his disposal alone, can properly be attributed that long and complex concatenation of affairs, which led the Romans by regular steps to the summit of dominion. The conflict of their passions, the various resolutions of their government, the ingenuity of the wise, and the ambition of the valiant, co-operated for one transcendent purpose. It was ultimately for this end, that the legislators remedied the political evils which threatened the destruction of the Roman state, and laid the firm foundations of general order. For this her heroes fought with unparalleled advantage, and victory was ever ready to lead her armies to triumph. For this, Scipio gloried in the fall of Carthage, Pompey returned with the spoils of Mithridates, and Cæsar bore his triumphant eagle from the plains of Egypt to the shores of Britain. All their great achievements, and all their splendid events, the boldness of their enterprizes, and the frequency of their success, uniformly pointed to the fulness of time when the Son of God was made manifest, and were so wisely regulated as to prepare the way for the more easy progress, and more ready reception of the Christian faith.’ (p. 152.)

We have gone through Mr. Kett's book with much pleasure to ourselves; and we venture to prophesy that our readers will derive equal satisfaction from the perusal of it. The style is clear, strong, and manly. It is properly unequal, according to the nature of the particular subjects. In many of the higher passages, Mr. K. rises to a dignity and eloquence, which we almost venture to compare with Mr. Gibbon himself. Mr. K. seems to be master of one branch of composition, to which Mr. G. has not sufficiently attended; we mean, the relation of plain facts in a plain manner. The deficiency of Mr. G. in this respect is a great fault, and is no small imputation on his taste. It may, in its consequences, be very injurious to our English style. Mr. K.'s illustrations, drawn from general knowledge, but more particularly from classical and ecclesiastical antiquity, are numerous and apposite. They diffuse great spirit and elegance over the various parts of the subject. Mr. K. it must be allowed, appears in some instances to sacrifice simplicity of expression to rhythm; however, we frequently find an appropriate and distinct sense annexed to each clause of the sentence.

sen. . . We are pleased with his construction of paragraph; there is great art and perspicuity in it: it is a part of composition too much neglected, and the neglect seldom fails to lead into repetition and weakness.

ART. XIV. *Travels into Poland, Russia, Sweden, and Denmark.* Interspersed with historical Relations and political Inquiries. Illustrated with Charts and Engravings. By William Coxe, M. A. F.R.S. &c. &c. Vol. III. 4to. pp. 342. 12s. Boards. Cadell. 1790.

MR. COXE's reputation, as an intelligent and entertaining traveller, is so well established, that any general remarks on the merit of this volume would be superfluous. It is only necessary to inform our readers, that it is a continuation of the author's observations during a second journey* into the northern kingdoms of Europe, and contains, more particularly, an account of those countries which he did not visit in his former tour, namely, Jutland, Norway, Livonia, Courland, and Prussia.

From the variety of curious particulars related in this volume, we shall select the following.

After visiting the palace of Fredericshorg in Denmark, Mr. Coxe passed on to Fredericswerk, near the Ise-fiord, a bay of the sea on the northern shore of Zealand, where General Claussen has established various manufactures, a foundery for casting iron, and other works for the purpose of supplying the Danish army and navy with military stores. Relating the particulars of his visits to these works, Mr. C. informs us, that

* General Claussen established these works in 1756, upon the expectation of a Russian war, when the government was but scantily supplied with military stores. He fixed upon this spot as the most convenient for water to turn the mills; gave in his proposals to government, which were instantly accepted; and completed the works, notwithstanding numerous obstacles.

* We embarked with the General upon a canal, which forms the communication between a small lake, and the Isefiord, or bay of the sea. This cut was begun in 1717, by command of Frederic the Fourth, in order to prevent the inundations of the lake from overflowing the royal estates; and from thence the place was called Fredericswerk. It was finished in 1720, but as the soil was a light sand, and the banks were cut in a perpendicular, and not in a sloping direction, they fell down, and choaked the canal for a space

* For our account of Mr. Coxe's two former volumes of these travels, see the seventy-first and seventy-second volumes of our Review.

of

of 500 feet. The General found it therefore necessary to new form the canal. He cut through several parts about 70 feet in depth, sloped the banks, covered them with earth, and in some places with sea-weed, fastened by means of the branches of fir, in order to prevent the sand from being drifted away. He then planted the slopes with willows, alders, elm, and oak, which he was obliged to water every day for a year. By these means the plants thrived, and now clothe the high banks to the edge of the water.

In the same manner he has planted the adjacent country for the space of several miles, which was either a morass, or covered with drift sand. Frederic the Fourth had in vain endeavoured to fertilize this waste; for when he thought he had succeeded, the sand in one year drifted over many miles; and in some places, to the astonishing height of 80 feet. General Claussen, however, has succeeded, and has shewn that ingenuity is of more avail than the power and riches of absolute sovereignty. By fixing the sea-weed into the ground with the fir branches, he has rendered the soil stable, and has fertilized, at great labour and expence, a desert of several miles. Thus, a tract of country, which before only fed two-and-thirty cows, now yields, besides a large quantity of wood for fuel, in a favourable season, above 500 loads of hay.

At the extremity of the canal, we turned into another, formed entirely by the General. It was cut through quicksands, and the banks sloped and planted like those of the former. He employs at present only 340 men. All the workmen are his own peasants, who of course labour at a reduced price. He has built for their habitation rows of houses with rude stones washed with stucco, made of equal quantities of the pounded scoria of iron, of quicklime, and chalk. He has found from experience, that this stucco is extremely durable. His works consist of a foundery for casting cannon, both copper and iron, and balls, making saltpetre and gunpowder, with bake-houses and breweries. He boasted, that in 1772 he furnished the army of Norway with artillery in three months; and at two months notice he could supply a 50 gun ship with all her artillery, ammunition, and military stores. In shewing us his works, he laid claim to many new inventions. He saws and polishes cannon, by means of a mill so contrived as to answer various purposes; he saws off the waste pieces of copper from the cast cannon, which operation was the work of sixteen men for three days, and is now performed in an hour. By means of the same mill, and a kind of turning machine, he polishes the cannon in the manner of turning, which used to be done by the tedious operation of filing. He has invented a simple machine to twist the hot iron bars together for anchors; a mode which he prefers as stronger and better than the usual method of hammering the bars together. In his powder-mills he uses copper mortars, which are much safer than those of wood, as the latter, on being much used become dry, and harbour the powder in the small crevices. He employs two ranges of mortars in each row, or sixty-four in each powder-mill, wherein usually only twenty are used, and he beats only ten pounds of powder with each mortar. The expence of copper mortars is very considerable.

as each mortar costs twenty pounds; but then the mills are certainly less liable to accident; and if blown up, the mortars are recovered.'

Of the condition of the peasantry in Norway, Mr. C. gives the following account:

'Norway is blessed with a particular code, called the *Norway Law*, compiled by Grieffelsfeld, at the command of Christian the Fifth, the great legislator of his country. By this law, the p^ladinum of Norway, the peasants are free, a few only excepted on certain noble estates near Frederickstadt. But the virtue of this law extends itself even to those serfs, for no proprietor can have more than one of these privileged estates; and unless he possesses a title or certain rank, and resides on his estate, he loses his privilege, and the peasants are free.

'The benefits of the Norway Code are so visible in its general effects on the happiness and in the appearance of the peasants, that a traveller must be blind who does not instantly perceive the difference between the free peasants of Norway and the enslaved vassals of Denmark, though both living under the same government.

'Many of the peasants pretend to be descended from the ancient nobles, and some even from the royal line: they greatly pride themselves upon this supposed descent, and are careful not to give their children in marriage but to their equals in birth and blood.

'A curious custom prevails in Norway, called *odels right*, or right of inheritance, by which the proprietor of certain freehold estates may re-purchase his estate, which either he or any of his ancestors have sold, provided he can prove the title of his family. But in order to enforce this claim, his ancestors, or he, must have declared every tenth year, at the sessions, that they lay claim to the estate, but that they want money to redeem it; and if he, or his heirs, are able to obtain a sufficient sum, then the possessor must, on receiving the money, give up the estate to the *odels-man*. For this reason, the peasants who are freeholders keep a strict account of their pedigree. This custom is attended with advantages and disadvantages. As to the advantages, it fixes the affections of the peasant on his native place, and he improves with pleasure those possessions which are so strongly secured to him: it increases the consequence and excites the industry of his family. On the contrary, the estate loses its value when sold to another person, because, as he possesses only a precarious estate, which he may be obliged to resign, he is not inclined to improve the lands, as if they were irrecoverably his own.

'The Norwegian peasants possess much spirit and fire in their manner, are frank, open, and undaunted, yet not insolent; never swaying to their superiors, yet paying proper respect to those above them.

'Their principal mode of salute is by offering their hand; and when we gave them or paid them a trifle, the peasants, instead of returning thanks by words or by a bow, shook our hands with great frankness and cordiality.

'The peasants of Norway are well clothed and well lodged, and appear to possess more comforts and conveniences of life than any
which

which I have seen in the course of my travels, excepting in some parts of Switzerland.

' They weave their ordinary cloth and linen; they make also a kind of stuff like a Scotch plaid. The cloth which the men use for their coats is principally of a stone colour, with red button-holes, and white metal buttons.

' The women, while employed in their household affairs, frequently, as in Sweden, appear only with a petticoat and a shift, with a collar reaching to the throat, and a black sash tied round the waist. Their linen is remarkably fine; and as they are usually well made, this mode of dress sets off their shapes to the highest advantage.

' The common food of the peasant is milk, cheese, dried or salted fish, and sometimes, but rarely, fish or dried meat, oat-bread called *flad-brod*, baked in small cakes about the size and thickness of a pancake; it is usually made twice a year. I observed a woman employed in preparing it: having placed over the fire a round iron plate, she took a handful of dough, and rolled it out with a rolling-pin to the size of the iron plate; she then placed it on the plate, and baked it on one side, then turned it on the other with a small stick. In this manner she baked an astonishing number in less than a quarter of an hour; and I was informed that one woman, in one day, can bake sufficient for the family during a whole year. The peasants also, in times of scarcity, mix the bark of trees, usually of the fir-tree, with their oat meal; they dry this bark before the fire, grind it to powder, mix it with some oat-meal, then bake it, and eat it like bread: it is bitterish, and affords but little nourishment.

' As a luxury, the peasants eat *sharke*, or thin *slices* of meat, sprinkled with salt, and dried in the wind, like hung beef; also, a soup made like a hasty-pudding, of oat-meal or barley-meal, and in order to render it more palatable, they put in it a pickled herring or salted mackerel.

' The use of potatoes has been lately introduced, but those roots do not grow to any size in a country where the summer is so short.'

The circumstances of the death of Charles XII. of Sweden having been differently related by different writers, our traveller has taken much pains to ascertain the fact:—but for the particulars, we refer to his book.

Among other interesting articles of information respecting the imperial city of St. Petersburg, we have the following account of the plan for the establishment of schools in the several governments of Russia:

' An academy is established at St. Petersburg for the instruction of 200 students, designed to be masters of the provincial schools. This academy is provided with professors of history, mathematics, rhetoric, and natural history; with a German master, and a drawing master.

' The students are selected from the different seminaries of the Russian empire, and, as they have received their education as priests of the regular clergy, understand Latin. They are twenty years of age,

age, and are to remain at Petersburg three years; during which period they are instructed in history, geography, the various branches of natural philosophy, and natural history. They are all boarded, lodged, and instructed at the Empress's expence.

' At the conclusion of this term their places are to be supplied by others, and they will be distributed in different parts of Russia. Two of these students will be established in the principal town of each government; one as teacher of mathematics, the other of history, geography, and natural history. Each student, thus established, is to instruct other students as preceptors of the smaller schools in the lesser towns.

' The regulation of this useful establishment is entrusted to a committee consisting of five members, who have the superintendence of the whole.

' Thus the great schools in the principal towns will depend on the academy of Petersburg, and each school in the smaller towns on the principal school in each government; a scheme, which, if it can be carried into execution, will be most effectual in promoting the interior civilization of this vast empire. But it is to be feared, that these great plans of interior civilization and improvement have been interrupted by the expensive war with Turkey and Sweden.'

In this part of the work, we find a summary account of the experiments and observations of Dr. Guthrie, physician to the Imperial Corps des Cadets, on the congelation of mercury: the result of which is, that the freezing point of mercury is 32 degrees below O on Reaumur's thermometer, or 40 on Fahrenheit's; and that common mercury does not freeze with a less degree of cold, than that which has been purified. The same chapter contains an account of several curious experiments made in Siberia by Dr. Pallas, for the purpose of ascertaining the degree of heat in animals during their torpid and natural state:

' Dr. Pallas having made an incision into the abdomen of a hedge-hog during its torpid state, and placed Fahrenheit's thermometer in its belly, the mercury rose only to $39\frac{1}{2}$; and the animal gave no more signs of feeling, than if it had been actually dead, as well whilst he was making the incision, as when he was sewing up the wound, although the animal was immediately afterwards put into a warm room, gradually recovered from its lethargy, and walked about the chamber with as much insensibility as if no operation had been performed.

' The doctor kept this hedge-hog in his house from December to the end of March; and although the heat of the apartment in which it lay was seldom under 60 degrees, yet it eat no food, and was never out of its torpid state, except once or twice, when it was placed behind the stove, in a heat from 77 to 80. Roused by that expedient, it was awakened from its lethargy, took a few turns about the room, and eat a few morsels; but soon lay down again, and passed its torpid months as nature ordains.

' It

* It is probable, that the bodies of these animals, who sleep during winter, are gradually prepared for the torpid state by a deficiency of food, and a consequent diminution of natural heat; for, a thermometer plunged into the bellies of marmots and hedge-hogs in their natural states, rose to 76, 79, 81, 86, 88, 99, and 99½, namely, from 36½ degrees to 50 higher than it rose when plunged into the belly of the hedge-hog in its torpid state.

† The following fact also seems still further to illustrate the conjecture, that a certain state of body predisposes to a torpid state. A tame marmot, which had become extremely fat during summer in the professor's house, continued awake during the whole winter, although it was exposed to the same cold which threw the whole species into their torpid state in that part of Siberia; nor was the Doctor able to render it torpid, even with the assistance of the ice-celler, wherein he sometimes confined it during several days.

‡ By comparing this experiment with the sleeping hedge-hog, which Dr. Pallas was not able to rouse from its lethargy during the whole winter, except for very short intervals, though exposed to a heat of between 77 and 80 degrees; it seems to follow, that a certain state of body is necessary to assist nature in laying asleep some animals to which they are gradually brought by a deficiency of nourishment about the beginning of winter, when they shut up their holes, and retire to rest from instinct; and that the impulse of the circulation and animal spirits, arising from heat or full feeding, supercedes the necessity of the torpid state, and prevents their falling asleep.

§ It is also a curious circumstance in the œconomy of nature, that Dr. Pallas found the heat of birds more considerable than that of quadrupeds; namely, from 103 to 111 degrees; a wise arrangement of Providence in proportioning the heat of the winged tribe to the superior cold obtaining in that part of the atmosphere where they range.

Many other valuable articles are contained in this volume, among which are, an account of the execution of the Counts Struensée and Brandt; biographical memoirs of Tycho Brahé; and of M. Scheele, the celebrated Swedish chemist*; a view of the present state of the Swedish government, commerce, navigation, revenues, expenditure, and bank; an inquiry into the population of Norway, whence it appears, that it cannot be estimated at more than 750,000; particulars respecting Gustavus Vasa; an account of the Empress of Russia's gallery of pictures; a calculation of the state of population in Russia, grounded on an authentic list of the peasants paying poll-tax, which makes the whole amount, 26,766,360; statement of the revenue, expenditure, and army, of Russia; trade of Riga, and Königsberg; anecdotes of Count Biron, and remarks on the state of Poland.

* See also an account of this extraordinary person, in the Appendix to the 4th volume of our New Series.

In the appendix, is subjoined an accurate list of the governments, provinces, and districts, of Russia, according to the new division, which has totally altered the artificial geography of that vast empire.

ART. XV. *The Civil and the Ecclesiastical Systems of England defended and justified.* 8vo. pp. 149. 3s. Longman. 1791.

THAT our civil constitution is, on the whole, an excellent one, we firmly believe: but we do not think that it is any defence of it to abuse those who imagine that it may, in some few particulars, be improved, or who apprehend that it may be brought nearer in practice to that perfection, which constitutional writers have attributed to it in theory. We believe that monarchy is a very useful ingredient in a good form of government: but is it not possible for men to think otherwise, without any impeachment of their moral character? Why is Mr. Paine, because he prefers a democracy, to be called 'a traitor;' 'an incendiary;' 'an American crimp;' 'one whom the Americans do not think it safe to trust;' &c. &c.? Why is the author of "Lessons to a young Prince" to be called 'a blasphemous Atheist?' Are these railing accusations any defence of the civil system of England? It would, in our mind, have been better if, instead of quibbling on trifling parts of Mr. Paine's work, and traducing his character, the present writer had attempted to answer his arguments; some of which are by no means invulnerable:—but this writer, not contented with abusing professed republicans, has, in his good pleasure, made republicans of a very numerous body of men, (who profess not to be such,) for the purpose of abusing that body.

'The merit and deserts of the Dissenters,' says he, 'are considerably smaller than those of churchmen; their religious principles and tenets being much less congenial to monarchy. This is a capital circumstance.' Here it may be observed, that the mixed mass of people comprized under the general name of Dissenters, consists of men who differ much from each other in their religious, and not less, perhaps, in their political opinions. That some among them may be republicans, is possible: but we do not think that there are more republicans among them, than among us of the establishment. Indeed, we believe, that if all the republicans were to be collected together, from every class and description of people in Great Britain, their numbers would be very insignificant.

As to the ecclesiastical system of England, it must be weak indeed, if it have only to trust to the fortifications here raised for its defence; which are not only so slight as to crumble at

the touch, but are so mean and sordid as to disgrace what they are meant to protect. The grand redoubt, on the construction of which this engineer bestows the chief of his time and labour, may be briefly thus described: There is a necessary connection and inseparable union between popery and tyranny; between the church of England and a mixed monarchy; and between calvinism and democracy. If, therefore, the smallest alteration were to be made in our ecclesiastical system, it would entirely subvert the civil constitution of the country, accelerate the destruction of the British empire, and plunge us either into a gloomy despotism on the one hand, or into a wild democracy on the other. Such alteration, then, is ‘a two-fold evil, extraordinary at once in its bulk and in its turpitude—partaking in an alarming degree of the nature both of sacrilege and of parricide.’—*Risum teneatis?*

Why tyranny should necessarily spring from transubstantiation, or any other popish *hocus pocus*, any more than from the conundrums of that ænigmatical Genius, whoever he was, that assumed the name of Athanasius, for the charitable purpose of damning ail mankind who do not believe as he did—we cannot conceive. Neither can we see, what the mystery of irresistible grace, as set forth in the doctrine of election and reprobation, has to do with democracy, any more than the mysteries of the Trinity, the atonement, original sin, or any other mystery. As it appears to us, tyranny is not the sole produce of that species of popery which belongs exclusively to papists: but is the common growth of the popery which belongs equally to protestants and to papists. It results from the popery which makes the clergy depend for great preferment on a visible head of the church. It makes no difference whether that head be a pope, a king, or a presbytery.. It results from keeping the laity in darkness and ignorance, by infusing into their minds a notion, that the gospel-treasure consists of a set of mysteries, locked up in a strong box; which cannot, without infinite hazard and wickedness, be opened but by thirty-nine, or any other number, of ecclesiastico-political keys. Now of this popery there is much to be found, not only in the church of Rome, but also in the church of England, in the church of Scotland, and in all other churches, of which we have ever read, excepting one; and that is, the church of Christ.

As to the intimate connection between the established system of England and a *limited* monarchy, we would ask this writer if he never read an article among the thirty-nine, which asserts, that “the two books of homilies contain godly and wholesome doctrines, and such as are necessary for these times.” We would then refer him to these words in the tenth homily
of

of the first book: "All subjects are bound to obey magistrates as God's ministers; yea *although they be evil*, not only for fear but for conscience sake. And here (good people) let us all mark diligently that it is not lawful for inferiors and subjects, *in any case*, to resist and stand against the superior powers." We would now ask him if this looks like the doctrine of *limitation*, or whether it does not condemn what was done at the Revolution?

In the ecclesiastical part of his work, this writer is not less abusive than in the political part. He tells us, from one Bishop, (Horsley,) that though the dissenters of the last century were bad enough, those of the present 'have degenerated in a degree almost inconceivable;' and from another Bishop, (Sherlock,) he insinuates, that 'they have an infectious distemper, and therefore are very reasonably denied a place in the common family of citizens.' He says:—but enough of such things!

We do not mean to stand forth as advocates, in particular, for the dissenters, but merely, as by duty bound, and in justice to our fellow Christians, of all denominations, (with regard to whom we hope ever to preserve the most strict impartiality,) to enable our brethren of the establishment to judge what degree of '*defence*' our church is likely to receive from this author's mode of '*fortification*.'

ART. XVI. *Travels of Anacharsis the Younger in Greece*, during the Middle of the Fourth Century before the Christian Era. By the Abbé BARTHELEMY, Keeper of the Medals in the Cabinet of the King of France, and Member of the Royal Academy of Inscriptions and Belles Lettres. Translated from the French. 8vo. 7 Vols. with an 8th in 4to, containing Maps, Plates, Views, and Coins, illustrative of the Geography and Antiquities of Ancient Greece. Price 2l. 12s. 6d. Boards. Robinsons. 1791.

THE plan of the important work here translated has been already laid before the public, in the first article of the Appendix to our 81st Volume. Our idea is also there given of its great merit and utility, as an interesting view of the manners and customs, religion and morals, government and politics, of the ancient Greeks; together with the state of philosophy, literature, and arts, among them; and several passages are extracted, as specimens of the entertainment and information to be expected from it. After having thus fully discharged our duty with respect to the original, we might excuse ourselves from any farther notice of this Translation, than merely to announce it to the public, under the characters, which it

very justly merits, of *faithful, judicious, and elegant*:—but we are so strongly impressed with an idea of the value of this work, as a picture of Greece in its most flourishing state, that we cannot deny ourselves the satisfaction of adding to the passages which we have already given, two or three others from the present translation.

In describing the library of Euclid, the supposed traveller gives a brief but accurate sketch of the sects of Grecian philosophers preceding the period of the narrative; at the close of which he introduces *Callias*, the high-priest of CERES, a friend of *Euclid*, discoursing to *Anacharsis* on the various opinions of philosophers concerning first causes. The picture here exhibited, of the uncertain and contradictory speculations of the ancients, on nature, and its origin, seems to have in it but too much truth of resemblance. We had formed the design of *copying* it: but, on second thoughts, we refer the learned and curious reader to the book, and proceed to more humble, but more amusing topics. The origin of the drama in Greece is thus described:

‘ This most regular and most sublime of all the arts took birth in the bosom of tumultuous pleasures, and the extravagances of intoxication. Let us convey ourselves in imagination about three centuries back from the present time*.

‘ In the festivals of Bacchus, solemnized in the cities with less ceremony and pomp, but with a more lively joy, than they are now celebrated, hymns were sung which were the offspring of the true or feigned ecstasies of a poetical delirium; I mean to speak of those dithyrambics which sometimes displayed the flights of genius, and still more frequently the obscure flashes of a heated imagination. While these resounded in the astonished ears of the multitude, choruses of Bacchantes and Fauns, ranged around certain obscene images which they carried in triumphal procession, chanted lascivious songs, and sometimes sacrificed individuals to public ridicule.

‘ A still greater licentiousness reigned in the worship paid to the same divinity by the inhabitants of the country, and especially at the season when they gathered the fruits of his beneficence. Vintagers, besmeared with wine-lees, and intoxicated with joy and the juice of the grape, rode forth in their carts, and attacked each other on the road with gross sarcasms, revenging themselves on their neighbours with ridicule, and on the rich by publishing their injustice.

‘ Among the poets who flourished at that time, some celebrated the great actions and adventures of gods and heroes, and others attacked with asperity the vices and absurdities of individuals. The former took Homer for their model, and supported themselves by his example, of which they made an improper use. Homer, the

* That is, three centuries before the time when Anacharsis is supposed to have travelled; *i. e.* about 660 years before the Christian æra. REV.

most tragic of poets, the model of all who have succeeded him, had in the *Iliad* and the *Odyssey* brought to perfection the heroic poem, and in his *Margites* had employed pleasantry. But as the charm of his works depends in a great measure on the passions and motion with which he knew to animate them, the poets who came after him endeavoured to introduce into theirs an action which might excite emotion or mirth in the spectators: some even attempted to produce both, and ventured certain rude essays, which have since been styled indifferently either tragedies or comedies, because they unite the characters of those two dramas. The authors of these sketches have been distinguished by no discovery; they only form in the history of the art a succession of names which it would be useless to recel to light.

‘ The necessity and power of theatrical interest was already known. The hymns in honour of Bacchus, while they described his rapid progress and splendid conquests, became imitative; and in the contests of the Pythian games, the players on the flute who entered into competition were enjoined by an express law to represent successively the circumstances that had preceded, accompanied, and followed the victory of Apollo over Python.

‘ Some years after this regulation, Sufarion and Thespis, both born in a small borough of Attica, named Icaria, appeared each at the head of a company of actors, the one on a kind of stage, the other in a cart. The former attacked the vices and absurdities of his time; and the latter treated more noble subjects, which he took from history.

‘ The comedies of Sufarion were in the same taste with those indecent and satyrical farces which are still performed in some of the cities of Greece. They were long the favourite entertainment of the country people. Athens did not adopt this species of exhibition until after it was brought to perfection in Sicily.

‘ Thespis had more than once seen in the festivals, in which as yet hymns only were sung, one of the singers, mounted on a table, form a kind of dialogue with the chorus. From this hint he conceived the idea of introducing into his tragedies an actor, who by simple recitals, introduced at intervals, should give relief to the chorus, divide the action, and render it more interesting. This happy innovation, together with some other liberties in which he had allowed himself, gave alarm to the legislator of Athens, who was more able than any other person to discern the value or danger of the novelty. Solon condemned a species of composition in which the ancient traditions were disguised by fictions. “ If we applaud falsehood in our public exhibitions,” said he to Thespis, “ we shall soon find that it will insinuate itself into our most secret engagements.”

‘ The excessive approbation and delight with which both the city and country received the pieces of Thespis and Sufarion, at once justified and rendered useless the suspicious foresight of Solon. The poets, who till then had only exercised their genius in dithyrambics and licentious satire, struck with the elegant forms which these species of composition began to assume, dedicated their talents to

tragedy and comedy. Soon after a greater variety was introduced in the subjects of the former of these poems. Those who judge of their pleasures only from habit, exclaimed, that these subjects were foreign to the worship of Bacchus; but the greater number thronged with still more eagerness after the new pieces.

Phrynichus, the disciple of Thespis, made choice of that kind of verse which is most suitable to the drama, was the author of some other changes, and left tragedy in its infancy.

Æschylus received it from his hands enveloped in a rude vestment, its visage covered with false colours, or a mask inexpressive of character, without either grace or dignity in its motions, inspiring the desire of an interest which it with difficulty excited, still attached to the buffooneries which had amused its infant years, and expressing its conceptions sometimes with elegance and dignity, but frequently in a feeble and low style, polluted with gross obscenities.

The father of tragedy, for so this great man may be called, had received from nature a strong and ardent mind. His silence and gravity announced the austerity of his character. He had signalized his courage in the battles of Marathon, Salamis, and Plataea, in which so many Athenians distinguished themselves by their valour. From his earliest years he had been attentive to the lessons of those poets who, living near to the heroic times, conceived ideas as sublime as the illustrious deeds which were then achieved. The history of those remote ages presented to his lively imagination signal successes and reverses of fortune, thrones drenched with blood, impetuous and devouring passions, sublime virtues, atrocious crimes, and dreadful acts of vengeance; every where he beheld the impress of grandeur, and frequently that of ferocity.

The better to ensure the effect of these scenes, it was necessary to detach them from the whole in which they were included by the ancient poets; and this had been already done by the authors of the dithyrambs and the earliest tragedies; but they had neglected to bring them near to us. As we are infinitely more affected by those woes to which we are witnesses, than by those of which we only hear the recital, Æschylus employed all the resources of theatrical representation to bring the time and place of the scene before the eyes of the spectator. The illusion then became a reality.

In his first tragedies he introduced a second actor; and afterward, copying the example of Sophocles, who had just entered on his theatrical career, he admitted a third, and sometimes even a fourth. By this multiplicity of personages, one of his actors became the hero of the piece, and attracted to himself the principal interest; and as the chorus now held only a subaltern station, Æschylus took care to shorten its part, and perhaps even carried this precaution too far.

He is censured for having admitted mute characters into his drama. Achilles, after the death of his friend, and Niobe, after the destruction of her children, appear on the stage and remain during several scenes, motionless, with their heads covered with a veil, and without uttering a word; but if their eyes had overflowed with tears, and they had poured forth the bitterest lamentations, could

could they have produced an effect so terrible as this veil, this silence, and this abandonment to grief?

'In some of his pieces the exposition of his subject has too much extent, and in others is deficient in perspicuity. Though he frequently offends against the rules that have been since established, he appears to have had a glimpse of almost all of them.

'We may say of *Æschylus* what he has himself said of his hero *Hippomedon*,

————— Before him strides

Gigantic Terror, towering to the skies.

He incessantly inspires a profound and salutary terror, for he only overwhelms the mind with violent shocks, to raise it again immediately by the idea which he gives us of its strength. His heroes prefer being crushed by the thunderbolt to committing an act of baseness, and their courage is more inflexible than the fatal law of necessity. He nevertheless knew to set bounds to those emotions which he laboured so earnestly to excite, and constantly avoided polluting the stage with blood; for he wished to produce scenes that should be terrible, but not horrible.

'He rarely causes tears to flow, or excites pity, either because Nature hath refused him that gentle sensibility which pants to communicate itself to others; or rather, perhaps, because he feared to render his auditors effeminate. He has never exhibited on the stage a *Phædra* or a *Sthenobœa*, nor ever painted the delicious joys or wild furies of love. He beheld in the different transports of that passion only weakness or guilt of pernicious tendency to morals, and he wished that nothing might demolish our esteem for those whose fate we are compelled to lament.'

The author goes on to characterize the tragedies of *Æschylus* with respect to fable, manners, sentiment, diction, decoration, and music: the passage is curious, but too long for quotation.

With the following poetical description of a marriage, we must conclude our extracts from this entertaining work:

'Love presided at the festivals of *Delos*; and the numerous youth which the god had assembled around him, acknowledged no other laws than his. Sometimes, in concert with *Hymen*, he crowned the constancy of faithful lovers; sometimes he excited a tender languor and anxiety in hearts before insensible; and by these multiplied triumphs prepared the way for the most glorious of all—the marriage of *Ismene* and *Theagenes*.

'As I was a witness to the ceremonies with which this union was accompanied, I shall proceed to relate them, and describe practices which the laws, custom, and superstition have introduced, to provide for the security and happiness of the most sacred of engagements; and if, in this account, some apparently frivolous circumstances should be found, they will acquire importance and dignity from the simplicity of the times from which they derive their origin.

'Silence and tranquillity began to be restored at *Delos*. The multitude of strangers diminished like a river, which, after having overflowed the plain, gradually retires into its bed. The inhabit-

ants of the island had risen before the dawn ; they were crowned with flowers, and incessantly offered up, in the temples, and before their houses, sacrifices to render the gods propitious to the marriage of Ismene. The moment when it was to be concluded was arrived. We were assembled in the house of Philocles : the door of the apartment of Ismene opened, and we saw her and Theagenes come out of it, followed by their parents, and a public officer, who had just drawn up the instrument of their engagement. The conditions of this engagement were simple ; in it no provision had been made for any discussion of interest between their relatives, nor any cause of divorce between the contracting parties : and with respect to the marriage portion, as Theagenes was already related to Philocles, it was thought sufficient to mention a law of Solon's, which, to prevent the property of a family from being carried out of it, enacts that heiresses shall marry their nearest kinsmen.

' We were dressed in magnificent habits, which we had received from Ismene. That which Theagenes wore was her own work. Her ornaments were, a necklace of precious stones, and a purple robe embroidered with gold. Both wore on their hair, which flowed on their shoulders, and was perfumed with essences, crowns of poppy, sesamum, and other plants sacred to Venus. Thus habited, they mounted a chariot, and proceeded towards the temple. Ismene had Theagenes on her right, and on her left a friend of Theagenes, who was to follow him in this ceremony. The people who thronged around them scattered flowers and perfumes in their way. They cried out ; These are not mortals ; it is Apollo and Coronis ; it is Diana and Endymion ; it is Apollo and Diana. They sought to procure us favourable omens, and to prevent such as were of evil portent. One said : I saw this morning two turtles long hover in the air, and at length rest together on a branch of that tree. Another said : Drive away the solitary crow, and let her go far hence to mourn the loss of her faithful companion ; for she brings the most ill-boding of auguries.

' The bride and bridegroom were received at the gate of the temple by a priest, who presented to each of them a branch of ivy, the symbol of the bonds by which they were to be for ever united. He then conducted them to the altar, where every thing was prepared for the sacrifice of a heifer to Diana, to the chaste Diana, whom, as well as Minerva, and the other divinities who had never submitted to the yoke of Hymen, they thus endeavoured to appease. They also implored Jupiter and Juno, whose union and loves shall be eternal ; the Heavens and the Earth, the concurrence of which produces fertility and plenty ; the Parcæ, because they hold in their hands the life of mortals ; the Graces, because they embellish the pleasures of happy marriages ; and, lastly, Venus, from whom Love derives his birth, and who bestows happiness on mortals.

' The priest, after having examined the entrails of the victims, declared that the gods approved the marriage. To conclude the ceremonies, we proceeded to the Artemisium, where the lovers deposited each a lock of their hair on the tomb of the last Theori of the

the Hyperboreans. That of Theagenes was wound about a handful of grass, and that of Ismene round a spindle. This custom reminded them of the first institution of marriage, at which time it was intended to signify that the husband was to be occupied in the labours of the field, and the wife to manage the household affairs.

Philocles now took the hand of Theagenes, and, joining it to the hand of Ismene, pronounced these words: 'I bestow on you my daughter, that you may give legitimate citizens to the republic.' The bride and bridegroom then swore to each other an inviolable fidelity; and their parents, after having received their oaths, ratified them by new sacrifices.

Night began to come on when we came out of the temple to return to the house of Theagenes. The procession, lighted by numberless torches, was accompanied by bands of musicians and dancers; the house was hung with garlands, and splendidly illuminated.

As soon as the new-married couple set their feet on the threshold of the door, a basket of fruit was, for a moment, placed on their heads, as a presage of the plenty they were to enjoy. We at the same time heard the name of Hymenæus re-echoed on all sides. This was a young man of Argos, who formerly restored to their country some Athenian maidens who had been taken by pirates. He obtained for his reward one of the captives, of whom he was passionately enamoured; and since that time the Greeks contract no marriage without celebrating his memory.

These acclamations followed us into the banqueting-hall, and continued during the supper; when some poets entered, and recited epithalamiums.

A child half covered with branches of hawthorn and oak, appeared with a basket of loaves, and sang a hymn beginning with these words: "I have changed my former state for a happier." The Athenians sing this hymn at one of their festivals, to celebrate the time in which their ancestors, who had before fed on wild fruits, enjoyed in society the gifts of Ceres. They sing it likewise at marriages, to signify that men, after having left their wild state in the woods, enjoyed the sweets of love. Female dancers, dressed in light robes, and crowned with myrtle, afterwards entered, and expressed by their motions the transports, tender languor, and intoxication of the most delicious of passions.

When this dance was ended, Leucippe lighted the nuptial torch, and conducted her daughter to the apartment prepared for her. A number of symbols reminded Ismene of the duties which were formerly annexed to the new condition of life on which she entered. She carried one of those earthen vessels in which barley is parched; one of her attendants held a sieve; and over the door was hung an instrument used to bruise grain. The new-married couple ate of a fruit the sweetness of which was considered as the emblem of their union.

In the mean time, giving a loose to the transports of an immoderate joy, we raised tumultuous shouts, and besieged the door, which was defended by a faithful friend of Theagenes. A number
of

of young persons danced to the music of several instruments. This noise was at length interrupted by the Theoria from Corinth, who had undertaken to sing the evening hymeneal. After having congratulated Theagenes, they added :

“ We are in the spring of our years ; we are the fairest of the maidens of Corinth, so renowned for their beauty : yet is there not one of us, O Ismene ! whose charms can compare to thine. Lighter than the Thessalian courser, exalted above her companions like the lily, the pride of the garden, Ismene is the ornament of Greece. All the loves are enthroned in her eyes, and all the arts live under her fingers. O maid ! O charming woman ! to-morrow will we repair to the enamelled mead, and cull flowers to compose for thee a crown : we will hang it on the most beautiful of the neighbouring plane trees, under the shade of which we will pour forth perfumes in thy honour, and on its bark we will inscribe these words : *Offer to me your incense, for I am the tree of Ismene.* We salute thee, happy bride ! we salute thee, happy bridegroom. May Latona give you sons who shall resemble you. May Venus ever animate you with her fires. May Jupiter bellow on your children’s children the felicity which surrounds you. Repose in the bosom of pleasure, and henceforth breathe only the most tender love. We will return with the morning’s dawn, and again will we sing : O Hymen, Hymenæus, Hymen !”

‘ The next day, as soon as it was light, we repaired to the same place, and heard the maidens of Corinth sing the following hymeneal :

“ We celebrate you in our songs, O Venus, ornament of Olympus ! Love, the delight of the earth ! and thou, O Hymen, source of life ! we celebrate you in our song, Love, Hymen, Venus ! O Theagenes ! awake ; turn your eyes on your love. Youthful favourite of Venus, happy and worthy husband of Ismene ; O Theagenes ! awake ; turn your eyes on your spouse ; survey the splendour of her beauty, the animated freshness which embellishes all her charms. The rose is the queen of flowers, Ismene is the queen of beauties.—Already her trembling eyelid opens to the rays of the sun. O Theagenes ! happy and worthy husband of Ismene, awake !”

‘ This day, which the two lovers considered as that on which they began to live, was almost entirely employed, on their part, in receiving affectionate congratulations of the inhabitants of the island on their marriage. All their friends might make them presents : they also made presents to each other ; and received, in conjunction, those of Philocles, the father of Theagenes. They were brought with great ceremony. A child, in a white robe, opened the procession, bearing a lighted torch ; next came a girl, with a basket on her head : she was followed by several domestics, who carried vessels of alabaster, boxes of perfumes, different kinds of essences, odorous ointments, and a variety of those luxuries which a taste for convenience and elegance has converted into necessities.

‘ In the evening, Ismene was carried back to her father ; and, less in conformity with custom than to express her real sentiments, testified to him the regret she felt at leaving her paternal house : the

next

next day she was restored to her husband; and, from that moment, nothing has interrupted their mutual felicity.'

The additional volume of plates contains maps, charts, plans, &c. correctly designed and neatly executed. To these are prefixed critical observations on the maps, compiled, for the work, by M. *Barbier du Bocage*; from which it appears that they are not merely copies from former maps, but have been constructed with great care from a diligent comparison of the most accurate observations and the best authorities.—In conclusion, we do not hesitate to declare it as our opinion, that the press has not, for many years, produced a work better adapted than the present, to communicate useful information to young persons in a manner at once amusing and instructive.

We must not forget to remind the reader, that the Abbé *Barthélemy* authenticates every material circumstance, by references to all the principal ancient writers, historians, philosophers, poets, &c. Of this we have given ample specimens, in our former review of *Anacharsis*, from the original, in our Appendix, cited at the beginning of the present article.

MONTHLY CATALOGUE,

For SEPTEMBER, 1791.

FRENCH REVOLUTION.

Art. 17. *The Rights of Kings.* 8vo. pp. 46. 2s. Ridgway. 1791.

THIS pamphlet contains much good sense in a small compass.

The author's ideas appear to be the result of impartial inquiry, extensive reading, and sound reasoning; and they are expressed in the easy and unaffected language of a gentleman. After a brief exposition of the general principles of government, he inquires into the nature of the English revolution, and, from a fair statement of the facts, says: 'It is manifest that the people of England deposed and chose their rulers, and formed a government for themselves, at that period.'

He then takes a short view of the political state of France; and he maintains, that nothing less than a revolution could relieve, and restore to happiness, that once oppressed nation.

'What then are the objections? The populace were guilty of excess.—And are we to expect a revolution without it? The question is not whether excess was good, but whether it was worse than the evils of slavery.'

'But their system is defective; many things might be mended. Let us contemplate our own government for a moment: if we count the years which its formation has cost, and reckon its faults, we shall, perhaps, abate in our demands of perfection.

'To

'To object to the French revolution, then, is both foolish and cruel;—foolish, because they were justified in what they did; and cruel, because they abolished tyranny.'

'The right which the French nation exercised, 'belongs,' says our author, 'to all mankind. They have an unalienable right to form a government for themselves. Public good is the supreme law—all considerations must yield to it.' Hence he concludes that it is absurd to suppose an *original contract* between a people and their rulers. What he says on this subject appears to us so just and good, that we will lay it before our readers:

'If we mean any thing by a contract, it is that, while one party abides, the other is bound by it. Now is this our sense of government? If the king of any country should possess too much power by its constitution, could not the people diminish it? Could the king urge that he had never broken his contract, and could not, therefore, lose any of his power? Could he oppose this language to the unanimous voice of the people? If he could not, there is no contract, no bargain—the idea is ridiculous *.

'And the expression sprung from the Revolution. As our ancestors then used it, the lovers of liberty think that they talk orthodoxly when they follow their example. But it is really not so. If such a contract existed, no reform could take place, however necessary for the public good, however agreeable to the wishes of the people. Our rulers could always plead their contract. It was certainly intended that power should not be abused, and *original contract* may signify that intention; if aught else, it is nonsense: and in the former sense our ancestors must have understood it, for James had violated no engagements. He was certainly a tyrant, and therefore deposed; but *original contract* meant nothing farther.

'It might be contended, that the people have a right to change their government, even if they are happy. What can hinder them, if unanimous? This right is, however, abstract; not because imaginary, but because it is improbable that an opportunity should offer of exercising it.

'Necessity has generally been considered as the rule of resistance. When the misery of individuals becomes intolerable, it is presumed, that they may oppose their governors †. But how is it possible to lay down rules upon such a subject? As well might we make laws for the elements, or assign bounds to the ocean.

'On such occasions the people must be left to their own feelings; nor have we any thing to apprehend from them. The mul-

* 'And Blackstone was of the same opinion: "For, whenever a question arises between the society at large, and any magistrate vested with powers originally delegated by that society, it must be decided by the voice of the society itself: there is not on earth any other tribunal to resort to."—See Com. vol. i. p. 211.'

† 'Upon this principle Mr. Hampden resisted the officers sent by Charles to levy the ship-money.'

itude are naturally submissive, and the proof is, that they have borne so much oppression from their rulers*.

‘ And yet to hear some men talk, we should suppose that the people breathed nothing but sedition; that they had neither sense nor moderation; that they were abandoned, like savages, to the dominion of the most furious passions, and that we must blind before we could tame them.

‘ I wish the fault may not lie the other way: I wish they may not be too easy. It was the seventeenth century before they gave up *divine right*; before they could be persuaded that one man is not entitled to make millions miserable.

‘ But that delusion is now past—our worst errors are now over. And as the first step to virtue is to leave vice, so the first sign of wisdom is to desert folly.—But I hope we shall not stop here—I hope we shall improve daily—I hope the time will come, when reason shall see, and sentiment shall feel, and unanimity shall proclaim, that public good is the end of society, public happiness the bond of government!’

Art. 18. *Historic Memoir on the French Revolution*: to which are annexed, *Strictures on the Reflections of the Right Hon. Edmund Burke.* 8vo. pp. 96. 2s. Dilly. 1791.

Though so much has been already written on the French Revolution, we think this memoir, which is said to come from the pen of Mr. Belsham, the ingenious author of *Essays, philosophical, historical, and literary* †, will be very acceptable to the public. It gives a concise and judicious summary of the leading causes which produced, of the interesting events which accompanied, and of the principal regulations which followed, the revolution. Though the author be not a blind and indiscriminate panegyrist on every thing that has been done by the National Assembly, yet he warmly and justly praises the new constitution, on the whole, as one of the grandest and noblest efforts that was ever made to advance the happiness of mankind. Some parts, however, he criticises with a liberal and independent spirit; and supposes it might have been better if, in a few particulars, it had approached rather nearer to the British form of government.

The strictures on Mr. Burke are sensible and just, and, in general, fair and candid. In a few instances, however, we wish they had been marked with less asperity and tartness; especially in p. 59, where it is asked, ‘ Who is Mr. Burke? and what are his qualifications and endowments, which entitle him to hold in contempt the collective wisdom of an illustrious assembly, who are employed in constructing a fabric of liberty which will constitute the happiness of unborn generations, regardless of the wretched and impotent attacks of an insignificant and insolent individual?’ Surely any individual, of endowments far inferior to those of Mr. Burke, might, without being charged with insolence, examine the proceed-

* ‘ Witness their patience under the Neros, the Caligulas, the Caracallas, and all the other monsters that have disgraced humanity.’

† See Rev. vol. ii. New Series, p. 1.

ings of an assembly, even more numerous and more illustrious than that of the French legislators, if any such assembly were to be found, provided he did it to promote what he really believed to be the cause of truth and virtue. Mr. Burke's *extreme violence* admits of no excuse: but we think that he, or any other person with half his merit, may be permitted to dissent from any men, or any measures, without having his difference of opinion construed into an indecent contempt of his superiors. 'Who are you, Sir?' is a question more characteristic of an aristocrate, than of a friend to equal liberty, and an impartial seeker of truth.

Art. 19. *The Catechism of the French Constitution.* Containing an Explanation of all its Principles, in the most easy and familiar Manner: with the Rights of Men and Citizens, the fundamental Articles of the Constitution, &c. &c. Translated from the French. 8vo. pp. 49. 1s. 6d. Jordan. 1791.

Though we do not think the sketch of the French regulations here presented to us, so methodical and perspicuous as that drawn up by Mr. Christie in his Letters*, it is nevertheless such as cannot fail to be acceptable to all who wish for a knowledge of what the National Assembly have done, and who are also desirous of obtaining it in a small time, and at a moderate expence. It is chiefly taken, as the editor tells us, from the *Feuille Villageoise* of M. Ceruti. Beside what is mentioned in the title page, it contains the duties of men and citizens contrasted with their rights; the form of the civic oath; and the prayer of a true citizen.

MEDICAL.

Art. 20. *Thoughts and Observations on the Nature and Use of Dr. James's Powder, in the Prevention and Cure of Diseases.* Addressed to every one who wishes to be acquainted with the salutary Effects of that valuable Medicine: with the Diseases and Manner in which it has been administered with Success; and the Doctor's original Receipt, extracted from the Records of Chancery. By a Gentleman of the Faculty. 12mo. pp. 90. 1s. 6d. Scatcherd and Co. 1790.

This Gentleman of the Faculty writes 'from no motive but that of the PUBLIC good.' According to his account, Dr. James's powder, either alone, or in composition with other remedies, will cure all diseases. Its effects are sometimes curiously pointed out; and if the writer uses terms in a sense different from their common acceptation, let not this be objected to him as a fault:—every man surely has a right to affix what meaning he pleases to his own words, and it is very ungentleel, as we have heard remarked, to ask a gentleman for a definition:—our medical readers will, from the following sentence, enlarge their ideas concerning *alteratives*:—'That James's powder is a most useful remedy known where a free *evacuation* is wanted, no one can doubt; and that it wonderfully promotes all the secretions is evident: *hence its use as an alterative.*'

* See our last Month's Review.

The following specimens of his accuracy in compounding medicines will be sufficient: As a substitute for the Doctor's powder, he desires us to 'Take tartar emetic one part; calx of antimony, *about* eleven.' Again, for the composition of Dr. Griffith's '*myrth-mixture*,' we have this recipe:

Take Salt of steel, twenty grains;
Salt of tartar, two scruples;
Myrrh, one dram;
Tincture of orange-peel, one ounce.

These are to be made into a mixture, with *as much water as may be judged necessary, &c.*

Art. 21. *An Essay on Vital Suspension*: being an Attempt to investigate and to ascertain those Diseases in which the Principles of Life are apparently extinguished. By a Medical Practitioner. 8vo. pp. 23. 1s. Rivingtons. 1791.

The writer of this Essay appears to have read and thought much on the subject; his reading is, however, displayed with too much pomp, and, his thoughts are rendered confused and obscure by the affectation and verbosity of his language.—In addition to the usual modes of restoring suspended animation, he recommends the practice of *transfusion*.

ARTS, MECHANICS, &c.

Art. 22. *Traacts on Weights, Measures, and Coins*, viz. 1. Synopsis of a System of Equalization of Weights and Measures of Great Britain. 2. A Comparison of various Pendulums, and Reasons for preserving that which is proposed in the Synopsis. 3. Observations on the Equalization of Coins. 4. A new Method of finding pretty accurately the Center of Oscillation in a Pendulum. 5. Remarks on Mr. Whitehurst's Method of obtaining invariable Measures. 6. Remarks on Dr. Rotheram's Observations on the proposed Plan for equalizing all our Weights and Measures. By George Skene Keith, M. A. Minister of Keith-Hall and Kin-kell, Aberdeenshire. 4to. pp. 20. 1s. 6d. Murray. 1791.

This author informs us that the first of these tracts was sent to Sir John Riggs Miller, of whose labours in this business we have given some account in our Review for last April, from his own publication; in which he makes honourable mention of the assistance that he received from Mr. Keith: indeed, their plans are so much alike, that it is almost evident that they had the same origin. Mr. Keith enters farther into the computations relative to the consequences which may be expected to result from the establishment of standards, derived from different sources, than Sir John Miller has done; and indeed seems to have gone to the bottom of that part of the business: but it does not appear that he has made any experiments, and, of course, all the difficult part of it, or, at least, that part of it where we conceive the greatest difficulties will occur, remains still as it was. Mr. K. like most others, only talks about that, as he would about a thing in which no difficulty would occur.

Mr. Keith thinks Mr. Whitehurst was not aware that his machine would measure the difference between any two pendulums, but those

where the number of vibrations were as 2 to 1 : a supposition which is so far out of the way, that we cannot imagine how he could make it ; because it is manifest, from Mr. Whitehurst's account *, that he knew it would assign the difference between any two pendulums, let the ratio between their vibrations be what it will ; and he assigns his reasons for making choice of the two numbers of vibrations which he did chuse. Whether that choice was ill or well made, is another affair : we think many arguments may be brought both for and against it. We mean not to take either one side or the other : the public are greatly obliged to every gentleman who bestows his thoughts and time on a subject of such great importance.

* * After the preceding article had been written for some time, two letters from Mr. Keith were received.—The Reviewers have nothing to do with what passed between Sir John Miller and Mr. Keith ; they never saw Dr. Rotheram's letter to Sir John Sinclair ; and, in other respects, they perceive no reason for altering their opinion, at present, unless it be in what relates to deriving a standard measure from drops of distilled water, and which the reader will find at p. 61 of the Review for last May. We subjoin the paragraph of Mr. Keith's letter which relates to this subject.

‘ In your Review for May, you seem to prefer a standard taken from a drop of distilled water : I shall mention only one experiment to shew the inequality of drops of water. I dropped 64 drops of once distilled water from a very small necked phial into a tea-spoon. I next put this tea spoon above an empty wine-glass, inclining the mouth of the spoon a little downward, till the water formed into a globule on the back of the spoon and dropped into the glass. The drops, which were collected in this manner on the back of the spoon, were perceptibly larger than those dropt from the phial, and amounted only to 36 in number. And to a practised eye it was evident that the first of these 36 drops was the largest, and that they gradually decreased in magnitude, as the tea-spoon was depressed in the mouth, and elevated at the other extremity.—These drops were then poured from the glass into the phial ; and 63 were counted out when dropped a second time in the spoon. One drop was lost, having stuck to the sides of the wine-glass and tea-spoon.—I have since repeated this experiment very frequently, and have made many others on the subject.—The result has been a conviction that the quantity of water which forms itself into a globule, will be greater or less, according to the degree or angle of elevation, according to the shortness of the time in which it forms a drop, and according to the size or shape of the aperture from which it falls, or over which it is made to drop. Therefore I gave up this standard, to which I was at first very partial.’

When we made the remark to which Mr. K. here alludes, we only said that a standard derived in this manner, *if it could be done with sufficient accuracy*, had some advantages over every other ; and, therefore, we thought it should not have been abandoned until it had been shewn, by experiment, that drops of distilled water

* See Rev. vol. lxxvii, p. 379.

could not be made with sufficient equality for the purpose. Mr. Keith's experiment is the first which we have seen recorded; and therefore we have given it in his own words: leaving it with our readers to determine whether it tends to prove, or to disprove, the possibility of producing drops of water with sufficient exactness, *when they are all made in the same manner, as they, undoubtedly, ought carefully to be done.*

We again suggest to Mr. Keith, that this is a subject in which calculation cannot be substituted for experiment—the latter must precede the former, or we shall have no *datum* from which we may compute. The business of experiment is to determine with exactness, from some invariable principle in nature, a magnitude of *any moderate extent whatever*, either linear, superficial, or solid; though the first would, perhaps, be most convenient. Then comes the business of calculation and legislation; which is to determine what part of this magnitude will be a proper unit for the purposes of commerce; and, lastly, the business of the mechanic, who is to determine, by subdivision, the exact length of that unit on the original standard. It is in the first of these only, (though Mr. Keith seems not aware of it,) that any real difficulty occurs: the two latter can be done with ease and exactness.

Mr. Keith's importunity, and our regard to his immense labours in this business, have induced us to depart, in some measure, from our usual plan.

POETRY and DRAMATIC.

Art. 23. *A Collection of Odes, Poems, and Translations*, by Lawrence Hynes Hallaran, Master of Alphinton Academy, near Exeter. 12mo. pp. 128. Trewman, Exeter.

Mr. Hallaran seems to be a worthy and well-meaning man, and we heartily wish he may attain his end in publishing these poems:—that end, he tells us, is *prodesse et delectare*; the *prodesse* for himself, the *delectare* for his readers.

Art. 24. *An Irregular Ode to Peter Pindar, Esq. on his Odes to Mr. Paine.* 4to. 9 Pages. 6d. Robinsons. 1791.

When the *rights of man* are brought into question, the ladies, we see, and we rejoice to see it, are not idle nor unconcerned beholders of the contest. In France, many of the 'softer sex' have boldly entered the lists: but none of the female champions (of the *literary class**) have been more distinguished, either for abilities or success, than Mademoiselle de Keralio, now Madame Robert.—In our own country, the Mesdames Wollstonecraft, Macaulay Graham, Robinson, and Williams, have also taken the field, and nobly combated on the side of liberty. The unknown 'Young Lady,' whose work is now before us, has taken the other side; and being a spirited assertor of the aristocratic cause, she warmly praises Peter

* In France, the cause of liberty has lately been aided, and not feebly, by Amazons of a different class: but we hope never to see any *such* mingling in the ranks of *our* fair defenders of the *rights of man*.

Pindar, Esquire, for his late exertions against the 'sons of faction'; hailing him as the 'Abdiel, faithful sound,' &c.

'Be thine and Burke's the choicest bays,
A nation's thanks, a nation's praise;
Peace for each brow a wreath shall twine,
Her olive with your laurels join.'

The virgin's timid voice shall chaunt your name,
And sing the choral song and love your fame.'

This will, perhaps, make some readers stare, when they recollect Mr. Pindar's former productions, of dates not very remote, in which crowns and sceptres were kicked about as unceremoniously, as Cromwell did the speaker's *bauble* in the House of Commons.

As to the extent of this lady's genius for poetic composition, we cannot pretend to form a decisive judgment from so small a specimen: but, as far as we can be warranted by the perusal of this temporary *impromptu*, (for as such it is laid before the public,) we consider her poetical talent as by no means undeserving of cultivation. We would advise her, however, not to be too hasty in communicating to the press any future production of the Muse, but to allow herself ample time for correction, and finishing; and by all means to avoid that disagreeable and vulgar *abbreviation* of the word '*beneath*,' of which some of our minor poets seem, of late, to be very fond, and which we have frequently reprobated.

'————— the insidious aim,
Is bold Rebellion's cause '*neath* Freedom's name.'

Whenever we see an attempt to support the structure of a line by such wretched props, we shall certainly use the *freedom* to kick them down.

Art. 25. *Oedipus, King of Thebes*, a Tragedy, from the Greek of Sophocles: translated into Prose, with Notes critical and explanatory; by George Somers Clarke, B. D. Fellow of Trinity College, Oxford. 8vo. pp. 93. 2s. Rivingtons.

We are informed, by an advertisement, that this 'specimen of translation in prose was undertaken at the suggestion of a friend, who was of opinion that such a version of the Greek tragedies, if properly executed, would possess obvious advantages over the metrical translations, and prove of superior utility, as well to the classical student, as to the English reader.'—We cannot implicitly agree in opinion with Mr. Clarke's friend. If the labours of the classical student be lessened by the faithfulness of this prose translation, the taste of the English reader is neither consulted nor gratified. The spirit and the beauty of the original are gone; all is vapid and dull. We will venture to assert that, under its present appearance, every English reader must be disgusted with this "most finished performance" of the *divine* Sophocles; this "chef-d'œuvre of antiquity," as it has been called.

Many of the notes which accompany the translation, are taken from Dr. Franklin; the remainder are principally critical, and prove the writer to be a man of learning and judgment.

EDUCATION.

Art. 26. *The History of Little Grandison.* By M. Berquin, Author of the Children's Friend. 12mo. pp. 175. 1s. Stockdale. 1791.

Little Grandison is a more wonderful history than the great Grandison. Richardson exhibited, in the character of the original Grandison, his idea of a perfect man; and Berquin, together with the name, has engrafted the qualities on childhood. He has, however, formed a pretty little series of instructive adventures;—if we conceive children of twelve or thirteen years of age, to talk, write, and behave, like adults of twenty or thirty.

In the 3d vol. of our New Series, p. 222. we gave an account of a work with a title resembling that of the little volume now before us. The publications seem to be similar: but we have not the other by us, to compare, in order to discover whether it be the same story, amplified.

POLITICS and POLICE.

Art. 27. *Rights of Englishmen.* An Antidote to the Poison now vending by the Transatlantic Republican Thomas Paine, Secretary for Foreign Affairs to Congress during the American War. In reply to his whimsical Attacks against the Constitution and Government of Great Britain. By Isaac Hunt, A. M. of the Colleges of New York and Philadelphia, an American Loyalist. 8vo. pp. 91. 2s. Bew. 1791.

It has long been a practice with several of the Scotch and Irish, to leave their own homes for the kind purpose of teaching Englishmen to *spake* and *pronounce* their native language; and here we have an American, who, with equal benevolence, has obligingly undertaken the task of instructing us in those peculiar rights to which we are entitled as Britons. For our part, as we are glad to learn all that we can, from whatever quarter it may come, we should make no objection to Mr. Hunt on the score of his being a foreigner, if he did but adhere to what he professes: but instead of giving us a theory of the rights of Englishmen, he indulges himself in a practical display and imitation of their *wrongs*: for among such we shall ever reckon scurrility, defamation, and abuse, on whatever question, or on whatever side of it, they be employed; either by our own countrymen, or by others.

This American loyalist says, 'he will not waste his time in transplanting the flowers of scurrility from the hot-bed of Mr. Paine's riotous imagination.' There seems to be little need of such artificial help. The soil appears naturally favourable to these flowers; the crop of which is much too rank to require any recruiting from other grounds, or forcing by additional manure and higher cultivation. 'The sovereign-deposing, *bishop-kicking*, title-levelling American independant, Mr. Paine, has brought over,' we are told, 'from Pennsylvania, a tremendous bloody tomahawk, to scalp the government and murder the constitution of Great Britain.' In Mr. Hunt's 'glass, Englishmen will see all the prominent, dismal features, the scowling brow, the hard and brazen front of this dingy, ugly, vor-

racious, boasted monster from America,* 'this fellow-brute to the lions in the tower,' as he is afterward styled.

The rest of Mr. Hunt's *parterre*, not filled by such choice *flowers* as the above, is occupied by superficial and captious remarks on Mr. Paine's *twissical* reflections, as he calls them; by trite and shallow observations on the three principal forms of civil government; and by stale and vapid encomiums on such parts of the English constitution, as men of all descriptions unite in admiring.

Art. 28. *Parallel between the Conduct of Mr. Burke and that of Mr. Fox*, in their late Parliamentary Contest, in a Letter to the former. 8vo. pp. 39. 1s. 6d. Bew. 1791.

Amid the great questions which have lately been agitated, in the controversy between the friends and enemies of the French Revolution, the conduct of two individuals, in a particular debate, seems to be of little relative importance. To tell us that Mr. Burke was in the wrong, and Mr. Fox in the right, did not require nine and thirty pages of laboured language; which, though sometimes very *fine*, is not always very accurate*. We wish that the people, instead of a blind zeal for any party, or a silly confidence in any man, either in administration or opposition; by each of whom they are cast off, and whistled back, as best suits their own purposes; would think for themselves, and look a little more to their own interests. The party of the people is the only party worth contention; though it has always been that which all other parties are ready to treat with contempt, whenever it does not suit their own interest to do otherwise.

We like this writer best when he loses sight of his rival heroes; when he leaves men, and talks about things. He has made some just remarks on Mr. Burke's letter to a member of the National Assembly; and has, with truth and reason, refuted the senseless clamour about republicanism, with which some have laboured so hard, of late, to drown the call for reformation.

* These republican conspirators are of about as much reality and importance as *Bayes's* army at *Knightsbridge!*—A few men, I believe, there have always been in England, who, in the ardour of private speculation, are enamoured of Republican government. But recent events have increased their boldness rather than their numbers; neither are they to be confounded with the immense body who excrete your sentiments on French politics, and desire a temperate reform in our own government. That body of men, certainly not the least respectable and enlightened in the kingdom, cannot witness every day producing new proofs of the wanton and profuse ambition of the Ministers of the Crown, without wishing that the people possessed some effectual controul over the Government. Far from desiring a pure democracy, they only ask for some portion of it: far from being hostile to the Constitution, they only desire that its principles should be realized—that it *should become what it pretends to be*. Were this obtained, all the enlightened part of those whom

* The barbarous solecism, "you was" occurs more than once, pages 5 and 27.

Mr. BURKE so much affects to dread, would, as strongly as he, reproach the man who should hazard the peace of his country in pursuit of a government more near the model of speculative perfection. They would consider him as a weak man, or a bad citizen.—The prerogative of the Crown, the privileges of the Peerage, they desire to leave untouched. The people, who *rightfully* are EVERYTHING, who *actually* are NOTHING, they only wish to be SOMETHING. At a moment when the tumultuous and unenlightened aristocracy of Poland are dividing their power with their *unrepresented fellow-citizens*, it is little worthy of the light and freedom of England, to treat the demand of equal representation as the language of sedition and the signal of rebellion.

Art. 29. *An Answer to Dr. Priestley's Letters to the Right Hon. Edmund Burke.* In a Letter to the Author. By a Layman, of the Established Church. 8vo. pp. 62. 1s. Rivingtons. 1791.

This answerer, we are afraid, is one of those who contend more for victory than for truth; for he employs the common arts and weapons of controversy; frequently overstraining and exaggerating his antagonist's meaning; magnifying and dwelling on things of small moment; and slightly passing over points of chief importance in the decision of the main question. He charges Dr. Priestley with a want of humility, charity, and liberality. We wish, instead of bringing a railing accusation, he had set a better example of these virtues in his own conduct.

Dr. P. has observed, as an argument in favour of an elective clergy, that "every man will do his duty best when he has the eye of a master immediately upon him." This offends the Doctor's correspondent, who seems to suppose that, if a clergyman be so far dependant on his congregation, as to be elected by them, he is no better than a drudge. It is 'erroneous if you mean to insinuate that the clergy are the servants of the people: no, Sir,' (says this gentleman) 'you, in your great humility, may condescend to rank yourself with kings, and acknowledge yourself their fellow-servant; but the clergy of our church are servants of the Almighty, and not the people's drudges.' Does this writer think that a priest ought to rank above a king? If so, he seems to have imbibed more of the *hauteur* of papal Rome, than of the spirit of that meek and lowly Teacher, who said to his disciples, "whosoever will be chief among you, let him be your servant." This is a specimen of the Layman's humility!

With a view to give Dr. P. 'a little information on the subject' of heresy, the Layman tells him, that 'the English, by the word heresy, understand an error in some fundamental point of Christian faith, maintained with obstinacy and dissimulation;' and he adds; 'for example: those who deny the divinity of our blessed Lord and Saviour are called heretics.' That is; all who deny the divinity of Jesus are obstinate and dissimulous: in other words, they wilfully maintain that which, in their hearts, they do not sincerely believe. This is a specimen of the Layman's charity!

The establishment, he says, 'is deficient in two of the means of gaining esteem,—hypocrisy, and low deceit, which are preserved for

their own use by the Methodists, whose teachers rise from the lowest and *most depraved* in society.' He never heard, he says, 'that French virtue was peculiarly excellent; but now, since they have hung their great men upon lamp irons, they have become quite another people.' 'A people who two years ago were renowned for irreligion and licentiousness, have now, by habits of cruelty, massacre, rapine, and confusion, become virtuous.' Thus is a very numerous, and, in many respects, a very meritorious, class of Christians stigmatized for the worst of vices; and thus a great nation, which, deducting for the evil influence of a corrupted government and a corrupted religion, may, perhaps, have kept pace with its neighbours in point of virtue, and other good qualities, is said to have been notorious for irreligion and immorality. Thus too is the whole of that nation generously confounded with a few detestable ruffians, whose horrid vices may, possibly, in a great measure, be fairly imputed to the debasing nature of the wretched government, civil and ecclesiastical, under which they lived. Thus, lastly, are those who rejoice at beholding so bright a blaze of wisdom and virtue burst forth, after the embers of liberty were conceived by many to be nearly smothered by the load of rubbish, which tyranny and priestcraft had for so many ages been industrious to heap on them,—thus, we say, are those who rejoice at the returning light of freedom, and of unfettered Christianity, represented as rejoicing at cruelty, massacre, and confusion! These are specimens of the Layman's liberality!

This writer pleads, at some length, for the great wealth and splendour of the church establishment, as a means of respect and estimation. Some may ask "what is the particular nature of that respect which wealth procures?" for there are various kinds of respect. That the riches and magnificence, the purple and fine linen, of the higher clergy, may gain them admission into the houses, and invitations to the tables and entertainments, of the great; and that they may excite a reverential awe and submissive deference in the minds of those beneath them; we allow:—but the plain and humble Christian will ask, "Do this wealth and this grandeur tend to produce *that* respect, which helps to recommend and inculcate the spirit and practice of the religion which these splendid ecclesiastics profess? Do they produce *that* respect which no man can withhold from real virtue and goodness? and do they thus serve to increase the number of practical Christians in the world?" Moralists seem to think that they do *not*; and they have said, that the superior riches of the Catholic clergy have not been so favourable to true vital Christianity, as the more moderate revenues of Protestant establishments. That great riches are more likely to injure the virtuous reputation of their possessor, by rendering him corrupt, than to increase his moral respectability, will be the opinion of most who pay a deference to the judgment and experience of him, who said: "How hardly shall they that have riches enter into the kingdom of God," and who figuratively pronounced it "easier for a camel to go through a needle's eye." Indeed, if rich establishments had been favourable to the cause of Christianity, it seems probable that Jesus and his apostles would have been found in a higher rank of life.

We

We believe that a moderate competency would render the clergy most respectable, and their ministry most efficacious. The great extremes of riches and poverty, which, at present, prevail in our church, certainly have a tendency to corrupt numbers of the clergy: not only of the higher and lower classes, but of the middling class also, and thus to check the progress of *practical*, which we believe to be the only *true*, Christianity.

MISCELLANEOUS.

Art. 30. *A Letter to the Electors of Great Britain.* By James Sutherland, Esq. late Judge of the Admiralty at Minorca. 4to. pp. 83. 2s. 6d. Jordan. 1791.

We have here a very affecting and well-written recital of the hard case and extreme distresses of the much-lamented author, — who, having, for nearly seven years, endured every thing that a feeling and generous heart could suffer, from the insolence and delays of office, and the mortifying neglect of those who are commonly styled *great men*, and who, being no longer able to sustain the load of misery under which he had so long groaned, — desperately (but not unpremeditatedly,) rushed, at once, from the face of his king, into the presence of his God! — August 17th, 1791; the day on which this *address* was published, by the unhappy writer's particular appointment.

Every newspaper has teemed with the circumstances of Mr. S.'s melancholy tale, and with the recital of those injuries of which he so pathetically complained, in his various petitions and memorials, to the King, and to his Minister, &c. but, especially in that letter addressed to his Majesty, and by himself presented, as it were in the *very article of death*.*

We shall make no comment on the nature of Mr. S.'s pretensions to the favour of his sovereign, nor on that of his claims on the justice of his country; nor on the unfortunate act of suicide, by which his Majesty lost a loyal subject, who, certainly, merited a much happier destiny. — His dismissal from his honourable and lucrative appointment, (through no demerit of his own, that we can discover,) had gradually reduced him, and his family, to penury; and *that consequence* brought with it its usual concomitant, *infirmity*, both of body and mind. — Alas! poor Sutherland! thy unhappy fate could not fail to remind us of the emphatic observation of the Hebrew Sage,

* Mr. S. shot himself, kneeling, within a few feet of the King's carriage, as his Majesty was passing through the Green-Park. — He had been, for twenty years, employed in the service of his country, first as judge of the Admiralty at Gibraltar, and afterward in the same very reputable capacity at Minorca; where he was, at length, displaced by General Murray, the governor: for reasons with which the public have not yet been made fully acquainted. — Mr. S. appealed twice to the justice of Westminster-hall, and obtained two verdicts in his favour, for considerable damages; but of which we do not find that he received the benefit.

who has said, "Surely OPPRESSION maketh a wise man mad *:"—but what shall we say of the oppressor!—what of those who could, unconcernedly, trifle with *miser*y, and see, with indifference, the cruel effects of disappointment and despair, on a mind deeply imbued with the keenest irritability, alive to every stroke of injustice, and open to all the manly resentments of an injured character!

This publication was addressed to the Electors of Great Britain, with the laudable view of exciting a desire in the public, to obtain, hereafter, when the truly patriotic writer should be *no more*, an act of the legislature, for securing 'to the subject, a remedy against whoever shall asperse his character by any *falsehood* stated in a petition to the House of Commons; although such petition may be recommended in his Majesty's name, to the consideration of the House;—' and as the right of the subject to petition the Crown for redress of any grievance, and in order to obtain justice, is nugatory, while the communication of the royal pleasure is withheld,—let me,' continues the *feeling* writer, 'also, beseech you to instruct your representatives, to obtain an act of parliament, to assure the communication of the royal will *by his Majesty's Ministers*, to every subject who may, in future, present such a petition to the King.'

The above extract is taken from p. vii. of Mr. S.'s prefatory *Address*; which concludes thus:—'By which means, I hope, that the last man who shall be driven to destruction in this country, by the abuse of power, and its contemptuous neglect, will be

Your injured fellow-subject,

JAMES SUTHERLAND.*

Art. 31. *Anecdotes of Archery, antient and modern.* By H. G. Oldfield. 12mo. pp. 78. 2s. Egertons, &c. 1791.

As this country was, in former ages, celebrated for its gallant archers, we feel pleasure in the revival of a manly field exercise, that has no savage and cowardly cruelty for its aim and gratification.

These anecdotes consist of a short collection of historical passages, tracing the practice of archery from the earliest notices among almost all nations. The universality of the bow and arrow is indeed a curious circumstance of observation; and instead of referring the invention of them to Apollo, their simplicity and efficacy will perhaps account for the use of such weapons occurring to different nations, so remote, and so situated, as to discredit all idea of communication with each other. Two sticks and a string are all the materials required for this effective instrument of defence and offence. Trees and shrubs are to be found in most countries; and every human Being who has seen either, must soon be acquainted with the elasticity of a dry stick, and have availed himself of the property, as his occasions suggested. In any country, even the playfulness of a child might, and in every country, sooner or later, would, on some account or other, bend a stick, and tie the two ends with a thong to keep it bent. This would be a great step; the engine is formed, and its repulsive or projective force could not long remain undiscovered

* Eccles. vii. 7.

under the rude trials of curiosity. Another stick, it is found, might be driven forcibly from it; if such stick were pointed, it would wound or kill an animal or an enemy at a distance; were it winged, it would fly farther, and with a more direct aim. Thus the first discovery, and its perfection, are such obvious results of plain experience, that it is little more than instinct when we find these weapons familiarly in the hands of Asiatics, Africans, Americans, and the secluded natives of the remotest islands of the southern ocean.

In the account given of the revival of archery in this country, we apprehend the author makes it too recent. He says 'the first dawn of a modern society of archers, was upward of twenty years ago, instituted under the title of Finsbury Archers, now obsolete.' Among the societies enumerated *within* this limit of time, he specifies the Caledonian, or Edinburgh Archers, as being the most numerous,—above nine hundred in number; and he instances a grand match played by them in 1789: but we have good reason to declare our belief, that the Edinburgh Archers are a very old body; and that they used to hold their matches, dressed in a gay uniform, on the Links of Leith, more than fourscore years back; and, corresponding with this, there is an *old* Scotch tune, well known, under the name of the Archer's march. To this may be added Harrow school; the young gentlemen of that seminary having annually shot for the prize of a silver arrow, as long as we can remember; and we know not that the custom is discontinued.

Art. 32. *Terraqua: or a New System of Geography and Modern History.* By the Rev. James Gordon, Curate of Clough, in the County of Wexford. 8vo. Vol. I. pp. 336. 6s. Boards. Dilly. 1791.

The author of this system of geography was tutor to Lord Viscount Stopford, to whom the work is dedicated; and it has the sanction of a number of respectable subscribers. The plan extends to three volumes, and appears, from this specimen, to be well executed, though with no very observable difference from the system of geography published under the name of Guthrie; excepting that the longitudes and latitudes of places are not expressed in the print, but are left to be found in the maps. By this method, the author appears to intend that his descriptions might read more freely and easily; and to leave the consultation of the maps for geographical position, as exercises for the student. The work is compiled from an extensive reading of our modern voyagers and travellers; whose scientific and natural knowledge being greater than that of our old navigators, their relations are more intelligent and scrupulous, and of course are better intitled to confidence*.

* Yet we observe the author has been betrayed into an unlucky mistake in affirming, p. 93. that the *Terra Lemnia*, or *Terra Sigillata*, is the mealy pulp of the fruit of an African tree called the Baobab tree. Either of the names given to this substance might have suggested a doubt, which Chambers's Dictionary would have easily resolved; for both the earth and the tree are described in that valuable summary of human knowledge.

THEOLOGY and POLEMICS.

Art. 33. *Affectionate Advice from a Minister of the Established Church to his Parishioners*, upon the most plain and positive Duties of Religion; with some Cautions against the prevailing Spirit of Innovation. By the Rev. Sir Adam Gordon, Bart. M. A. Rector of Hinxworth, Herts. 12mo. pp. 114. 1s. Boards. Stockdale. 1791.

Sir Adam Gordon offers many wholesome hints of advice to his parishioners of Hinxworth, and recommends several good forms of prayer for private use on current occasions:—but the better people are instructed, the less need they have for prescribed exercises of devotion; and there is this unavoidable evil attendant on the best compositions for these purposes, which more must feel than chuse to confess, that they tire by repetition; and instead of springing from the heart, it is difficult to keep the mind close to the lips. Pastoral obligations cannot be discharged in the lump; they call for unremitting minute attention; and where religious duties are regulated by general rules, indolence is but too apt to repose on the mere form; a degeneracy which our worthy author acknowledges, in a well-known pertinent instance. Mentioning the *custom* of the congregation individually saying a private prayer on coming to their seats in the church, (hiding their faces with a hat, or a fan,) he honestly doubts that with too many it is a mere form; ‘that they say no prayer, nor indeed know any.’ He very properly cautions them against making a clattering with the pew doors, as well as against bringing sucking infants, and dogs, to church; all which irregularities are obvious nuisances in a place of public devotion: nevertheless, though the Sunday after Trinity may happen to be lost amid the voice of the reader, the rattling of pew doors, the cry of an infant, and the noise of a dog, yet Miss B. will not be prevented from remarking the cut of Mrs. C.’s bonnet, nor how it is trimmed; nor Miss P. from declaring how monstrous prettily Miss M.’s scarf was tied behind!

The principal object of the worthy rector is to caution his flock against innovations, and being decoyed away from the communion of the visible church in which they were ‘born and bred,’ to frequent churches in houses, and self-created teachers exhibiting in fields and barns. Now in the persuasion, that Sir Adam Gordon, from the affectionate spirit that dictated these instructions, does not confine the care of his flock to the mere performance of the public stated duties of his church, and to the presenting them such a slight manual as is now before us, but that he knows how to keep Methodist interlopers out of Hinxworth, by such a personal, familiar, domestic attention to the poor of his parish, to correct their excesses, and to soothe them in afflictions, in season and out of season, as will cultivate those good seeds that are elsewhere left to these erratic missionaries: in this persuasion, we will beg leave to state one close question to him, and rest on his private conviction for the answer:

If the *poor*, whom Jesus Christ pathetically charged his disciples to feed, are not irretrievably depraved and callous, which Methodist teachers find to be far from the case; — if these poor people

1cc

see themselves carefully avoided on all occasions, by a stiff and lofty minded pastor, or by the curate, to whom they are generally turned over, and who *studiously* sinks the Gospel minister in the man of modish accomplishments, what is to be expected? We every where see what actually takes place: they either resign themselves up wholly to indifference, or to profligacy of all kinds, by inferring that religion is nothing but an interested profession or farce; or, which is more to their credit, they betake themselves to such spiritual guides as offer, and are not above the solemn duties which they undertake; and thus ends the short history of Methodism.

Art. 34. *Seven Prophetical Periods*; or, a View of the different Prophetical Periods mentioned by Daniel and St. John: wherein the Events that have happened under each Period, are briefly stated from History, and compared with the Predictions. By the Author of *Speculum Britannicum*. 4to. pp. 264. 8s. Boards. Robinsons.

It is wonderful to observe how variously different minds are formed, with respect to the degree of evidence which will produce conviction. What appears to some men scarcely to afford the slightest probability, is to others absolute and clear demonstration. The learned author of this work, for example, sees, with all the certainty of ocular proof, an accomplishment of prophecies delivered in the book of Revelations, in events, to which, understandings of a different cast cannot perceive that they bear the most distant analogy. In the horses mentioned in Revelations ix. 18. from whose mouths went forth fire and smoke and brimstone, he finds an account of the introduction of fire-arms and ordnance, which were first used and introduced by the Turks; and in the further description of these horses, 'whose power is in their mouths, and their tails, because their tails are like serpents, and have heads, and with them they do hurt,' he discovers the bite and the poison of the false Mohammedan doctrine, which the Turks left *behind* them every where; the tails of whose dreadful cavalry might *therefore* with great propriety be said not merely to have stings, but even to be like serpents, and to have heads. Again, in drying up the great river Euphrates, (chap. xvi. 12.) 'that the way of the king of the East might be prepared,' this author perceives a prediction of the voyages of Anson, Cook, and others, round the world; by which a free communication has been opened with all parts of the globe, and particularly with the Eastern nations. He finds, also, under the same emblem, the influx of the Turks from Scythia into the lower regions of Europe and Asia, and the present feeble and declining state of the Turkish empire. Craving the reader's indulgence, we will add another example of our author's easy faith. The three unclean spirits, (which, like frogs, came out of the mouth of the dragon,) and the beast, and the false prophet, are, according to this interpreter, the modern teachers of atheistical or mere deistical doctrine—'spirits which have been croaking with too much success of late years.'

Those readers, who can find conviction in such fancied resemblances as these, may, in this work, meet with many other explanations of prophecies, equally *convincing*.

Art.

Art. 35. *The French Revolution foreseen in 1639.* Extracts from an Exposition of the Revelation, by an eminent Divine of both Universities, in the beginning of the last Century, who explains a Prophecy in that Book of a Revolution in France, its Separation from Rome, and the Abolition of Titles. To which are subjoined some Observations and Remarks to illustrate Facts and confirm the Application of the Prophecy. 8vo. pp. 55. 1s. 6d. Johnson.

We cannot say that the contents of this pamphlet altogether reached our expectations. Recollecting Seneca's "*Venient annis,*" &c. with some other very fortunate guesses on which time has been so obliging as to confer the honour of predictions, we were induced to imagine that Dr. Thomas Goodwin's explanation of Rev. xi. 13. would be found to display what might now be deemed a *clear foresight* of the French Revolution.

All, however, that Dr. Goodwin seems to have *foreseen*, is the separation of the Gallican church from the dominion of Rome, and the extinction of ecclesiastical dignities under the Papacy,—which earnestly wishing, as becometh a good Protestant, he could scarcely read the Apocalypse with the searching eye of an expositor, without meeting with one passage at least, in which he would discover that this desirable object was ordained to come to pass: but there is nothing that indicates his having been favoured with a glimpse, from the prophetic Pisgah, of the great civil changes which France has lately experienced.—The illustrations and remarks subjoined to the extracts are, on the whole, well composed; and the observations here offered on the Abolition of the Aristocratic titles, contain much sound reasoning and good sense.

Art. 36. *An Essay on the Truth and Inspiration of the Scriptures.* By D. Taylor. 8vo. pp. 190. 2s. 6d. Knot. 1790.

We shall briefly lay before the reader this writer's own account of his publication. He informs us that he was requested, some time ago, to deliver a discourse on *the inspiration of the Scriptures*, before an association of ministers at Retford in Nottinghamshire; and, on his compliance, he was afterward desired to print it. For this purpose, he deemed it necessary to take a more accurate and extensive survey of the subject; by which means, the sermon is very considerably enlarged, and formed into an *Essay*.—It is farther observed by the author, that while he was engaged in these inquiries, he heard of a volume of sermons publishing by Dr. Stennet on a similar topic, which might possibly render his work needless: but, on perusing these sermons, he found the plan so different from his own, that there appeared no sufficient reason to desist from the prosecution of his purpose: he at the same time informs us, that he has read the Doctor's performance with pleasure and advantage, and also received assistance from it for the improvement of his essay. To this account, it is added,

‘It will undoubtedly be observed by men of reading, that the author has attempted in several sections, to pursue that method which the learned and pious Dr. Doddridge has recommended, and beautifully exemplified. He freely acknowledges that he has

endeavoured to avail himself of all the advantage which his design could derive from the Doctor's lectures and sermons, and from all other writings which he has perused; and it is hoped that this general acknowledgement will be esteemed sufficient.' He also wishes it to be remembered, that, as the pamphlet is only a sermon enlarged, and as the introduction and improvement are nearly the same with what was delivered from the pulpit, he has in those parts kept up the language of the preacher rather than of the writer; which, he apprehends, will account for a few expressions that might otherwise appear improper. He modestly expresses his persuasion, that readers of taste and discernment will remark many deficiencies in the performance, which is, he says, far below the idea that he forms of a complete defence of Scripture, and by no means expressed in the happiest manner: yet he hopes that it may be useful.

It will not be requisite for us to add many observations to this account: the style is plain, in some respects negligent, yet not, on the whole, unsuitable nor unpleasant; and though the writer's opinions may not always consort with ours, we consider his book as adapted to public service. He has, as he says, availed himself liberally of preceding writers; which indeed all must do, in a degree, who take this subject in hand; yet though numbers have trodden this path before him, we do not by any means judge this to be an unnecessary addition: many may possibly read it, who would not attain to other tracts; and fresh supplies, conducted with attention and propriety, are not unseasonable. We must acknowledge ourselves pleased to observe Christians of different denominations discussing these topics, and employing their powers of thought and understanding for the benefit of themselves and others, and for the more firm establishment of the Christian doctrine among men; and let us add, that we are particularly pleased to see such a spirit and endeavour opening and improving among those classes who have been less noted for these inquiries, and have rather been supposed to indulge to enthusiastic notions and fancies, than to any care for settling their faith on a solid and firm foundation.

This writer retains the text of the original sermon, 2 Pet. i. 16—21. and preserves a regard to it throughout the present treatise; he makes some sensible and pertinent observations on the passage; though we do not perceive that they greatly vary, on a closer inquiry, from what others have offered.

Mr. Taylor appears as a sensible and diligent writer, possessed of a considerable share of valuable knowledge.

Art. 37. *A View of the External Evidence of the Christian Religion.*

By the Rev. James L. Moore, Master of the Grammar School in Hertford, Herts. 12mo. pp. 132. 2s. 6d. Sewed. Rivingtons. 1791.

Publications of this kind are numerous: many are on too large a scale for general utility: some are reduced to a smaller compass; and none, perhaps, in this respect are more useful than three sermons published by the late Dr. Doddridge:—but there is still room for little tracts, like that which is now before us. The author's own account is, that his treatise was composed during the intervals
of

of relaxation from a very laborious employment, and, no doubt, is not without its faults; but its design is pure and unmixed, viz. to advance the credit of the Christian religion, to ascertain its truth from external evidence, and to establish its faith, and recommend it to our unfeigned assent; and, as such, it is presumed it will recommend itself to every candid reader.'—We could wish to finish this article without making any objections to the performance: but while inclination forbids us to be harsh, our office demands that we should be just and ingenuous. We pass over the intimation which Mr. Moore occasionally gives, that he and his brethren are *successors* to the apostles; for *successors* they certainly are, as every generation succeeds the former:—if any thing farther be intended, we leave it to them to support their claim. What Mr. Moore observes concerning the spread of Christianity, when he says, 'without inquiring into former ages, let us but look a few years back and see how narrow were its bounds in comparison of those it has now, &c.' (p. 84.) is certainly questionable, to say the least; and when he attributes this to the society for the propagation of the gospel, many persons will conclude that he has only a partial acquaintance with this part of his subject: but, not to dwell on these inquiries, it is necessary farther to remark, that our author, when he mentions the prophecies of Daniel, appears to us to confound two different captivities, that of the ten tribes, and that of the two tribes of Judah and Benjamin; farther informing his readers, (p. 70.) that 'Daniel himself, though not infected with the reigning wickedness, was swept away in the indiscriminate captivity, by the king of Assyria:' whereas a common acquaintance with scripture history is sufficient to inform us, that this celebrated prophet was led away to Babylon by Nebuchadnezzar, several years after the Assyrian bondage had been effected.

Art. 38. *A full Refutation of the Doctrine of Unconditional Perseverance.* By Thomas Oliver. 12mo. pp. 300. 2s. 6d. Sewed. Parsons. 1790.

This writer attacks a favourite tenet of the Calvinists, and we apprehend he has the advantage in the dispute. His discourse, we are told, was originally an *extemporary sermon* on Heb. ii. 3. which he has been persuaded to enlarge, and to offer to the public. He confines himself to the Epistle to the Hebrews for the support of his argument, and endeavours to demonstrate that this book, which some have esteemed as supporting the Calvinistic or (*reputed*) orthodox side of the question, is indeed no other than a regular chain of reasoning against the doctrine of unconditional perseverance. He is a Methodist, and classes under Mr. Wesley: but sense and truth are of worth, wherever they are found. From the view which we have taken of his Full Refutation, &c. he seems to have accomplished his point. Some few particulars in his manner are, to us, unpleasant; but the tendency of his work seems to be good and useful. He does not discover the acrimony and bitterness which are commonly found in this rank of controversial writers, and too often in others. He does not, we are told, pretend to deep learning: however, he produces quotations on the subject from various writers, and has also mustered up some Greek passages from the Fathers.

Art.

Art. 39. *An Essay on Anger.* By John Fawcett. The 2d Edition. 12mo. 1s. 6d. Bound. Johnson, &c.

We are always glad to see impressions of such truly useful books as this now before us, multiplied. These plain, but well-adapted performances, may do more good in society, than the more elaborate or splendid productions of learning or genius. Few readers, comparatively, stand in need of high attainments in science, or in the elegant arts, but every one may have passions and hurtful propensities to correct and regulate; and of these, the "angry passion," as Dr. Watts styles it, is that which especially requires government and controul, as being, generally, of the most mischievous and fatal consequence.—Our account of the first edition of this essay, may be seen in the lxxviiith volume of our Review, p. 174.

Art. 40. *Parental Duty: or the Religious Education of Children illustrated and urged in several Discourses.* By the Rev. George Jerment, Minister of the Gospel, Bow-lane. 8vo. pp. 169. 2s. 6d. Dilly, &c. 1791.

A course of practical instructions, expressed in plain unornamented language, and disposed under many distinct heads. The writer seems very desirous that children should be well grounded in the orthodox faith, lest they should be misled by blind guides.

Art. 41. *Sermons preached before the University of Glasgow.* By James Bell, D. D. Minister of Coldstream. 8vo. pp. 464. 6s. Boards. Cadell. 1790.

The first four of these sermons are founded on the prayer of Agur, *Prov.* xxx. 7, 8, 9. They consider the different temptations attending on poverty or riches, according to the different means by which persons are introduced to either. These are followed by two discourses on lying, *Prov.* xii. 19.; three, on evil-speaking, *James*, iv. 11.; two, on meekness, *Psalms* xxxvii. 8—11. and two, on the love of God, 1 *John*, iv. 16. 18. 21. To the above are added, a sermon on the character of Doeg the Edomite, 1 *Sam.* xxii. 18, 19.; and two others, on a well and an ill-spent youth, *Eccles.* xi. 9, 10. The last in the volume is on PROVIDENCE, considered as a plan going on progressively to perfection, *Psalms* cvi. 2. Of this we are particularly informed, that it was preached in the church of Kelfo, before the Provincial Synod of Merse and Tiviotdale, and at their request published with the foregoing.

Of these performances, it must be said, that they are sensible and judicious: they are all directed to a practical purpose, without any admixture of what is merely doctrinal or controversial. The style is plain and clear, and, at the same time, it is nervous, and discovers the man of literature. A few Scotticisms are scattered here and there, which may be easily excused. Some vicious characters are highly drawn: it is not often, we would hope, that all the ugly features meet in one person; though some of them may be found in many.

In describing particular virtues and vices, it is difficult so to fix their limits, as not to intrude on those of a different name at least, if not of a different nature:—but as it is with the prismatic colours, though not blended together, they yet gradually and almost imperceptibly

ceptibly slide one into the other, so it is with the dispositions of the mind; their exact boundaries it is not always easy to define.

Some of these discourses have more of a philosophical cast, than would be suited to common audiences: but it is to be remembered, that they were preached before a university. Whoever peruses them, with attention, will find them instructive, and of useful tendency.

Art. 42. An impartial Inquiry into the State of Religion in England.

By Samuel King. 8vo. pp. 47. 1s. Robinsons. 1789.

Gloomy views of the state of mankind cannot be desirable; nor do we apprehend that this writer presents them from a sour and melancholy disposition, but rather with a wish to effect some happy alteration. Possibly, his notion of religion may not be the most exact, though, if we understand him, he makes it to consist in a principle of supreme love to God, and sincere good-will to man, actuating our whole behaviour. Concerning the justice or injustice of the picture which he draws, we shall not attempt to speak in any tone of decision: but to some it will, we imagine, have an uncomfortable effect, when summing up, as it were, the evidence, at the close of the pamphlet, he adds, 'Suppose that there are half a million of real Christians in the nation;—what is this in comparison of six millions?—So that after all the exceptions that charity induces us to make, when we appeal to matters of fact, impartiality obliges us to say, that still the proper characteristic of the English nation is that of ungodliness.' In pursuing his point, the author runs through most of the sects or divisions of Christians among us. Concerning the members of the church of England, among other things, he asks, 'Do the bulk of these love God with all their hearts, and their neighbour as themselves?—Nothing less:—(he proceeds)—They do not even pretend to it:—they are not even seeking it.'—Again, he asks, 'Do they not understand the principles of the religion they profess?—Are they not acquainted with the doctrines of their own church?—Much the same as they are with the tenets of Confucius, or the doctrines of the Gymnosophists.'

In like manner, other parties among us come under review, and under censure. If any have been, or are, superior to the rest in the prevalence of real piety and virtue, Mr. King apprehends it to be those Methodists at the head of whom Mr. Wesley appeared, and with whom, possibly, he may number himself: but they, he acknowledges, have very greatly declined.

We meet with some sensible remarks in this pamphlet; as when it is observed, concerning forms of worship, that 'they are only so far good, as they are used with a right intention, namely, as means to obtain an end: but to mistake them for religion itself, is an egregious blunder indeed. And (he adds) it is equally certain, that right opinions are no more religion than right forms of worship:—but however just some of this writer's strictures may be, we cannot wholly approve of his calculation, nor think that any one has a right to pronounce confidently concerning the virtue of others, any farther than habitual and well-known practice may declare the truth. We trust, and are inclined to believe, that there are in all

denominations

denominations among us, a great number of worthy and valuable people, who live not at random, but under the true influence of religion and virtue: some are to be found in all *ranks*, though the highest and the lowest are probably the most destitute, especially the former:—but all greatly need a reform; and this reform, if it be sincere and useful, can never be effected merely by *force*.—Happy and honourable are they, who, preserving a strict eye over themselves, labour, by wise, gentle, and salutary, measures, to advance this reform among all around:—they will, at the same time, maintain their regard to the excellent Christian maxim—*judge not, that ye be not judged*.

Art. 43. *Sermons on several Occasions.* By Henry Wolfstenholme, M. A. late Rector of Liverpool. 8vo. 2 Vols. Vol. I. pp. 350. Vol. II. pp. 296. 10s. Boards. Evans. 1790.

It appears, from the advertisement, that the author of these volumes died in the year 1771, and left directions for this publication: why it has been so long delayed, we do not learn. In Mr. Wolfstenholme's own preface, we are informed, that

‘On his first admission to the service of the church, he was too much employed in the performance of parochial duty, to suffer him to acquire that knowledge, to which possibly he might otherwise have attained. Three-fourths, at least, of the following discourses are of his own composition: the rest are collected from several of the most approved writers—mixed with his own reflections, and put together in such a manner, as he conceived, might give the doctrine the greatest force on the minds of his hearers, many of whom did desire, that some of them should be often preached, and others printed. In compliance with such desire, he gave direction for their publication; but chiefly, that being perused with attention by his beloved parishioners after his death, they might, in some measure, supply the defects of his ministration among them, in much weakness, while living.’

This account given by the author very much supercedes any observations that we could make on the sermons, which are not to be numbered with those of the first rate: yet they do not, on the whole, discredit his memory. In point of orthodoxy, we are to conclude, that they concur with the church of England; but he enters very little into those subjects. The chief errors which he combats are: those of popery. We are pleased to observe him rejecting the notions of divine hereditary right, passive obedience, &c. and pleading in favour of that liberty, civil and religious, which was confirmed to us at the Revolution. Virtuous conduct, founded on Christian piety or faith, is the great object kept in view throughout these compositions; and surely nothing of equal moment can be recommended to the attention of mankind!

Art. 44. *An Essay on the Manner in which Christianity was intended to improve Morality.* By the Rev. John Leadley, M. A. Fellow of Magdalen College, Cambridge, and Curate of Ferry-bridge, Yorkshire. 8vo. pp. 42. 1s. Richardson. 1791.

This essay has gained the annual prize instituted by the late Mr. Norris; and we have perused it with satisfaction. It is sensible and judicious.

judicious, resting the argument on solid truth, but not dazzling and perplexing the reader with affected words and pompous sentences. The excellent tendency of the Christian doctrine to produce substantial virtue, must surely be evident to an attentive reader; and it is here very well illustrated.—‘It is to be lamented,’ says Mr. Leadley, ‘and may, perhaps, be made matter of objection, that we find so little of morality in the Christian world. The reason,’ he adds, ‘is obvious, and the answer full: it is because, notwithstanding the general profession of Christianity, there are comparatively so few Christians.’

Eight or nine pages are added in this pamphlet to those which were delivered and approved at the time appointed for the determination of the prize; for this the author modestly apologizes, because these additions, he observes, have not received the same respectable sanction with the former part of the essay, though he deems it rather incomplete without them;—we do not apprehend that his readers will consider them as a needless, nor as an improper appendage.

Art. 45. *A Review of the Policy, Doctrines, and Morals, of the Methodists.* 8vo. pp. 55. 1s. Johnson. 1791.

This pamphlet is not ill written; the author is sensible, though, we apprehend, somewhat intemperate and mistaken in respect to *Methodism*. His account of the *policy* by which the Methodists have been ‘raised to their present greatness,’ is, in one place, compressed into the following lines: ‘the accommodating nature of their doctrine; the charms of novelty; the consequence to which each member is raised; the dispensation they give from strict morality; the advantages they take of the weaknesses and infirmities of human nature, and their continual and painful attention to the bed of sickness.’ (P. 16.) To this, it is added, ‘Taking it altogether, it may truly be considered as the most perfect system ever raised by human policy. The religion of Jesus owed nothing to the prejudices and passions of the human heart: but the religion of J. W. owes to these almost every thing. Wonderful would it indeed be then, if it did not succeed.’ The illustration of the above remarks is one part of the plan of this pamphlet, which is followed by an inquiry into the distinguishing doctrines of the Methodists, and their probable effects. The result of such a research bears very hard on this people, and some parts of the censure may be too justly founded.

From the initials, *J. W.* in the paragraph which we have inserted, we conclude that the writer understands, by *Methodists*, the followers of the late John Wesley. He has surely forgotten, or does not know, that there is a large body distinct from him, who come under the denomination, and to whom some principles here assigned may more properly be imputed; for we apprehend that the latter condemn the adherents of Mr. Wesley as *Arminians*.

Art. 46. *The Spirit of all Religions.* 8vo. pp. 50. 2s. 6d. Amsterdam: 1790. Hookham, London.

According to this writer, the spirit of all religions is *pride*, in pretending to know any thing concerning the Deity, or presuming to

to hold any intercourse with him:—yet, with the most manifest inconsistency, he asserts, that the existence of inferior deities, derived from the supreme, may be known, and that they ought to be worshipped. The positions, advanced in this small manual of scepticism, are too crude and superficial to merit the appellation of philosophy;

SINGLE SERMONS.

Art. 47. *The Divinity of Christ proved from his own Declarations, attested and interpreted by his living Witnesses the Jews.* A Sermon preached before the University of Oxford at St. Peter's, Feb. 28, 1790. By Thomas Burgess, M. A. Fellow of Corpus Christi College, Domestic Chaplain to the Lord Bishop of Salisbury, and Prebendary of Salisbury. 4to. pp. 47. 1s. Rivingtons.

The doctrine of the Trinity has been too much agitated to allow any scope for novelty of argument: but though there should be little that is new, it appears to us that there is something very uncommon, in this sermon. The learned and ingenious author attempts to establish the divinity of Christ on the malicious inferences and calumnies of his inveterate enemies, the Jews: but will it not be objected, that provided this kind of evidence be admissible in one instance, it is so in all? which, if allowed, both the character of Christ and the truth of his religion must be deeply affected. In conscientiously giving our opinion on the force of Mr. Burgess's reasoning, we hope to be pardoned for scrupling to respectable authority! Surely it matters not what interpretation the unbelieving Jews, those inveterate foes of Christ, affixed to his declaration—*I am the Son of God*. Resolved on putting the worst possible construction on all his words, their malice could not fail of grounding on this, the charge of *blasphemy*. Because he said that *God was his Father*, they instantly accused him of *making himself equal with God*: but this, to say nothing of its being more than his words imply, as the accusation of enemies, merits no regard in our inquiries concerning the person of Christ. The plain question, is, Does the phrase *the Son of God*, in the genuine language of Scripture, ever signify *Divinity, Consubstantiality, and Equality with the Father*?

That it has this meaning, when applied to our Saviour, who is *not* *Legis*, called the *Son* and the *only begotten Son of God*, Mr. Burgess strongly maintains, especially as, he says, it must be taken in connection with his assertion (John, x. 30.) *I and my Father are one*. Calvin, however, will not allow this latter text to have any reference whatever to the homoeousian doctrine*, and had Mr. Burgess recollected what instantly occurred to us, that Christ prays (John, xvii. 23.) that his disciples may be *one, even as he and the*

* Calvin's comment on this text is as follows: Abusi sunt hoc loco veteres, ut probarent Christum esse Patri *omnino*. Neque enim Christus de Unitate substantiæ disparat, sed consensu quem cum Patri habet: quicquid scilicet geritur a Christo, Patris virtuti confirmatum iri.

*Father are one**, and that St. Paul (1 Cor. iii. 8.) describes himself and Apollos as *one*, he would have hesitated in quoting it as proving a consubstantiality.

In a note (p. 41.) Mr. B. lays additional stress on this phrase *the Son of God*, as a full proof of Christ's divinity, 'implying, (he observes,) the same kind of relation to God, as that of a man to his father: that is, coessentially with God, and consequently equality of nature and divinity in its full extent.'

Without offering any strictures on the legitimacy of this corollary, or engaging in a controversy, where debate seems only to make opinions diverge still farther from each other, we shall content ourselves with offering this obvious remark, that, as the doctrine of the Trinity, if true, is not a mere matter of speculation, but is, as Mr. B. observes, an object of practical duty which should force itself into all our devotional addresses, we might expect in Christianity, which is said to be a system of religion designed for the *poor and the wayfaring man though a fool*, (i. e. for persons of plain and common understandings,) to find the duty resulting from the doctrine clearly expressed, however incomprehensible the doctrine may be in itself: but there is nothing of this kind to be found in the New Testament. In Eph. ii. 18. we read of having *access to the Father through the Son and by the Spirit*: but no where of a joint address to them as *three persons in one God*. It would narrow the ground of controversy, could the former be substituted for the latter.

So far from wishing to derogate from the merit of this discourse because all its arguments do not strike us as conclusive, we would not dismiss it, without giving it as our opinion, that it is extremely well written.

Art. 48. *Serious Cautions to young Students.* Preached before the University of Cambridge, on Commencement-Sunday, July 4, 1790; to which is added, a Sermon preached before the University on Christmas-day, 1772. By Thomas Stevens, D.D. 4to. pp. 20. 1s. Cadell.

In the first of these sermons, from Proverbs, xix. 27. Dr. S. laments that young men, in places consecrated to science and religion, should exclude themselves from the most valuable acquisitions and improvements, by their extreme indolence, dissipation, and licentiousness. Against these vices, he seriously cautions the student; and he moreover reminds him of the dangerous snares and seducing instructions, which learning itself throws in his way. He recommends philosophy to be made the useful servant of religion; and not to be suffered to become its master and tyrant.

In the second sermon, he replies to the questions of his text, Matth. xxii. 42. *What think ye of Christ? whose son is he?* and from his being called *David's lord* as well as *David's son*, he infers the divine and human natures of Christ. How far this inference satisfied the University of Cambridge, or will satisfy his readers, we shall not presume to determine.

The sermons are well written.

† *ὁ υἱὸς τοῦ πατρὸς ὁ ὢν ἰσχυρὸς*. The very same expression that is used by John, x. 30.

Art.

Art. 49. *On Faith and Election*, preached before the University of Cambridge, Dec. 5, 1790. By Thomas Hayter, A. M. &c. 8vo. pp. 25. 1s. Payne, &c. 1791.

'From a misconception (as Mr. H. observes) of the words *elect*, *saved*, *chosen*, *justified*, and other Jewish phrases, thick clouds of error have overpread the Christian hemisphere. These expressions denote, in general, agreeable to the tenor of their import in the Old Testament, persons possessing a contingent prospect of salvation, held out gratuitously, but attainable only conditionally, through a compliance with moral and religious stipulations.' This explanation here-given by Mr. H. we believe to be strictly just; and whoever wishes to obtain a more full view of the scriptural meaning of these phrases, than is here exhibited, may consult *the Key to the Apostolic Writings* prefixed to *Taylor's Paraphrase on the Romans*; which, as strongly corroborating Mr. H.'s sentiments, we were rather surprised he did not quote.

His subsequent remarks on *Faith and Election*, built on the above foundation, are rational, and such as tend to make Scripture harmonize with itself. According to Mr. H.'s explanation, the *elect* may, with some propriety, be exhorted to give diligence to make their calling and *election* sure, but not on the Calvinistic theory.

'Election, (concludes Mr. H.) in the *condition of its tenure*, seems to resemble an earthly inheritance. This fortunate possession, we well know, properly improved, enriches and blesses its proprietor; but entirely uncultivated, presents a scene of disgusting desolation, totally devoid of any useful or ornamental product.'

Art. 50. Preached at the Archdeacon's Visitation, April 23, 1790, in the Church of St. Mary, Ipswich. By George Rogers, M. A. Rector of Broughton, Suffolk. 8vo. pp. 21. 6d. Johnson.

We are pleased to find that a discourse, so rational, scriptural, and sensible as this, so favourable to liberty, and so just to that spiritual worship which Christianity inculcates as of essential moment, is 'published at the request of *some* of the clergy present.' The *place*, the *object*, and the *nature* of Christian worship, are here considered in an intelligent and instructive manner, from John, iv. 23. As a specimen, we shall transcribe two short passages.——'It is to no purpose to be zealous for the place, or ceremonies of worship, when the doctrines of it are erroneous; much less to plead *antiquity* for the continuance of what ought never to have been admitted.'—In another place it is added, 'that churches, as well as individuals, have not erred, is too much for human frailty to assume. We are allowed to say, that the church of Jerusalem, of Antioch, of Alexandria, of Rome, have erred; and if we do not arrogate to ourselves that infallibility, which was the cause of our separation from the latter, we may have erred likewise. But if candor will permit us to see our errors, and if we have good sense to correct them, we may be in time to avoid the fate that now awaits the See of Rome, which is tottering to its very basis, by the weight of its own corruptions.' Such sentiments shew that the author is animated by a laudable zeal for the REAL HONOUR, and BEST INTERESTS, of true religion, whatever may be its establishment, or its denomination.

Art. 51. *An Apology for Esau*: preached in the Parish Church of St. Andrew, Plymouth, at the Archdeacon's Visitation, May 21, 1790. By Thomas Alcock, A. M. Vicar of Runcorn in Cheshire. 8vo. pp. 62. 1s. 6d. Law, &c. 1791.

The design of this sermon is to vindicate the character of Esau at the expence of that of Jacob. The former is praised for his honesty, generosity, and filial piety; the latter is condemned as a cruel and treacherous supplanter, who, to obtain the birth-right, as the author expresses it, *told fibs*, and *dodged with a hungry belly*. Neither the question itself, nor the manner in which it is treated, has been sufficiently interesting to enable us to make our way through this long discourse, without much listlessness and fatigue. The sermon is very incorrecly printed.

Art. 52. *The Death of a great Man improved*: Preached at Bristol in consequence of the Decease of the Rev. Richard Price, D. D. F. R. S. &c. &c. who departed this Life April 19, 1791, in the 68th Year of his Age. By Thomas Wright. 8vo. pp. 34. 1s. Johnson.

We have here an highly commendable tribute of friendship to the memory of Dr. Price, whose public spirit and Christian virtues Mr. Wright has, we believe, exhibited with great fidelity. As the character of such a man cannot be too much known, this preacher consulted the improvement of his hearers in this biographical sermon. Few are the occasions of recommending virtue, religion, and public spirit, by such an example; whenever, therefore, they occur, religious instructions are laudably employed in attempting to improve them. The text is 2 Sam. iii. 38: a passage often affixed by way of motto to sermons on the death of celebrated persons.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

GENTLEMEN,

As the favourable opinion which you have been pleased to express, in general terms, of my Treatise on Wheel-carriages, (Rev. for July, p. 340.) will, no doubt, introduce it to the attention of mechanicians, I am very solicitous to obviate your objection to the reasoning contained in its ninth section; that "it is exceedingly obvious, that if the height of the wheels of a two-wheeled carriage vary, the position of the line of draught *must* also vary." This does not appear to me to be the case; for, as the height of the shafts or traces from the ground, (at their ends which are attached to the carriage,) by no means depends on the height of the wheels, the line of traction might remain the same, or even be raised with low, or depressed with high, wheels, without any alteration of the height of the traces where attached to the animal drawing;—if so, the load being thrown more or less behind the wheels so situated cannot depend on their height, I therefore reasoned on a supposition, that the line of draught remained always parallel to the plane of ascent.

"It is a mistake, that I mentioned as a common opinion, that 'the higher the wheels of a two-wheeled carriage are, the more the load is thrown behind them,' (or, as I understand, *their centre*,) in
"ascending

"ascending hills:" but that the disadvantages attending a carriage suspended above or below its centre of gravity, are increased by the increased size of its wheels; because the load overhangs that part of a large wheel *which touches the ascending plane*, more than it would a small one, as a reference to page 46, and the corresponding plate, will shew.—I hope you will excuse the liberty I take in this vindication, which I lay before you, as judges for the public, and the satisfaction of myself, who am too well acquainted with your Review to doubt your justice.

I remain, Gentlemen, very respectfully,

Bridgewater,

Your obliged obedient humble servant,

Aug. 17, 1791.

ROB. ANSTICE.

We shall only add to Mr. A.'s remarks, that all the two-wheeled carriages, which we have seen, have the shafts attached immediately to the axle; and therefore the height of the line of draught at that end must depend on the height of the wheels, and consequently the position of that line also: nor do we see how the shafts can be attached otherwise *to such a carriage* without great and manifest disadvantage. In respect to the mistake which Mr. A. says we have made, we allow that, in endeavouring to contract his meaning into few words, we have not expressed ourselves with perfect accuracy: but no false reasoning has been introduced in consequence of it.

To the MONTHLY REVIEWERS.

GENTLEMEN,

AS I perceive, by your review of Mr. Leach's Treatise on Universal Island Navigation*, that the author assumes to himself whatever merit may belong to the discovery of a new method of constructing canals by means of inclined planes, instead of locks, I cannot deny myself the pleasure of relating to you a little eventful history of an unfortunate child of genius, who has many years been removed beyond the reach of envious detraction; and I persuade myself you will permit this short tale of departed merit to be recorded in your useful journal:

John Edyuean, a native of Cornwall, was born to affluent circumstances, but dissipated his wealth in pursuits that had for their object the good of mankind, although he failed to obtain their sanction and support. His whole life was spent in vain endeavours to complete projects of a vast extent, from which he derived only the mortification of being considered by his friends as an airy schemer, with whom it was dangerous to be connected: nevertheless, there remain to this day, in that county, several monuments of his ingenuity that excite the admiration of kindred talents, and the present regret of every one that he was not able to effect his views.—About the year 1777, he laid before a county meeting of Cornwall, the plan of a canal for traversing the whole kingdom without a single lock, by means of inclined slides; but it was rejected as wild and chimerical.—Before he died, however, he sent the means of shewing its practicability, by a small specimen of such a work.

The use that is made of sea-sand for the purposes of manure, in the county of Cornwall, is well known. The inhabitants carry this sand from the coasts into the interior parts of the county, by land carriage, twenty miles and upwards. Our projector conceived the design, in the latter part of his days, of making a navigable canal to save this labour; and, by confining his attention to this sole object, he, in part, accomplished it, under very disadvantageous circumstances.

His penurious resources were very nearly exhausted; the whole world, as well as his nearest relations, had abandoned to his fate a man whom no losses could divert from what they deemed visionary pursuits. The prejudices of the country were strongly against him, since a great number of persons reaped benefit from employing their teams in carrying the sand, at seasons when they had little else to do; and poor Edyuean himself was wearing down apace by age, and was very nearly blind. He struggled under all these difficulties with a cheerfulness and a perseverance that

* See Rev. for August last, p. 400.

gained him no less admiration than compassion. In the year 1779, he had finished this canal up to the town of St. Columb, about six miles from the sea. It approached the sea no nearer than to the summit of an immense cliff, down which he had constructed an inclined plane, for drawing up the sand from the shore, on the principles explained by Mr. Leach. On this spot, and throughout the whole course of the canal, there was an abundant display of mechanic contrivance. In that year, I went with some friends to visit this work. We overtook the poor old man, groping his way by the side of his canal, and leading a miserable little horse in his hand. We joined him, and he conducted us to all the parts of this ingenious work, with the intelligence of one who had formed the whole, inch by inch,—and this alone can account for the ease and safety with which, in his blind state, he passed through every part of it. We dined together, and he gave us a little history of his life; the prominent parts of which were, the hardships he had suffered from the ignorance and prejudices of his compatriots.—Agreeably surprized at finding so precious a jewel in this obscure nook of the country, and sincerely lamenting his fate, I shall now feel a real satisfaction in seeing a remembrance of him before the public eye, and in doing him an act of justice, in respect to an idea which he certainly first conceived.

‘ I am, Gentlemen, your obedient Servant,

‘ Sept. 11, 1791.

‘ B. —. ’

*** We think ourselves much honoured by the Author of a spirited SONNET, written in approbation of our unaltered and unalterable sentiments relative to the highly important subject of LIBERTY: but as it would ill become us to publish our own panegyric, we can only, in this manner, pay our acknowledgements to the unknown animated writer, for the mark of distinction which he has been pleased to bestow on us.

††† Mr. Ellis will see his Letter duly noticed, in the Table of Errata given in our Appendix to Vol. V. of the New Series, published with this month's Review.

† We have received a long letter from Mr. Coote, in which he controverts our opinions respecting his book, and re-asserts his own. As he has neither advanced any new arguments, nor altered our sentiments by the repetition of the old, we do not think it necessary to print his letter, nor to comment farther on it.

††† The letter from ‘ A Friend to the Slaves,’ is left at Mr. Becker's, with the superscription S. W. according to his desire.

† Another Correspondent, under the signature of S. W. recommends to us a measure which we must decline, from motives that can only be assigned in a private letter.

|| Mr. Williams's Natural History of the Mineral Kingdom will be noticed in our next Number.

††† We shall attend to ‘ T. Y.'s' second polite letter. The entire subject of his former remark is likely to come, in a short time, regularly before us, in consequence of some capital operations in point, which Messrs. Lavoisier and Seguin have lately undertaken. In the mean time, he may be assured, that the gentleman to whom he alludes, is mistaken in every circumstance mentioned by ‘ T. Y.’

||* In our last Review, p. 468, l. 26, for ‘ operate,’ i. operating.



T H E
MONTHLY REVIEW,

For OCTOBER 1791.

ART. I. *The Natural History of the Mineral Kingdom.* In three Parts. Part I. Of the Natural History of the Strata of Coal, and of the concomitant Strata. Part II. Of the Natural History of Mineral Veins, and other Beds and Repositories of the precious and useful Metals. Part III. Of the Natural History of the prevailing Strata, and of the principal and most interesting Phenomena upon and within the Surface of our Globe. By John Williams, *Mineral Surveyor, F.S.S.A.* In 2 Vols. 8vo. Vol. I. pp. 516. Vol. II. pp. 532. 12s. Boards. White.

As this gentleman writes from actual observation, made on an extensive scale, during more than forty years' application to these inquiries, his work cannot fail of being interesting both to the land-owner, and to the philosopher;—to the former, by pointing out the subterraneous stores, the materials of many valuable manufactures, with which this kingdom abounds; and the means of bringing into cultivation immense tracts of land, which are, at present, unserviceable and infalubrious;—to the latter, by accurate descriptions of the structure and disposition of various substances of which the superficial parts of the earth are composed; which are very useful materials for a theory of the agency by which that structure and disposition were produced.

The author had not seen Dr. Hutton's *Theory of the Earth*, till after his own work was finished. In the preface, however, he examines that theory pretty much at large, from the same facts and principles as those which M. De Luc has employed, in some letters to Dr. Hutton, published in our Review. We shall lay his principal animadversions on it before our readers, not merely as a specimen of his manner, but chiefly because several of the capital positions, which he endeavours to establish in the work itself, are there made to pass under review.

Dr. Hutton's general system may be comprised in four propositions. 1st, That all our rocks and strata have been formed

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by

by subsidence, under the waters of a former ocean, from the decay of a former earth carried down to the sea by land-floods. On this, Mr. Williams says,

‘ There is little or no difference between Count Buffon and Dr. Hutton in this part of their several theories; and therefore what I have advanced concerning Buffon’s, is equally applicable to the Doctor’s. I have, in my examination of Buffon’s theory, frankly acknowledged the truth of almost all that the Count and the Doctor advance about the weathering, decomposition, and waste of the superficies of many of our rocks and strata, and of our mountains and cavernous shores.

‘ The spoils of the mountains are carried down by land-floods to the valleys and to the borders of the ocean. So far we go together; but here we must part, as I positively deny that any strata are formed under the waters of the ocean. I have, in that part of my essays, made it evident to a demonstration, that the sea purges itself by the tides of all the earthy matter carried down by the floods, which earthy matter is thrown back upon the shores, in the bays and creeks, and at the mouths of great rivers, where, by degrees, it enlarges the bounds of the dry land in exact proportion to the quantity carried down by the floods.

‘ I have clearly demonstrated, that the earthy matter washed off the face of our mountains and rocks has no manner of tendency to the real waste and destruction of the present earth; so far from it, that, on the contrary, the habitable parts of the earth are gradually, but really and effectually, renovated, enlarged, and improved thereby. I have proved, that many lakes, marshes, and frightful gulphs among the mountains and in the plains have been filled up in the course of the rivers of the world, which are now rich, beautiful, and habitable countries; that many millions of acres of new land have been made in the valleys and plains, at the mouths of the rivers in the bays, creeks, and shores of the ocean; and that very many and extensive portions of this new land are now the fat valleys by the rivers, which are the scenes of population, wealth, and social happiness. It is upon this description of land that the highest number of the great commercial cities of the world are seated, such as, for instance, London, Amsterdam, Alexandria, and many of the cities of China, &c.’—

‘ Whoever will take the trouble to peruse my essays, will be convinced and satisfied that the Deltas, Belgias, and Carfes, and other descriptions of new land, formed and forming in all parts of the world, fully and perfectly correspond with the quantity of matter washed off the mountains and rocks, and they will there see it clearly proved, that all this is a real, a great, a substantial, and a durable improvement of the present earth. Man cannot live upon the summits, nor high up the sides of lofty mountains; but the frosts and thaws, and other changes of the air and weather, decompose part of the superficies of the mountains, which is carried down by the floods to the valleys and to the margin of the sea, where new land is gradually increased, which enlarges the bounds of the earth in convenient situations for increased population, &c.—

This

This use which wise and benevolent Providence makes of the sediment of rivers in the ordinary course of things, is not a well-fancied hypothesis,—but a real and visible fact, which may be viewed, examined, and thoroughly investigated by the man of leisure and abilities; and I am persuaded, that if Dr. Hutton will read my papers upon this subject, he will be convinced of the errors of his hypothesis.

— I have made it evident to a demonstration, that if, for argument's sake, we allow the particles of matter carried down by the rivers to be spread out over the bounds of the ocean, and to subside in it, we should, in that event, have no coal, no limestone, free-stone, nor any other useful fossil body. We should have no such thing as strata nor bed, nor division of any kind whatsoever, but all would be one uniform solid mass of sediment compounded of all things.—If we can suppose any order of distinction in a sediment, it must agree with the laws of gravitation; of course the heaviest particles would subside, and take possession of the lowest place, from which they would not be dislodged by the lightest. But we need not descend to particulars: stratification must be performed by a shallow spread and flow of water; but we cannot allow of stratification, nor of any distinction of strata of different qualities under the bed of the waters of the ocean, without a miracle.—

The second position of Dr. Hutton's theory is, that the strata, at the bottom of the ocean, were brought into fusion, and consolidated, by subterraneous fire. On this Mr. W. remarks, that to have recourse to the agency of fire, is, in the first place, *unnecessary*, since we daily see induration going on without it:

‘ We see various fossil bodies of various qualities and degrees of hardness formed and forming before our eyes, which are as well consolidated and cemented as if they had been fused by fire.—In some places we see caverns of various degrees of extent and magnitude, some of which are almost, and others altogether, filled up by a small flow of water, depositing particles of stony matter; and the bodies so formed are afterwards consolidated, in the course of no very long time, to degrees of strength and induration equal to any of our rocks and strata. Mines recently worked are in many places so quickly choked up by the formation of various concretions, that we are often obliged to demolish them, to prevent their stopping up the passage altogether. I have seen subterraneous mines or galleries, which were worked by my direction, so filled up and choked; and I can shew some others, which, if neglected for ten or a dozen of years, would be choked up so effectually, and the contents would be so consolidated, that it will require an expence to open them up again, almost, if not fully, equal to the first.’

It is plain, therefore, that the matters deposited by water, either contain in themselves the principle of induration, or receive it from the atmosphere; which last the author thinks

most likely; and as the consolidation and present state of the rocks and strata in the earth were producible, by powers which we still see to exist in nature *without* fusion, he proceeds next to shew, that they could not possibly have been produced by it. A fire that could bring the bed of the ocean into fusion, must have heated the waters to such a degree, that the whole race of animals in them must have become extinct. Fusion would produce an immense mass of glass or slag, which might crack indeed in cooling, but could never form regular horizontal strata of such dissimilar matters as those of which the strata of the earth are composed. How could coals subsist in the intense heat which vitrified their concomitant strata? The same may be said of the argillaceous strata which, in all countries, are found in a *soft* state, immediately above and below very *hard* strata of stone; for if fire had hardened the one, it must have hardened the other also. Here the author takes occasion to consider the *real* productions of fire, the volcanic lavas, and to exclude from that class some bodies which most of the late naturalists have referred to it, particularly the *basaltes*.

‘ I have shewn in my essays, that the basaltes is a real stone, the component parts of which I have pointed out; and I have made it appear, that there are in several places many and extensive strata of this stone, which are disposed in their stations among other strata,—which spread out as wide, and stretch out as far every way as the other strata among which they are ranged; and therefore no man, who understands the real structure of the superficies of our globe, will pretend to say that basaltes is a lava, unless he pretends to say, that all the other strata which accompany basaltes are also lava.—Dr. Hutton indeed talks of inserting a lava, viz. basaltes, among other strata of different qualities; but I would ask the Doctor how he is to lift up the superincumbent strata to a sufficient and equal height, from the strata below them, for many miles extent every way, and to keep them asunder till such a quantity of melted lava is poured in as will fill up all the extensive empty space.—I can shew Dr. Hutton a considerable number of strata of basaltes, blended stratum super stratum, among other various strata of different characters and qualities, among which are a considerable number of strata of pit coal; and some of these coals are in immediate contact with strata of basaltes, as the immediate roof and pavement of the coals; and I can shew him all these several strata, with their concomitant strata, in a stretch of many miles;—and therefore it is difficult to believe that basaltes is lava, unless we also believe that seams of coal, and all their concomitant strata, likewise are lava.’

On the Doctor's third proposition, that the strata, consolidated under the waters of the ocean, were forced up by subterraneous fire, Mr. Williams observes,

‘ Most of the operations and effects of subterraneous fire, that we have any knowledge of, are outrageously violent and destructive,
and

and only produce disorder and ruin. If the bed of the ocean was really to be forced up by subterraneous fire to the height of our mountains, we might expect to find as great confusion and disorder, and marks of the ruins of the world, among Dr. Hutton's mountains as among Dr. Burnet's; but I have shewn, that the strata of our real mountains are as regular as any of the plains. In truth, I have not seen such regularity of the strata any where else as among the high-land mountains of Lochaber, which are the highest in Britain.—The local advantages, which I have pointed out, will evince the truth of this assertion*.

* Dr. H. lays great stress upon the phenomena of mineral veins;—but, in truth, every appearance of mineral veins, and of their contents, point to water with a distinct and legible index, as the chief agent in their formation, &c. which subject I have investigated and explained.—On the supposition of our author's theory being true, all our veins should be wide above, and narrow below, which is not found true in experience, very many of them being exceeding strait and narrow for many fathoms next the surface, which are very wide further down; and if this theory was true, every substance found in these veins should be the hardest in all the bowels of the earth, because the force and violence of the subterraneous fire would have a much freer passage through these open fissures, than through solid unbroken strata of several thousand miles of thickness; but this, in truth, is not the case, the inside of many of our mineral veins being exceedingly soft and argillaceous.—Again, upon the supposition of the contents of our mineral veins being formed by metallic steams, forced up from below by fire, our mineral ores should be all pure and unmixed with earthy or stony matter, which is not so;—and no metallic or mineral ore would be found out of the cavities of mineral veins; but neither is this the case.

The fourth proposition is, that the three foregoing operations of nature, viz. the waste of the old land, the formation of new under the ocean, and the elevation of the strata now forming under the waters into future dry land, are a progressive work of nature, which always did, and always will, go on forming world after world in perpetual succession. On this head, Mr. W. renews his arguments against the decay of the existing dry land:

* A supposed *regularity* of our *strata*, if it be meant to express continuity, order, or permanency, in an original state, cannot be objected against Dr. Hutton; for it is the result of the observations of most mineralogists, that they are very irregular in those respects, as are also the stony strata of the plains: but that is the strongest objection against Dr. Hutton's theory; for, if our continents have been lifted up by the power of elastic fluids, being so broken, they would have subsided again by the fluids making their escape through the crevices. *Rev.*

‘ I have pointed out the utmost extent of the waste of the mountains; and I have acknowledged, that the weight of mighty waves, propelled by the tides and stormy winds, have powerful effects in undermining and wasting the rocky shores; but then I have made it evident, that this waste and destruction only advance to a certain length and degree; and I have drawn the line, and pointed out the depredations of the waves with some exactness; and have made it evident to our senses, that hitherto they come, but no farther.’

‘ In some places, the sands are interposed to defend the rocks, and the very slow diminution of the sands by attrition is abundantly made up by fresh supplies furnished by the rivers. In other places, the rocks are covered by a shelly incrustation, the work of small testaceous tribes, which perfectly defends these rocks against any injury from the waves. We may suppose that all, or most of our maritime coasts, were at first exposed to the ravages of the ocean. At present, the greater part is defended by the sands and testaceous incrustations; and it is reasonable to suppose, that, in the course of time, all the shores of the ocean will be perfectly defended by these means. With respect to the real encroachments which the sea has hitherto made, or may hereafter make, upon the land, I think we may safely conclude, that a million of acres of new land have been made from the sediment of the rivers for every single acre of the rocky shores that has been wasted by the waves of the sea. This is no supposition; it is a fact abundantly evident to our senses; and it is a sort of retrograde operation towards the successive change of worlds contended for by our philosophers.’

Our limits will not permit us to follow the author farther in these remarks, nor to give more than a general outline of his theory. The great merit of his work consists in details of many phenomena, and in the immediate consequences drawn from them. All his descriptions are full and accurate; and much may be gained from them, both by us and by foreigners, concerning the countries which he has surveyed,—especially Scotland and Wales,—a rich field for mineralogy and geology: but he falls into the defect of many geologists, that of supposing the whole surface of the earth to be like the spots which he has observed; and he does not appear to have sufficiently partaken of the stock of knowledge daily increasing by continual observations in all countries.

It seems extraordinary that a work, which contains so many useful and accurate observations, and so many well-drawn conclusions against theories which obtained credit in the world, should also present to us a theory which has no real support: the former imaginary theories of the earth resting only on superficial appearances, a competent knowledge of some class of characteristic facts would suffice to overturn them; and that knowledge Mr. Williams perfectly possesses. To substitute, however, a well-founded theory for those fanciful systems, required

quired a very extensive knowledge of principles and general facts; which do not appear to have been objects of Mr. W.'s particular attention. He has peremptorily refuted all those theories, that suppose only certain agencies, because they require them, and which, either intentionally, or by consequence, contradicted the Mosaic account of the events that took place at the creation of our globe: from which disquisitions, this general consequence results, that nothing has yet been stated, which really weakens the foundations of our faith in that history. Mr. Williams evidently shews, that if our continents were not, both internally and externally, composed as they are, they would be unfit for the support of the vegetable and animal creation; which is a strong support of *final causes*:—but when he undertakes to explain how that admirable arrangement has been produced, and in what manner the operations agree with what has been transmitted to us by the Mosaic revelation, which attempt required a full knowledge of the extensive field of phenomena already explored, he falls short of his mark.

Supposing, as many others have done, and as appears to be undeniable, that the superficial parts of the earth were originally mixed with water into a fluid or chaotic state, Mr. W. endeavours to prove, that all the regular strata were formed by the flow of the tides successively spreading out the deposited matters on a large horizontal plane; and that the granites, and other stones, which he does not consider as stratified, subsided when the water was in some degree of rest, as at the height of the tides, or where local obstructions occasioned stagnation.

He thinks that, when the whole surface was in a fluid state, the tides would necessarily rise to a prodigious height, several miles higher than the tops of any of our mountains; that the mountains of granite, which are uniform throughout, must have subsided in one tide; that the tides would be highest, and have their *resting places*, on the two opposite parts of the globe which are now the two continents; and that the direction of the tides, on different parts of the globe, would be such as we now find that of the strata to be.

He supposes the interior body of the earth to have been formed in the same manner, prior to the superficial parts; that, from various causes, it was full of inequalities; that it would contain much water, both in the composition of the not yet consolidated strata, and in separate cavities; that when the superficial strata were laid between tides, and the ocean began to retreat into its present bed, the weight of these superincumbent strata would force out the water imprisoned below them; that these strata themselves, as yet soft and flexible, would, in

many cases, be bent and broken; that cracks would be occasioned also by their contraction in drying, which cracks would be increased by the inclination of the strata different ways, and be widest at the top; and that, as the whole solid matter would diminish in bulk as it became dry, high tides would still overflow it, and pour extraneous stony matter into the fissures. On these principles, he explains all the declivities, ruptures, interruptions, and irregularities, of the strata, which we now behold.

From a minute examination of the larger grains and fragments found in the composition of our rocks, *viz.* the talc and mica, quartz, felspat and shirl, whose texture is evidently of the very fine stratified or tabulated kind, the author concludes that all these bodies, and those, in general, which are of a similar structure and not crystalized, were once in distinct strata, though not now to be found in that state. On this circumstance he insists, as one of the many evidences of the universal deluge; the effects of which, local and general, he considers at great length, adding some observations respecting its efficient causes, and the differences of the present from the antediluvian state of the earth. By the high tides and violent agitation of the diluvian waters, the primitive strata, which had never before felt any rain, were loosened and torn asunder, and ground down by attrition against one another; and all the superficial parts of the earth were reduced again into a chaos. When the waters began to abate, the larger stony particles and fragments would subside first, and form the compound rocks and beds of sand; and the finer and lighter sediment would be spread into strata by the tides, as already mentioned; the difference from the primitive operation seeming to consist only in this, that the waters now carried vegetable and animal bodies, and fragments of stones and metals already consolidated. In this inquiry, the strata of coals are particularly examined, and attributed chiefly to diluvian wood; in some instances, to peat mosses. In respect to these last, as they now exist, the author proves that they are universally of postdiluvian formation, some of them very recent, all from vegetables, mostly from heath.

Coal seems to be one of the author's most favourite subjects. 'I am really concerned (says he, II. 208.) for the honour of the coal. It is an interesting subject, especially in Britain; and as very little to the purpose has been said about it hitherto, that I know of, I reckon the subject my own, and therefore I wish to be its faithful historian.' In our opinion he has fully succeeded in that wish; and he has pointed out to government a very important object of attention, that of our coal being very much exhausted in supplying foreign countries; while they become

come more and more important for our own manufactures, by the prodigious consumption of them for the use of steam engines, one of our greatest means for saving labour, and the only means for working our deep mines. Private advantages cover that important object of public interest with a veil, which, in less than a century, will be torn aside by the evident scarcity of coals, and by the consequent decline of our manufactures; when there will be no remedy. In this, as in every part of his work, Mr. Williams writes as a zealous and well informed citizen; and here his warm concern for his country is far from illiberal in respect to others; for, in effecting our ruin by the exportation of our coal, we must also bring about that of the countries to which we export it. The temporary fuel, which does not *grow* in the bowels of the earth, is now cheaper for them than their charcoal or wood. By using it, they destroy their forests, as we have destroyed ours: but there will come a time of long suffering, both for them and for us, in which private interest, or the interference of government, will repair the evil but slowly, by raising new forests; and in that time we must sink to the level of those countries, by losing, with the advantage of our coals, that of our manufactures.

As for Mr. Williams's geological system above sketched, we cannot enter into any discussion of its particulars; and we shall confine ourselves to the two following general remarks. 1st, There is not, in the theory of tides, any reason whatever why, in the liquid globe, with the two opposite swellings of the water going incessantly round it, there should be two opposite fixed points of *rest* of those swellings, where, by a *calm*, the material of our continents should have subsided in both hemispheres. 2d, Admitting, however, for a moment, that this has been the case: as soon as the materials of those supposed growing masses had arrived at such a level as to divide the liquid into the Pacific and Atlantic oceans, even by mere shoals of the same extent as those continents, the imaginary *great tides*, such as he supposed to rise eight miles above the common level, would have been stopped, and the motion of the sea have been reduced to what it is now:—for, supposing that all the *mass* of both continents, down to the level of the shore, were now subtracted, not the smallest change would happen in the tides: therefore, that *mass* cannot have been accumulated by tides.

About 210 pages of the second volume consist of *tracts on several subjects relating to the mineral kingdom*; the first of which tracts is *on volcanoes*, and the other is entitled *Singular Observations and Improvements*.

The author hopes that the calamities, to which the inhabitants of volcanic regions are so much exposed, may, in a great measure,

measure, be obviated, or mitigated, by ascertaining the position and direction of the veins or strata of volcanic matter, and, of course, avoiding to build cities, &c. within their limits: but this hope is founded on an hypothesis relating to the cause of volcanoes, which does not appear sufficiently established; and beside, without hypothesis on causes, it is evident that, though some cities are constantly exposed to danger from the operations of volcanoes, yet that consideration has never determined their inhabitants to remove those cities.

He examines also some of the productions supposed to be volcanic, particularly *basaltes* and *tufa*; and endeavours to prove them of a different origin.—He considers the observations of *Recupero*, mentioned in Mr. Brydone's tour, of a high promontory of lava, near Catania, being covered with only a scanty soil, and consequently very little decomposed, though it is known to have issued from *Ætna* 2000 years ago; whereas, on digging in low ground, seven strata were found, one above another, all of which appeared, from the considerable beds of earth between them, to have suffered a much greater decomposition; so that the first of these strata must be at least 14000 years old. Mr. Brydone has not only to reproach himself with the censures which he drew on poor Father *Recupero*, by saying that he made him a convert to his opinion that *Ætna* was at least 14000 years old: but he may also reproach himself with having spread that false conclusion in a charming tour, so universally read as to produce great mischief in uninformed minds. Mr. Williams, admitting the facts, shews that no such conclusion can be drawn from them; since the soft strata observed there between hard lavas, have been found, by other observers, to be nothing more than the accumulations of showers of volcanic ashes, which have no resemblance whatever to a soil produced by decay of hard lava and by vegetation: but, in another part of this useful discussion, we do not agree with Mr. Williams. He is inclined to believe, that, if any decomposition of vitrified substance does take place, it does not begin on the surface, but at the center of the mass; for, on examining the remains of the vitrified forts in the Highlands*, he found the central parts in a more decayed or less solid state than the superficial. This last circumstance, however, appears to us in a very different light: we should not conclude from it, that

* A dissertation on these vitrified forts was published by this writer in 1777, and his account of them has since been confirmed; excepting that the vitrification is now generally believed to have been effected, not, as he supposed, for their preservation, but for their destruction. See Rev. vol. lix. p. 462.

the external parts had resisted the injuries of time better than the internal, but that they were more perfectly vitrified at first; which, indeed, must have been the case, when fire was applied to the outside of so thick a mass.

The *singular observations and improvements* relate to the peopling of America;—the junction of the two continents;—the probability of the Mexican and Peruvian empires having been founded by a British prince *Madoc*; supposed to be their *Manco*;—the early state of the world, and the causes of the antediluvian longevity;—the settlement of Noah (recorded by Moses to have been an *husbandman*,) in China; and the migration of his descendants (*hunters*) into Tartary, &c.;—the degeneracy from civilization to barbarism, which once happened among mankind, without any tendency to the converse transition, so much mentioned by philosophers, from savage to social life;—the immense tracts of land successively formed from the sea, and the gradual consumption of water by its accumulation into mountains of ice in the polar regions;—the means of bringing marshy grounds into cultivation, and rendering them healthful;—of improving and confining rivers, not by raising their banks, but by deepening their channels;—of flooding sandy plains;—of raising timber trees on mountains, &c. On these subjects, we meet with many curious and valuable remarks, and some which are, perhaps, chimerical: but, on the whole, the author appears to be a man of observation and judgment, influenced by no authority, and determined to think for himself.

ART. II. *Philosophical Transactions of the Royal Society of London.*
Vol. LXXXI. for the Year 1791. Part I. 4to. 8s. sewed.
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ASTRONOMICAL and PHILOSOPHICAL PAPERS.

On Nebulous Stars, properly so called. By William Herschel,
LL. D. F. R. S.

IN all Dr. Herschel's papers, hitherto published, concerning the fixed stars and the construction of the heavens, he has supposed that those stars, which are generally called nebulous, are, universally, clusters of stars situated at such a distance, as not to be seen distinctly separated by us. In this supposition he was undoubtedly well warranted; as any common telescope would resolve some appearances of this kind into distinct stars, which appear nebulous to the naked eye: better telescopes would resolve some clusters into distinct stars, which retained their nebulous appearance in ordinary telescopes; and he found that his telescopes were capable of resolving into distinct stars,
all

all nebulous appearances that he discovered for some time. By degrees, however, he began to meet with objects which even his most powerful telescopes would not resolve into distinct stars; these, as he knew not what to make of them, he called planetary nebula.

The first mention, that we find, of those extraordinary objects, is in his paper on the construction of the heavens, published in the lxxvth vol. of the *Philosophical Transactions*, for 1785; and his account of them may be seen at p. 257 of our Review for April 1786, vol. lxxiv. Since that time, he has met with many other extraordinary appearances, some like those, and others of a very different nature. We shall transcribe his descriptions of one or two of the most remarkable of them.

On the 16th of October, 1784, he discovered

‘A star of about the 9th magnitude, surrounded by a milky nebulosity, or chevelure, of about three minutes in diameter. The nebulosity is very faint, and a little extended, or elliptical, the extent being not far from the meridian, or a little from north preceding to south following. The chevelure involves a small star which is about a minute and an half north of the cloudy star; other stars of equal magnitude are perfectly free from this appearance.’

This was the memorandum which he set down at the time when he made the observation: his present opinion of it, after repeated examinations, is as follows: That the nebulosity certainly belongs to the star which is situated in its centre: the small one, which is said to be involved in the nebulosity, is, on the contrary, wholly unconnected with it; being one which happens to be situated between our system and the nebulous star, and therefore appears on it, though possibly at an immense distance on this side of it.

On the 13th of November, 1790, he discovered

‘A most rare phenomenon! viz. a star of about the 8th magnitude, with a faint luminous atmosphere, of a circular form, and about 3' diameter. The star is perfectly in the centre, and the atmosphere is so diluted, faint, and equal throughout, that there can be no surmise of its consisting of stars; nor can there be a doubt of the evident connection between the atmosphere and the star. Another star, not much less in brightness, and in the same field with the above, was perfectly free from any such appearance.’

These are the kind of stars which Dr. Herschel thinks may properly be called nebulous; viz. stars involved in a shining fluid, different from that usually called light; and, consequently, of a nature utterly unknown to us. This luminous fluid he thinks is not so essentially connected with the central star, but that it can exist without it; and he thinks farther, that he has discovered several extensive tracts of it in many parts of the
heavens,

heavens, which may, by degrees, be drawn together into a very narrow compass, and form the planetary nebula; and that planetary nebula, being collected into a point, may form a fixed star.

Considerations on the Convenience of measuring an Arch of a Meridian, and of a Parallel of Longitude, [latitude,] having the Observatory of Geneva for their common Intersection. By Mark Piéret, Professor of Philosophy in the Academy of Geneva; in a Letter to Sir Joseph Banks, Bart. P. R. S.

The design of this paper is to point out, to the Royal Society, the advantages of the ground, in the neighbourhood of Geneva, for measuring the arches specified in the title. Whether the Society mean to avail themselves of it, does not appear: any more than the propriety of printing such a paper, which seems to us rather of a private than a public nature. It is illustrated with a map of the country where the measurement is proposed to be made.

*A second * Paper on Hygrometry.* By J. A. De Luc, Esq. F. R. S.

The experiments and observations stated in this paper will, we hope, terminate the dispute † between M. De Saussure and this gentleman, concerning the merits of their respective hygrometers ‡; for M. De S. himself cannot but be convinced by them of the great superiority of M. De Luc's, both in the regularity of its march, and in the fixity of its standard points; nor can we conceive it any derogation from the well established, and well earned, character of that excellent philosopher, to acknowledge, than an instrument has been invented more perfect than his, and that some of the observations made with that less perfect instrument may of course require a revision and correction.

This, however, is only *one* consequence from these experiments, which, we have thought it our duty to point out, though the author himself has had the delicacy not to give any intimation of it. His object is general *hygrometry*; and he has here concentrated, in forty-one pages, an account of 'twenty year's assiduous labour' in that field; in which we cannot but admire, as well as applaud, his unwearied perseverance, and the ingenuity and nicety of the operations, which have enabled him to disentangle many complicated causes and effects, and

* Of the first paper an account may be seen in vol. li. of our Review, p. 224.

† See Monthly Review, vol. lxxviii. p. 236.

‡ Of M. De Saussure's hygrometer, a description is given in our Rev. vol. lxxi. p. 213.; and of M. De Luc's, in vol. lxxvi. p. 316.

establish a firm settlement in this interesting province of philosophy.

He resumes the four fundamental principles which he had sketched out in the former paper, viz.

I. *That fire is a sure, and the only sure means of obtaining extreme dryness.* He shews that extreme dryness is produced by white heat, in every hygroscopic substance which can bear such heat, and may thence be transferred to others by inclosing them together in a small space; and that quicklime is the most eligible intermedium for this purpose, on account not only of its great capacity of moisture, but slow absorption of it, so as to acquire no sensible quantity during the operation: but that other porous bodies produce the same effect, if their want of capacity be compensated by an increase in their quantity; even a siliceous sandstone, after a heat of incandescence, bringing an hygrometer to the same point of extreme dryness that quicklime had done, though their capacities of moisture differed so much that, on being inclosed under a glass inverted over water till they ceased to acquire additional weight, (which was in five weeks,) the lime had gained 110, and the sandstone only 1 part, in 256. He finds that the point of *dryness*, thus ascertained, is not only *constant* or *fixed*, (which would be sufficient for *hygrometric* purposes,) but is likewise *absolute*, the body having, at this point, lost the *whole* of its evaporable water; for different hygroscopic substances, vegetable and animal, having been inclosed with quicklime, in a very curious apparatus, an increase of heat, so long as they retained any sensible quantity of evaporable water, made them lose some *weight*, which they partly regained on returning to their former temperature: but at last, when an hygrometer inclosed with them came to its point of extreme dryness, an increase of 30° of Fahrenheit produced no sensible change in their weight, though they were substances which had a great capacity for moisture.

II. *That water, in its liquid state, is a sure, and the only sure, means of determining the point of extreme moisture.* Under this head, M. De Luc re-examines the principle of *hygroscopic affinity*, which, in a former work, he had considered as a species of *chemical affinity* between water and the hygroscopic bodies, but which he now finds to consist merely in the absorption of water into their pores, by a faculty similar to that of capillary tubes; for sugar imbibes alcohol (with which it has no chemical affinity,) as readily as it does water; and hygroscopic substances, animal and vegetable, are expanded by alcohol and ether as much as by water, and contract as much when taken out of them. The hygroscopic *equilibrium* is shewn to take place on the same principle as that of water in tubes communicating

eating at the bottom ; and *moisture*, in hygroscopic or porous bodies not soluble, is defined, ‘ a quantity of water *invisible* contained in their pores ; without any other connection with their substance, than that which it has with the glass of the capillary tubes into which it has ascended.’ In most kinds of hygroscopic bodies, the expansion was affected sensibly by a difference in the *temperature* of the water : but this appeared to be merely a *thermometric* affection of the bodies themselves, not an *hygroscopic* modification, for heat produced a like difference of expansion in their dry state. This faculty of sucking up water is shewn to have a fixed limit, which cannot be exceeded ; and consequently their utmost expansion, in water, is a *sure* sign of moisture being *extreme* in them.

As moisture consists in *invisible* water, evaporated or evaporable, the *maximum* of moisture must exist when no more water can be admitted into a space, without becoming *visible* ; on *solid* bodies, by their surface being wet ; and in the *medium*, by a spontaneous precipitation of water. Thus a *fog*, which soon covers the hygroscopic substance with a coating of water, gives the point of extreme moisture like water itself : but nothing short of this excess of water on the surface can ascertain that point. Here the author considers *dew* ; which, instead of being a sign of *extreme* moisture, or of any *constant degree* of moisture, in the air, he finds to be accompanied with variations in that respect, extending through one half of the hygrometric scale. Grass frequently grows wet, while an hygrometer, three feet above it, continues for many hours, or for the whole night, between 50 and 55, [the scale being divided into 100 parts, from extreme dry to extreme moist :] when the dew increases, so that taller herbaceous plants and shrubs grow wet in succession, the hygrometer moves more and more toward moist : when it comes to about 80, plates of glass and oil paint become wet, but metallic plates, and some shrubs and trees, are still without water on them ; and this degree also may continue for whole nights : if the dew proceeds to its *maximum*, the hygrometer moves from 80 to 100, and extreme moisture then exists in the air, every solid body exposed to it being wet.

M. De Luc shews also, that air, in a close space, [and consequently that from which M. De Saussure takes his point of extreme moist, in a glass bell inverted over water,] may be filled with evaporated water even to its *maximum*, without moisture becoming extreme in it ; this last depending not altogether on the *quantity* evaporated, but partly on the *temperature* common to the water and to the space. If the common temperature be near the freezing point, moisture may arrive at its *extreme* : but as the temperature rises, the moisture becomes less and

and less, even to a very dry state; although the product of evaporation, thereby increasing, continues at the *maxima* corresponding to the respective temperatures.

The hygrometers from which the foregoing results are deduced, were made of slips, or thin *laminæ*, of whalebone or other like substances, cut *transversely*: but as *threads*, or fibres, of the same substances taken *lengthwise*, exhibited material diversities, the author examines the comparative marches of the two classes. [Our readers will recollect, that his own hygrometer is of the first class, a *whalebone slip*; and M. De Saussure's of the second, a *hair*.] From this examination it appears, that all the *slips* move evenly, in one direction, so long as moisture continues, with certainty, to increase, and in the opposite direction, when, with certainty, it diminishes, though the different substances exhibit some differences in the progression of their steps: but that *threads* are frequently retrograde, and stationary, inasmuch that, from *their* indications, moisture might be concluded to change in one sense, when it really changes in the opposite sense, and to be extreme long before it really is so. He shews that these diversities are the necessary consequences of their respective structures, and that the irregularities of the threads proceed from two contrary operations of moisture, which follow different laws, and which sometimes compensate or balance one another. This is exemplified in *twisted strings*, which, from dry to moist, move, with great irregularity, first in one direction, and then the contrary way; so that it appears possible to bring them to such a state, that their point of extreme dryness shall coincide with that of extreme moisture. Here, one effect of moisture *lengthens* the fibres; the other, by *swelling* the *twisted strings*, *shortens* them. Now, as the primary fibres of animal and vegetable substances form between them *meshes* like those of a net, the *widening* of these meshes, by the introduction of water, must produce, in the *threads*, the same effect as the *twist* in the strings; whereas, in *slips*, moisture has only one effect on their *length*, that of *widening* more or less the *meshes* of their *cross fibres*.

The third and fourth propositions relate to the *scale* of the hygrometer, *between* the two extreme points; or the ratios between the indications of the hygroscopic substances and the changes of moisture. III. *There is no reason, a priori, to expect, from any hygroscopic substance, that the measurable effects, produced in it by moisture, are proportional to the intensities of that cause*:—but, IV. *Perhaps the comparative changes of the dimensions of a substance, and of the weight of the same or other substances, by the same variations of moisture, may lead to some discovery in that respect.*

Though

Though an increase of weight be the true measure of the quantity of water actually *absorbed*, it may not be so with respect to the degree of moisture in the *medium*, any more than is the increase of dimensions; for on this last depends, partly, the quantity of water that can be admitted into the pores of the body: but where one hygroscopic substance *lengthens*, and another *shortens*, in the *same* medium, while the circumstances of the experiment afford no means of judging whether the moisture does really increase or diminish, (which was frequently the case, for the introduction of more water, even without raising the temperature, is not always accompanied with an increase of moisture, a portion of the water precipitating on some part of the vessel,) there the *weight* will be fairly decisive; and it will shew in general, how far the changes in *dimension*, of different hygroscopic substances, do or do not correspond with their changes in moisture. As we cannot attempt to follow our author through his curious experiments and reasonings on this subject, (which confirm the foregoing theory of *slips* and *threads*,) we shall extract, from a larger table in the original, a few particulars as a specimen, leaving the reader to draw his own conclusions from them:

The interval between extreme dry and extreme moist, (or the difference in the *weight* of the shavings, as well as in the *length* of the slips and threads at those two points,) is divided into 100 parts; and the same division, where necessary, is continued *beyond* extreme moisture. We have neglected fractional parts, the nearest whole numbers appearing sufficient to shew how far the bodies of the two classes have, or have not, any regularity in their progression, relatively to the existing moisture as determined by the weight.

Slips.		Weight of Deal Shavings.	Threads.	
Whalebone.	Deal.		Whalebone.	Deal.
0	0	0	0	0
10	11	9	30	69
20	22	23	51	107
30	33	33	66	119
40	44	41	76	121
50	55	50	86	127
60	65	60	91	123
70	74	67	96	118
80	83	78	99	113
90	92	89	100	107
100	100	100	100	100

Though there cannot now, we think, be any doubt remaining with regard to the *choice* of the hygroscopic substances, it must be added, that even the steadiest of them is liable to some small anomalies, which, possibly, will ever prevent this instrument from being so exact a measure of moisture as the thermometer is of heat; for sometimes, (chiefly, as it would seem, on *sudden* changes,) it may happen to go a little beyond the due point, and sometimes not so far; whence all the *hygroscopical* results must be understood to have only the degree of exactness

which belongs to their class. ‘ Luckily, however, (the author adds,) those anomalies are yet of no consequence for the great objects of hygrology and meteorology :—and they are very interesting in themselves ; as from their laws, they seem to point out some modification of cohesion, as being the immediate cause of elasticity in solids.’ He gives us hopes of experiments on this subject in a future paper.

Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon in Rutland. By Thomas Barker, Esq. With the Rain in Hampshire and Surry, for 1789.

Mr. B.’s continued and uninterrupted course of observations of this kind, merits our approbation ; and he always obtains it.

NATURAL HISTORY and SURGERY.

On the Production of Ambergris. A Communication from the Committee of Council appointed for the Consideration of all Matters relating to Trade and foreign Plantations ; with a prefatory Letter from William Fawkener, Esq. to Sir Joseph Banks, Bart. P. R. S.

Mr. Fawkener states, that ‘ Lord Hawkesbury, President of the Committee of Privy Council, &c. having received a letter from Mr. Champion, a principal merchant concerned in the Southern whale-fishery, informing him, that a ship belonging to him had lately arrived from the said fishery, which had brought home 362 ounces [troy] of ambergris, found by Mr. Coffin, captain of the said ship, in the body of a female spermaceti whale, taken on the coast of Guinea ; his Lordship thought fit to desire Captain Coffin, as well as Mr. Champion, to attend the Lords of the Committee, that they might be examined concerning all the circumstances of the fact before mentioned.’—The paper before us is a copy of this examination, the subject of which is, that Captain Coffin had never known any ambergris found before in the whales taken by British ships, but that the American ships have, at times, found some ;—that it has not hitherto been much the practice to look for any ; that in the present instance they saw it coming out of the fundament of the whale ; that some more was in the same passage, and the rest in a bag, a little below the passage, and communicating with it ;—that the whale seemed sickly, had no flesh on her bones, and was very old, as appears by the teeth ;—though about 35 feet long, she did not produce above $1\frac{1}{2}$ ton of oil, whereas a fish of the same size, in good health, would have produced $2\frac{1}{2}$ tons ; that the spermaceti whale feeds almost wholly on a fish called squids ; and the bills of the squid were found, some in the inside, and some on the outside, of the
ambergris,

ambergris, sticking to it. The Captain has generally observed, that the spermaceti whale, when struck, voids her excrement; and when she does not, is conjectured to have ambergris in her. He thinks ambergris most likely to be found in a sickly fish; for he considers it to be the cause or the effect of some disorder.

Mr. Champion's evidence seems intended to ascertain, that the substance in question was true ambergris, the whole quantity having been sold for 19s. 9d. per ounce. A small quantity, he says, has lately been sold at 25s. per ounce, but it was then very scarce: so large a parcel as his had never been brought to market before.

Though much praise be due to the Lords of Council for their attention to the interests of science, the reader will perceive that the information here communicated does not quite reach the point in dispute. Ambergris has been found both in the bodies of whales, and floating on the surface of the sea: but there still remains a doubt, whether it be a morbid concrete formed in the body of the fish, or a substance of extraneous origin, swallowed with its food. It may be expected that the present publication will cause more diligent search to be made, both for the substance itself, and into its concomitant circumstances.

Observations on the Affinity between Basaltes and Granite. By Thomas Beddoes, M. D.

Dr. Beddoes assumes the origin of basaltes from subterraneous fusion, as being thoroughly established by various authors; and he informs us, that he intends soon to offer to the public several observations of his own, which, he flatters himself, will corroborate the evidence, (though he thinks it already sufficiently strong to remove all reasonable doubt,) and add a considerable tract to those where the effects of ancient fire have been traced in our times.

Under the term *basaltes*, he comprehends

* That vast natural family of rocks which is frequently cracked into regular columns, and may be followed in an unbroken series from this perfect form, through endless modifications, to the most shapeless mass of *trapp* or *whinstone*. Though frequently of an iron-grey colour and uniform texture, this species of stone varies greatly in both these characters, even in the same rock. In particular, it passes, by the most insensible gradations, both to the porphyries, with which it coincides in appearance, in composition, and doubtless also in origin, and to the *hornstein* of the Germans, a term including *petrosilex*, and several sorts of close-grained whinstone.

He endeavours to shew that basaltes is connected in like manner with granite; * *inasmuch that we may trace these rocks gradually*

gradually approaching and changing into one another.' He describes various instances of this transition, both from the best mineralogical writers, and from his own observation; and he assigns 'probable reasons, why a mixture of different earths with more or less of metallic matter, in returning from a state of fusion to a solid consistence, may assume sometimes the homogeneous *basaltic*, and sometimes the heterogeneous *granitic* internal structure.' 'It depends altogether (he observes,) on the management of the fire, and the time of cooling, whether a mass shall have the uniform vitreous fracture, or an earthy broken grain, arising from a confused crystallization. In the slag of the iron furnaces, the same piece generally exhibits both these appearances:—here indeed the crystals are uniform, and not of a different form and composition, as in granite; so that this analogy applies closely only to basaltes.—But it is easy to conceive how, under certain variations of heat and mixture, a melted mass may coagulate into quartz, feldspath and schoerl, or mica.'

The author pursues these ideas in some detail, and then proceeds to another striking circumstance in the natural history of granite and basaltes, *viz.* that '*they lie so contiguous, and are so involved in one another, that we cannot but suppose both to have undergone the same operations of Nature at the same time.*' This (he observes,) is seen with the utmost frequency upon every possible scale, and under a vast variety of modifications.' He gives several examples of the manner of their connection, and some probable conjectures respecting the mode and circumstances of their formation. He admits that shivers of granite, broken off by violent explosions, may sometimes be licked up by melted matter as it moves along: but this hypothesis is too narrow to embrace all the phenomena; it does not explain the incipient coagulation of the uniform paste into the different grains of granite, nor the diffusion of the constituent parts of granite through the substance of basaltes. As almost all granites melt into a black glass, he thinks it may be concluded that this stone, in a state of *imperfect* fusion, would afford a glassy substance, involving the more infusible parts of which the stone consists. The heat of volcanos, at some times, and in some places, is moderate; in others, he believes it to exceed any that we can produce, except by means of factitious air: 'we are *certain*, (he says,) that it forms molten currents of petrosilex and flint exactly the same as our gun-flints.'

'There is still another analogy between basaltes and granite, more important to the theory of the earth, and less liable to controversy than either of the preceding. *In their situation with respect to other rocks, we may observe the same law.*' The general rule

of superposition, reckoning from below upwards, is, 1. granite; 2. schistus; 3. lime-stone. This rule has been found to hold good by so many mineralogical travellers, that though it may not be absolutely universal, it must be allowed to prevail very extensively. Now, in this island, there are numerous instances where basalt is substituted in the series instead of granite, and where it seems to alternate with granite as the substratum of other rocks.—As lime-stone is sometimes said to rest immediately on granite, so at the foot of the Wrekin, and at Lilleshall-hill, no slate is interposed between the lime-stone and basalt; so that the analogy extends even to the exceptions.—But another series has been observed, which seems to connect granite by a closer tie with the operations of subterraneous fire. In Italy, lava stands to slate and lime-stone in the same relation as granite and whinstone in other countries. Whole ridges of mountains in the Venetian territory consist of solid lava, sometimes bare, sometimes retaining the superincumbent strata.—These chains have a totally different form from the common conical shape of volcanos or heaps of loose ejected matter. They seem to afford a clear instance of the manner in which long continuations of mountains have been elevated;—it appears highly probable, that they have not pre-existed as hills in another state, but owe their elevation to the expansive force of fire; and that the same lava which appears in so many places, lies also under all the lime-stone hills, of which indeed there are evident indications.’—

‘One consequence of these observations is too important to be omitted. They lead us to reject the common division of mountains into primary and secondary. The chains of granite, schistus, and lime-stone, must be all coëval; for if the central chain of the Alps burst as a body expanded by heat from the bowels of the earth, it reared the bordering chains at the same effort.—It is by no means difficult to understand why no exuviae of organized bodies are found in these imaginary primitive mountains. Rising from a great depth, they threw aside the superficial accumulations of the ancient ocean. What was deepest, is therefore now most central; and what lay on the surface, now skirts the high interior chains. Hence the strata rest indifferently on granite, basalt, or lava.—It is moreover certain, that all these lifting masses, from granite to acknowledged lava, are found squeezed up through fissures formed in the strata by their own expansion. This, and not the infiltration of water, as M. De Saussure would persuade us, appears to be the true origin of such veins of granite.’

Dr. B. thinks it impossible that such fissures could be filled up by crystallization from water; because ‘if water can dissolve any, it is surely but a very small part of all the ingredients of granite;—the crystals must be small, on account of the small quantity of matter to form them, and a succeeding solution can only yield another crop of small crystals, it will not enlarge those already formed.’—He also thinks it ‘contrary to all our experience in chemistry, to suppose crystals built up by successive operations;’ and yet we believe there are instances of

142 *Murphy's Seventeen Hundred and Ninety-one : a Poem.*

large masses, not indeed of granite, but of compound stone, variegated, and apparently crystallized, filling up nearly the whole bore of wooden pipes through which water had been conveyed, and which must therefore have been formed by successive appositions from successive quantities of water.

Observation on certain Horny Excrescences of the Human Body.
By Everard Home, Esq. F. R. S.

The naturalist, and the surgical reader, will find this curious paper worthy of their attention; particularly with respect to the cure of this species of tumour.

This small publication of the Philosophical Transactions concludes with a *Meteorological Journal, kept at the apartments of the Society.*

ART. III. *Seventeen Hundred and Ninety-one : A Poem, in Imitation of the Thirteenth Satire of Juvenal.* By Arthur Murphy, Esq. 4to. pp. 29. 2s. Robinsons.

DR. JOHNSON'S reputation, as a poet, chiefly rests on his imitations of the Third and Tenth Satires of Juvenal, in his poems entitled, *London*, and *The Vanity of Human Wishes*. The subject suited his genius and habit of thinking; the tone of his own moral feelings was in unison with that of his author; and he found no difficulty in transfusing into the English language that vigour of sentiment, and that strength of expression, which he found in Juvenal. Mr. Murphy, as he informs the public in his preface to this poem, frequently urged his friend to add an imitation of the thirteenth satire: but his answer always was, "I wish it was done." This deficiency (with respect to Juvenal,) is now supplied; and in a manner which will do no discredit to the talents of a writer, who has long held a very respectable station in the republic of letters.

In the original, Juvenal inveighs, with his accustomed indignation, against the reigning vices of the times, particularly fraud and perjury; and he paints the horrors of a guilty mind, and the vengeance which, sooner or later, inevitably overtakes offenders. These conceptions Mr. M. has unfolded at large, and applied to the present age, with less closeness and energy of expression, indeed, than we find in Dr. Johnson's satires, but with great felicity of imitation, and with no inconsiderable share of poetical merit. We quote a few lines as a specimen, referring the reader to the original, ver. 210.—*Cedo, si comata peraget, &c.*

' Who but conceives a crime, with malice fraught,
Warps into vice, and kindles at the thought.

What

What though the embryo sin, conceal'd with art,
In thinking die? Guilt rankles in his heart.
If the strong motive urge him to the deed,
Horror, remorse, and misery succeed.
See him at table, listless, wan with care,
In thick-eyed musing lost, and pale despair.
Within his mouth, now unelastic, slow,
The viands loiter, and insipid grow.
In vain for him the banquet spreads its store,
The rarest banquet now can please no more.
In vain for him the mellowing years refine
The precious age of the pure racy wine.
In vain gay wit calls forth her magic train:
He flies the scene, to think, and dwell with pain.
No respite from himself, with cares oppress,
If weary nature sink at length to rest,
In the dead waste of night pale phantoms rise,
Stalk round his couch, and glare before his eyes.
The temple bends its arches o'er his head,
And the long aisles their umber'd twilight shed.
He sees the altar perjur'd where he trod,
The violated altar of his God!
He groans, he rises, but the conscious mind
Wakes to worse horrors than he left behind.'

We are sorry that Mr. Murphy has thought it necessary to employ his elegant pen in fixing a stigma on writers, who honestly, however erroneously, exercise the native right of free inquiry. The poem would, in our opinion, have been more perfect, if nothing of this kind had been mingled with it; and which only serves as an alloy to the pure gold of the general mass:—but Liberty, we apprehend, is not that goddess, "heav'nly bright!" in whose cause the poets are, of all men, the most willing to suffer martyrdom. We surmise this, however, with due reverence and gratitude to the names of a Milton, an Addison, a Thomson, and a few others.

ART. IV. *Poems*: consisting of a Tour through Parts of North and South Wales, Sonnets, Odes, and an Epistle to a Friend on Physiognomy, By W. Sotheby, Esq. 4to. pp. 93. 5s. Crutwell, Bath. Faulder, London. 1790.

IN the first of these poems, which is by far the longest, the author describes, in blank verse, several of the most remarkable and romantic scenes in Wales. His descriptions are strong, and frequently poetical, though his language is frequently turgid. Some incidental circumstances, which are introduced in the way of episodes, render this 'Tour' more interesting.—The sonnets are principally occasioned by the re-

membrance of views, which Mr. Sotheby had taken : many of them are pleasing ; nor is the following selected as being superior to the rest.

‘ SONNET XII.

‘ Skirid ! remembrance thy lov’d scene renews ;
Fancy, yet ling’ring on thy shaggy brow,
Beholds around the lengthen’d landscape glow,
Which charm’d, when late the day-beams’ parting hues
Purpled the distant cliff. The crystal stream
Of *Uffe* bright winds the verdant meads among ;
The dark heights low’r with wild woods overhung ;
Pale on the grey tow’r falls the twilight gleam ;
And frequent I recall the sudden breeze,
Which, as the sun shot up his last pale flame,
Shook every light leaf shivering on the trees ;
Then bath’d in dew, meek evening silent came,
While the low wind, that faint and fainter fell,
Soft murmur’d to the dying day—Farewell.’

- Of the odes, that which is entitled ‘ Netley Abbey,’ is the best : it is short, and deserves to be quoted :

I.

‘ Soft on the wave the oars at distance sound,
The night breeze sighing through the leafy spray,
With gentle whisper murmurs all around,
Breathes on the placid sea, and dies away.
As sleeps the Moon upon her cloudless height,
And the swollen spring-tide heaves beneath the light,
Slow lingering on the solitary shore
Along the dewy path my steps I bend,
Lonely to yon forsaken fane descend,
To muse on youth’s wild dreams amid the ruins hoar.

II.

Within the shelter’d center of the aisle,
Beneath the ash whose growth romantic spreads
Its foliage trembling o’er the funeral pile,
And all around a deeper darkness sheds ;
While through yon arch, where the thick ivy twines,
Bright on the silver’d tow’r the moon-beam shines,
And the grey cloyster’s roofless length illumes,
Upon the mossy stone I lie reclin’d,
And to a visionary world resign’d,
Call the pale spectres forth from the forgotten tombs,

III.

Spirits ! the desolated wreck that haunt,
Who frequent by the village maiden seen,
When sudden shouts at eve the wanderer daunt,
And shapeless shadows sweep along the green ;
And ye, in midnight horrors heard to yell
Round the destroyer of the holy cell,

With

With interdictions dread of boding sound;
Who, when he prowld the rifled walls among,
Prone on his brow* the massy fragment flung;—
Come from your viewless caves, and tread this hallow'd
ground!

IV.

How oft, when howeward forc'd, at day's dim close,
In youth, as bending back I mournful stood
Fix'd on the fav'rite spot, where first arose
The pointed ruin peeping o'er the wood;
Methought I heard upon the passing wind
Melodious sounds in solemn chorus join'd,
Echoing the chaunted vesper's peaceful note,
Oft through the veil of night's descending cloud,
Saw gleaming far the visionary croud
Down the deep vaulted aisle in long procession float.

V.

But now; no more the gleaming forms appear,
Within their graves at rest the fathers sleep;
And not a sound comes to the wistful ear,
Save the low murmur of the tranquil deep:
Or from the grass that in luxuriant pride
Waves o'er yon eastern window's sculptur'd fide,
The dew-drops bursting on the fretted stone:
While faintly from the distant coppice heard,
The music of the melancholy bird
Trills to the silent heav'n a sweetly-plaintive moan.

VI.

Farewell, delightful dreams, that charm'd my youth!
Farewell th' ærial note, the shadowy trail!
Now while this shrine inspires sublimer truth,
While cloyster'd echo breathes a solemn strain,
In the deep stillness of the midnight hour,
Wisdom shall curb wild fancy's magic pow'r,
And as with life's gay dawn th' illusions cease,
Though from the heart steal forth a sigh profound;
Here Resignation o'er its secret wound
Shall pour the lenient balm that soothes the soul to peace.*
The letter on physiognomy contains several good lines on
a subject, perhaps, not well adapted for poetry.

* • This alludes to a circumstance recorded in *Große's Antiquities*,
and still believed in the neighbourhood.

ART. V. *The Crimes of the Kings of France*, from Clovis to Lewis XVI. Translated from the French*. By J. Trapp, A. M. 8vo. pp. 186. 4s. 6d. sewed. Ridgway. 1791.

PANEGYRICS on kings, princes, nobles, &c. have been very common; and almost as common has it been to find, that the eulogiums were mere flattery and delusion. If bad governors are detestable, still more so, if possible, are those who become their encomiasts, and who, to their own selfish views, sacrifice truth, honour, and every quality that stamps value on human nature. The writer of the volume before us pursues a line directly opposite, and indeed presents a picture sufficient to make Frenchmen for ever abhor the former government of their kings; sufficient also to instruct people of every country, that they ought to keep a watchful eye on the administration of public affairs, in order that, by wise, gentle, and prudent measures, its abuses or errors may be rectified or prevented. It may also reasonably be expected, that those who are placed in higher stations, will concur in such an endeavour, and cheerfully unite with the people in rendering the state of civil society, as easy and beneficial as possible to individuals of every rank. History, ancient and modern, too clearly shews that arbitrary, hereditary, princes have proved the curse of the earth; and government, which can only be defended on the plea of public safety and utility, has too frequently been one among the principal sources of the misery and wickedness of mankind.

The author of this work occasionally reminds his readers of its nature;—“It is dreadful, (says he,) to have nothing to offer to our readers but so many enormities, yet they should remember that this is the history of the *crimes* of the kings of France, and not the history of the pretended virtues, which monks, venal journalists, slaves, and base flatterers of tyrants, did crown them with.”—He exhibits, indeed, only the dark and gloomy side of the picture, and that, in a public view, is the most important: for should it be allowed that any of these princes might perform some good actions, they were in truth *bad kings*; a character confirmed by public records, whatever obscurity has been industriously cast around them: for though, personally considered, their tyrannical oppressions and vicious conduct might admit of some softenings, from recollecting the base sycophants of different classes, aiming at riches and honours, who surrounded them in their early years and after they came to the throne, and also from attending to the state of the times, the influence of popes, and priests, the ignorance and superstition which were sedulously promoted, &c.—yet, on a

* The author is M. Louis la Vicomterie.

fair inquiry, after every proper concession is made, a fearful and terrifying prospect is presented; a prospect, nevertheless, from which those in any stations may, if they will, derive some useful instruction for the management of their passions and the conduct of life; and which certainly holds forth an admonition to mankind in general, that they should be on their guard against the advances toward oppression and tyranny: for it is a just and pretty remark, made by some author, whom we do not now immediately recollect; "All societies throughout all the varied forms of democracy, aristocracy, and monarchy, urge more or less rapidly to despotism, as all rivers, whether their passage lie through vallies, hills, or mountains, bend their course invariably to the sea."

A few extracts from this volume, and those of a shorter kind, may afford some view of the author's manner and design, and of the translator's success.—Having finished his account of the first and second race of kings, ending with Lewis V. he thus proceeds:

* We have now examined the reigns of twenty-nine kings, and did not find a single one whom the veracity of history does represent in a favourable light. How would it be, had impartial historians translated their dark transactions; had not mercenary monks and venal writers covered their shameful and abominable vices with the impenetrable veil of a night forthwith everlasting! but they have left sufficient specimens to blast their memory, to load with hatred and contempt their proud mausoleums, and the lying marbles which vaunt their virtues. The terrible voice of truth and nations is heard a thousand years after them, it resounds from the horrid vaults of their tombs, at Compeigne, Soissons, Orleans, and St. Dennis.'

The character of Lewis VI. is drawn in these few words:

* † He was a devotee, a dishonest man; on his knees before the relics, and at the feet of Pope Gelasius and Innocent II. and regardless of the miseries, tears, and blood, of his people.'

The account of the reign of Charles V. surnamed the *Sage*, begins in this manner ‡,—'Frenchmen, here is one of your best kings; let us examine his reign.'—It concludes with adding,—'Shall I call him *sage* that is quite stained with the blood of his subjects sacrificed in unjust wars, when his kingdom wants tranquillity? Shall I call him *sage* who breaks his promises, who, to elude them, has recourse to a stratagem which disgraces him in the eyes of all Europe? Shall I call him *sage* when the voice of more than a million of Frenchmen whom he caused to perish, rises against and accuses him?—He got the surname of *sage*, because he happened to be placed between his

* P. 40.

† P. 52.

‡ P. 79, 80.

father,

father, who was a simpleton, and his son, who was a mad-man.'

It is not without reason, that we find the author saying, of Lewis XI *.—'In a word, he may be said to have been endowed with all the qualities necessary to ensure success to a detestable tyrant, or a prosperous miscreant; it seems that all the actions of his life have only been ramifications of treachery.'

We had some solicitude to learn what this scourge of despots would say of Henry IV. whose praises the trumpet of fame has been taught so loudly to sound: but he finds nothing, even here, to commend, and much to lash and to condemn †.—'This work, (says he,) not being intended to sound the praise of that abominable art (*the art of war*), which only exists for the barbarous interests of certain individuals called kings,—I shall not blazon forth Henry's military accomplishments: other virtues are required of him who wishes to deserve the homage of a thinking Being.'—Again, to the comments on several of his actions, it is added ‡, 'Pardon, O Henry, if thy manes be offended! I am devoted to my country, to truth, and not to thy memory. If kings are to be preserved, they ought to be men, the best and wisest men of the empire.'—'§ Every historical writer ought to seize with a barbarous hand the phantoms erected by baseness, credulity, and cruel fraud; he should strike, as it were with an iron arm, those clay-footed *Colossuses* exposed to the deception and worship of deluded nations. I found it painful, indeed, to shake and overthrow the altars of Henry, but all my moral capacities are due to truth and my country. Though I demolished his images, yet I shall ever abominate the fanatic monster who took away his life.'—His successor, Lewis XIII. presents a hateful picture:

'|| Not a single generous action, (says this writer,) signalized his reign; not a single deed shews him to have been occupied with the welfare of the people. Unfit for government, weak-minded, of a mean and cruel disposition, he would scarce have been able to direct the domestic concerns of a private family. His education was like that of all hereditary kings, without principles, without morality, a true political folly, fit to degrade, to corrupt all the virtues which man receives from nature. He had three teachers, who taught him nothing. Obligated to creep at the feet of their pupil, of that stupid despot, they returned him to the nation as profoundly ignorant as when they first received him under their care.'

We remark, with pleasure, the attention which this author gives, as every real patriot will, to the middling, the lower, and the lowest, ranks of mankind: when speaking of the un-

* P. 90,
|| P. 121.

† P. 115.

‡ P. 119.

§ P. 120.

just war with England, maintained by Charles V. it is observed *,

‘ In short he was the cause of that fatal battle in which Guesclin was made prisoner, with a great number of the most illustrious and distinguished persons in the army. If so many lords perished, how many poor soldiers must have been slain ? No deaths are mentioned except those of persons who have been happy or celebrated in their life ; we forget the useful ploughman forced from his field, and butchered in the battles, *given* most times by command of foolish, barbarous, or imprudent kings.’

Thus, in the reign of Lewis XIII. after relating other of his base enormities, he adds,

‘ † What follows is one of those acts of blindness and barbarity which absurd and ignorant tyrants can alone be capable of. He besieges Montrevel, the town surrenders. He lets the officers live, and orders the soldiers to be hanged. What a contempt of men who were his equals ! Tell me, base despot, what could make thee think that these brave soldiers were more guilty than their commanders ? They did but obey, and thou didst punish a crime their officers alone were guilty of. Why did not such acts of cruel madness open sooner the eyes of nations of soldiers ? But the liberty of the press was then kept under such restrictions, as would not permit the publication of those crimes, and they remained in darkness and unpunished. Tremble, tyrants, it will follow you, it will illuminate all the dark and criminal paths in which you try to conceal yourselves, it will discomfit your projects and deceive your wicked hopes.’

Thus is it too often, that the innocent and deluded suffer for the political crimes and manœuvres of those in power !

Among all the high-born wretches whom this volume drags forth to public ignominy, no one is more conspicuous than Lewis the fourteenth, surnamed the *great* : of whom it is observed, he

‘ ‡ Had positively the whole quantum of *ignorance* (not quite the proper word) required to make a bad father, a bad son, a bad husband, a barbarous monarch ; he may be said to have possessed the latter quality in a superlative degree—a proud despot, and mean slave of the court of Rome, worthy of being grand inquisitor at Lisbon or Goa—he became a savage persecutor,—he behaved with all the cruelty of a mad fanatic, barbarous, dissolute, faithless, perfidious in his treaties, a base suborner, a relentless *egotist*,—he committed as many crimes as would form twenty tyrants. Holland, Spain, England, and the Empire, which he trampled on, have been revenged. And shall not the nation be revenged too ? Shall not this Colossus, who overwhelmed, plundered and murdered her, be overthrown, his images destroyed, his statues *broke* ! Frenchmen, the very effigies of a despot throws a stigma on a free nation § !’

* P. 77.

† P. 126.

‡ P. 164.

§ P. 142.

These

"These are by no means mere random and passionate censures; these, and, if it be possible, such as are yet more severe, are perfectly justified by the TRUTH OF HISTORY."

One observation, in the account of this odious reign, we shall not deem it right to pass silently over; it is as follows:—
 'Amidst all these cruelties, the great *Conde* was seen to kiss the shrine of *St. Genevieve*, to rub his scapulary against it, and to commit a thousand similar extravagancies, which prove that *religion has never softened the manners**.' If by the word *religion* is meant, superstition, bigotry, priestcraft, such as has been taught and practised in the church of Rome, and is countenanced by mere state-policy, we concur with the author in his account: but then the term, *religion*, (which may be the translator's fault,) is improperly and disgracefully employed:—if by it we are to understand, true piety, and those principles which Christianity inculcates, we may then safely affirm, that the assertion is false; for these principles, the more they are understood and enforced, will have the best influence on the heart and conduct. Who can forbear lamenting, that while the French are labouring to regain and establish their just liberties and rights, there should be numbers among them, who, perceiving that popery is irrational and absurd, extravagantly leap to a farther conclusion, viz. that Christianity, from which the former is wholly distinct, must be false, and religion a mere delusion!—Such is the dire effect which priestly and political craft has on some understandings!—In time, they may reason and judge more clearly.

We shall make no farther extracts from this volume, which presents very useful admonitions to kings and to subjects: it instructs the former, instead of indulging their own ambition and other passions, to be humane, just, and benevolent, making the ease and prosperity of the people the first and chief object of their pursuit and care, if ever they would hope to attain any real satisfaction and enjoyment themselves: the latter it excites, while they cultivate the arts of peace and public utility with contented industry, to guard at the same time against every measure, whether by open force, or by the no less injurious, though less perceived, means, of policy and cunning, by which they may be oppressed and betrayed.

In common life, it is a maxim to which it may generally be right to attend, "Let the ashes of the dead rest in peace:" but kings, statesmen, princes, and public characters, are not entitled to this lenity; public justice and humanity require that their atrocious deeds should be exposed and ever remembered, from a

regard to the common safety and benefit of mankind. Whatever alleviations, therefore, this writer's censures may be supposed to admit, we cannot, on the whole, consider them as too severe; and we must ever esteem it a happy circumstance, when rational creatures endeavour, by wise, just, and vigorous exertions, to extricate themselves from every kind of wicked oppression.

The preface to this work concludes in the following terms:

'Generous Britons! perambulate this dark labyrinth of regal villany, and if there be any truth in the records of time, many of you will find themselves *basely prejudiced against* your Gallic neighbours, who are every way entitled to your respect and amity, to which they make all possible advances. Drop, therefore, the tear of sympathy over their past hardships, and, instructed by fatal example, learn to value the blessings you enjoy under the protection of a prince, whose glory and happiness can but be your welfare, and the preservation of your laws and liberties.'

Before we close this article, we should say something concerning the translation. We believe it to be faithful; we wish we could say that it is, in other respects, well executed: but we perceive, too plainly, its defects as to language and expression. The translator should, indeed, have revised it with greater attention, before he had sent it forth to the public. It is to be wished that the work might be generally known; and should it come to another edition, we trust its blemishes will be removed, and that it will receive a more perfect form.

ART. VI. *A View of Ancient History*; including the Progress of Literature and the Fine Arts Illustrated with a Map of the Antient World. By William Rutherford, D. D. Master of the Academy at Uxbridge. Vol. II. 8vo. pp. 528. 7s. Boards. Murray. 1791.

IN this volume, Dr. Rutherford prosecutes his design, in a manner which leaves us no room to doubt that the work, when completed, will class among the most judicious and useful modern abridgments of antient history. In perusing it, we have seen much reason to applaud the sound judgment which the author discovers in the choice, arrangement, and representation, of facts, and the accuracy and perspicuity of his style.

One chapter in this volume is devoted to the purpose of marking the rise and progress of literature and the fine arts in Greece. On a subject already so fully investigated, much originality is not to be expected: but it will be easily perceived, that Dr. R. has reviewed the ground with the eye of a master. That part of this chapter, which traces the rise of literature in Asia
Minor,

Minor, we have chosen as an extract, which we think our readers will peruse with particular pleasure :

‘ Literature, taste, and science having originated in Lesser Asia, were gradually diffused from that country over Greece, Italy, and Scilly.

‘ It is a subject not unworthy of investigation, to enquire into the causes that contributed to the rise and progress of literature and the arts in Ionia.

‘ A lively sensibility to the works of nature is the first ingredient in the character of the poet or the painter. The various regions of the earth are distinguished by nature by a particular complexion, a boldness of feature, or a gentleness of expression. The western coast of the Asiatic continent is universally acknowledged to be one of the most delicious countries in the world, remarkable for the fertility of its soil, and excelling Greece in the felicity of its fine climate, which was no less pleasing to the senses than enlivening to the imagination. The gay and smiling aspect of a picturesque region, under an unclouded sky, diversified by hills and vallies, intersected by rivers, broken by bays and promontories, and adorned with natural beauties and noble prospects, excites those emotions which give birth to poetry. Alone with nature in her favoured haunts and delightful recesses, men feel with vivacity, and give vent to their feelings in animated language, which is believed to flow from inspiration.

‘ The profession of a bard, which is so important in every barbarous period, attracted uncommon attention and reverence about the time of the Trojan war, and after that event. In those ages religion was one of the great principles of government, and valour was the first virtue held up to admiration. But the bards chiefly contributed to support the system of religion by their theogonies, or genealogies and histories of the gods, and powerfully recommended the practice by the beautiful hymns with which they adorned the sacred ceremonies. While they incited men to piety by singing the praises of the gods, they animated them to valour by celebrating the glory of departed heroes. Both were singularly adapted to affect their superstitious temper and romantic fancy, which were the prevailing characteristics of the Grecian tribes in the early ages.

‘ Before the invention of letters and multiplication of books, men gained their knowledge, like Ulysses, by *visiting many cities and conversing with many men*. The respect and veneration annexed to the character of bard, secured to that class of men a welcome reception at all religious festivals and public solemnities. The characters and events of a rude unpolished age, in which human nature shoots wild and free, and history has often the air of romance, is highly favourable to heroic poetry. The Trojan war, in which all Greece was united against Asia, the fate of Priam's family, and the fall of his ancient kingdom, the wanderings and adventures of the Trojan and Grecian heroes after the taking of Troy, opened a wide field for poetical narration and description, and presented subjects suitable to the dignity of the epic muse. Homer was not the first, though certainly the most successful bard who attempted this theme. The admiration

admiration of his countrymen who heard him recite, in sublime and animated strains, the heroic achievements of antiquity, has been seconded and confirmed by the approbation of all succeeding times. When poetry is transmitted by oral communication, succeeding poets learn to repeat the verses of their predecessors. Traditionary poetry, like traditionary knowledge, receives alterations and improvements from age to age. After frequent repetition the ear rejects what is discordant, the taste what is disgusting, congenial fancy suggests additional embellishments, and the early poems of nations receive the last polish. In this manner the *Iliad* and *Odyssey* gradually assumed the form in which they now appear.

‘Homer lived before the return of the *Heracleidae* into Greece’. After that event, the great *Æolic* and *Ionian* migrations operated a complete revolution in the state of Lower Asia, and filled it almost entirely with new inhabitants.

‘The *Æolic* migration immediately followed the conquest of *Peloponnesus* by the descendants of *Hercules*. *Penthius*, one of the sons of *Orestes*, accompanied by multitudes of his countrymen, formed a settlement in *Eubœa*. *Malans* and *Clenes*, sprung from *Agamemnon*, assembled a number of *Peloponnesian* fugitives in *Locria*, and passing thence to *Asia Minor*, founded the town of *Gima*. Thus the whole sea coast, from *Cynicus* on the *Propontis* to the river *Hermus*, together with the island of *Lesbos*, was settled by emigrants from *Bœotia* and *Peloponnesus*, and received the name of *Æolia*.

‘The great *Ionian* migration took place at a later period, and was conducted by *Neleus* and *Androclus*, the younger sons of *Codrus*, upon the succession of *Medon* to the archonship. It consisted of a vast multitude of adventurers, many *Athenians*, and almost all the *Ionian* and *Messedian* families which had taken refuge at *Athens* from the *Dorian* invasion. They took possession of Lower Asia, from the river *Hermus* southward to the promontory of *Posideion*, together with the rich islands of *Chios* and *Samos*; and, associating with all the Greek inhabitants, founded twelve cities, which rose to opulence and power. These were *Miletus*, *Ephesus*, *Myus*, *Lebedos*, *Priene*, *Colophon*, *Teps*, *Erythra*, *Phocæa*, *Clazomenæ*, *Chios*, and *Samos*; to which was afterwards added *Smyrna*, obtained from the *Æolians*. These cities, though separately governed by their own magistrates, maintained a bond of political connection with each other, and held occasionally a general council, in which they deliberated concerning the interests of the confederacy. The territory thus acquired on the continent of Asia scarcely reached any where forty miles from the sea coast, but extended near four hundred in length from the north of *Æolia* to the south of *Ionis*.

‘Southward of this tract, and in that corner of Asia which retained the name of *Caria*, the *Træzenians* founded *Halicarnassus*, which soon excelled the parent city. The neighbouring island of *Rhodes* was early peopled by a Grecian tribe, and is celebrated by

‘Mistford, p. 160.’

Homer for its prosperity and power. By a happy form of government, and a successful application to commerce, the Rhodians flourished early in arts and arms, and extended their authority over a considerable portion of the neighbouring continent. Halicarnassus and Rhodes were the two principal Grecian states in Asia, whose people took the appellation of Dorians.

The colonies which migrated to Ionia from Athens, after the death of Codrus and the abolition of the royalty, carried along with them the principles of liberty, which at that time distinguished the Athenians, and became general in Greece. While they retained the same ingenuity, the same enthusiasm, and the same poetical and pleasing system of superstition which they derived from their European ancestors, they possessed advantages peculiar to themselves. Harassed by internal dissensions, and torn by the struggle of contending factions for power, Athens continued in poverty and barbarity till the time of Solon: but its colonies in the east enjoyed profound peace, and acquired sudden prosperity. From their vicinity to Phrygia and Lydia, the best cultivated and most opulent regions of Lower Asia, they learned the arts of industry and ingenuity; to dye wool, to work mines of gold, to mould figures in bronze, and to cultivate the fine arts. Availing themselves of their situation, they turned their attention to foreign commerce, which had been neglected by the Phrygians and Lydians. Commanding the mouths of great rivers, and possessing convenient harbours, they soon made such progress in maritime and inland trade as raised several of their cities, particularly Miletus, Colophon, and Phocæa, to wealth and power*. In the eighth century before Christ, they had an intercourse with Egypt, and for a length of time monopolized the trade of that country. Thus blessed by the advantages of nature, and enriched by the acquisitions of art, they felt a desire, or found a demand for new and more refined pleasures, and began to cultivate the elegant arts and amusements which spring from leisure, and minister to luxury. Elegance, gaiety, tenderness, and sometimes dignity, characterize the Ionian muse. The passionate and tender Sappho breathed the sensibility and ardour of love; while her lover Alcæus, though he chiefly indulged the gay and sportive strains of the muse, possessed a genius fitted for subjects of greater dignity†. Voluptuous gaiety, the pleasures of love and of wine, are the sole themes of Anacreon, as they were the chief pursuit of his life. The character of an elegant voluptuary is uniformly preserved in his works; and his style is distinguished by an original simplicity, purity, and sweetness. The tender Simonides indulged the plaintive tones of elegy, and melted the heart to sorrow. Stesichorus attempted higher strains, and sung of battles and heroes. But of these poets, celebrated by the Greeks, and imitated by the Romans, a few fragments only remain, sufficient to make us regret the injury that we have sustained by the ravages of time.

* Painting and sculpture, as well as poetry, arose in the delightful and inspiring climate of Ionia. The Grecian religion, which

* Strabo, p. 582.

† Quintil. lib. x. cap. 1.

was so favourable to the cultivation of poetry, was no less propitious to the progress of the other imitative arts. When wealth and refinement are introduced among a people, they aspire to have temples worthy of their divinities, and statues that represent and seem to realife their perfections. The popular superstition was happily adapted to the art of the painter and the statuary. Abstract essences and metaphysical powers were unknown to the Grecian theology. As the divinities of Greece were believed to possess the human form, though infinitely more perfect and sublime, the artist, by comparing and selecting the elegant forms of nature, and exalting his conceptions to ideal excellence, could, without shocking probability, give a supernatural dignity to his work. The happy climate of Ionia too, producing the human figure in its most exquisite proportions, exhibited that living and real beauty which in less favoured regions is the work of fancy or abstraction.

In the seventh century before our era, the elegant arts and productions of the Ionians embellished the wealthy capital of the Lydian kings, and were diffused over the dominions of the European Greeks. Alarmed by the incursions of the Cimmerian horde, many of the Ionian artists emigrated to the wealthy cities of Sicyon and Corinth, where they found protection and encouragement. Bathycles, a native of Magnesia, celebrated for its painters, fixed his residence at Sparta. By order of the senate, he made the throne of the Amyclæan Apollo, the statues of Diana Leucophryne, of the Graces and the Hours, and all the other ornaments within the consecrated precincts of the temple. The following century, Scyllis and Dipenus, natives of Crete, enriched many cities in Europe, as well as in Asia, by their productions; and soon afterward Anthermus and Bupalus gave to the world those works which were the admiration of the most enlightened ages of Greece and Rome. The ring of Polycrates, the tyrant of Samos, made by Polydorus, and mentioned with such applause by Pliny *, was likewise the work of this age.

In this volume, the history is carried on, from the battle of Marathon, to the rise of the Macedonian empire.—For our account of the former vol. see Rev. vol. lxxx. p. 34.

* * In p. 186, we remark an error of the press, *Aristagoras*, for *Anaxagoras*.

ART. VII. *Three Sermons*, preached at the Norfolk Assizes, in the Spring and Summer 1788, and in the Spring 1789, on the Necessity of Government, and the Usefulness of Magistrates, and on civil and religious Liberty; illustrated with Notes. By the Rev. William Manning, Rector of Diss and Brome in Norfolk. 12mo. pp. 185. 2s. 6d. sewed. Robinsons. 1790.

SHOULD any reader be inclined to infer, from the above title, that he will find, in this little volume, sentiments of servility, church bigotry, state policy, or artifice, the perusal

of it will demonstrate that he is totally mistaken. The author appears to be a man of sense and learning, a friend to liberty and free inquiry, to order and civil government, to piety, to humanity, and to all the true comforts and best interests of mankind. Were we to make a regular selection of particular passages in confirmation of this judgment, we might perhaps extract too large a part of Mr. Manning's publication. We shall therefore satisfy ourselves, in the first place, with an extract or two from the preface, to which we shall afterward add a few paragraphs from the sermons.

Concerning these discourses, Mr. Manning speaks as follows :

‘ As some sentiments contained in them must be essentially right or wrong, and relate to matters that appear to me to be of the last importance, I am glad of the opportunity of submitting them to the impartial judgment of the public. Should the decision be in their favour, I shall be confirmed in a train of thinking, which I have long respected as just and proper. Should the contrary happen, I shall receive the benefit of correcting my own opinions by the sentiments of those who are much wiser than myself.—In the first sermon, I trust, nothing will be found, on examination, but what is congenial with our excellent constitution. I have also intimated in it the propriety of setting religious establishments on the most extensive foundation of which Christianity is capable. And in the second and third I have expatiated more largely on this subject.’

After having mentioned Dr. Jeremy Taylor's treatise on the *Liberty of Prophecy*, the author thus proceeds :

‘ I had long entertained ideas on the subject similar to those of Dr. Taylor, before I met with his tract ; and it gave me the highest pleasure to find my sentiments corroborated by that eminent prelate. I was encouraged to pursue the scheme of thought with fearless freedom. And if it has carried me somewhat farther in various particulars than he went ; if it has led me to wish that the use of creeds should be laid aside in forms of public devotion, I hope I shall be pardoned for the presumption. For though of so much inferior abilities, still I enjoy the advantage of living an hundred years after him ; a period of time in which the pens of very able men have been employed in discussing these matters. And I may compare myself to a person of weaker eyes, who, placed on an eminence, can see objects undiscernible by one of the keenest sight if he stand on lower ground.—Blessed be God, we live in placid times, free from civil contention ! and can there be a more proper season for the tranquil investigation of the rights of religious liberty ? Freedom of inquiry cannot now be stopped, and God forbid it should. Mankind see every day more and more the necessity of permitting it ; and it evidently increases. A liberty the most unlimited and the most uncensored, is now generously allowed to the discussion of religious subjects. But amidst this universal diffusion of religious and intellectual liberty, the clergy of the established church labour under the oppression of being fettered by our laws
with

with a particular set of opinions which they are bound to acknowledge and maintain. That these articles, as they are called, of religion, were the opinions of times far less enlightened than the present, and can ill sustain the test of just and accurate enquiry, may be very truly asserted.—I conceive it to be of very little consequence whether they be the opinions of this or the last century; or of two, or ten, or more centuries back. *Revelation* stands on matter of *fact*. Mere *opinions*, of themselves avail nothing to the operation of it on the hearts of mankind.'

These prefatory remarks will furnish the reader with an idea of this writer's design: as a farther specimen we shall extract some passages from the sermons themselves.—In the first of them, (which is from Luke, xii. 57.) we find the following remarks and reasonings:

'The benevolent spirit of Christianity has widely diffused a temper of mind friendly to the rights of human nature, which, in this day, are more attended to by the nations of Europe in general, than at any preceding period. And it is no wonder that this land of liberty partakes of the sacred flame, and that addresses are sent from various parts of the kingdom, praying the aid of the legislative power in relief of the enslaved, despised, and oppressed Africans. The tyranny under which they are all but crushed; the horrid circumstances attending this abominable traffic in human blood, call aloud for the interference of authority, and seem to demand that proper steps may be taken for granting the redress which humanity dictates, and religion inspires, as speedily and effectually, as wisdom, and a due regard to the public safety, will permit. This last consideration intimates to us, that the emancipation of slaves must be *gradual*. The human mind requires to be prepared for all important changes in its condition and situation. And a claim of property, though unjustly acquired at first, may by length of time, and by custom and connivance, reasonably expect some attention. "Christianity, as an able writer observes, can only operate as an alternative." I cannot however but congratulate the friends of revelation, on the anticipation of that happy and splendid period, for there seem to be evident marks of its approach, when our holy religion shall have completed a total abolition of slavery, and the nations now groaning under the tyranny of it shall become partakers with us in the enjoyment of the civil and religious rights of human nature here on earth, and be animated with the same prospect of the future glory of the life to come. And I cannot but farther look with complacency and satisfaction on the aspect of the times, as indicating the most favourable disposition to the enlargement of the religious rights of mankind. The acrimony and rigour of temper arising from discordant opinions, have been long dissolving into Christian charity and mutual forbearance. And it is become not uncommon to enjoy the amiable and pleasing sight, of persons of different religious persuasions cordially uniting in promoting plans and institutions calculated to be beneficial to the souls as well as bodies of their fellow-creatures. May this disposi-

tion (and I trust I shall not be censured for the wish) go forward, till national religious establishments are set on the most *comprehensive* basis, and an *unlimited* toleration be granted to *all*, except those (and I conceive it will be the exception of few, if any) who, by mixing and uniting political with their religious tenets, may endanger the peace and security of the state.¹

In the second sermon, (which is from Psal. lxxii. 27.) after other judicious remarks, the preacher thus proceeds :

‘Revelation has, by an elegant writer, been styled, “the salubrious stream of divine communications, which was opened in the East.” Now this stream must of course partake of the soils over which it flowed, and become tinged with such particles as were capable of being united with it. And can they, to whom a sufficient education and learning is given to undertake the task, better bestow their labours, than by endeavouring to filter it from every heterogeneous particle, that they may refresh their Christian brethren with its pure and unadulterated waters? Notwithstanding the variety of opinions which now exist, and probably ever will exist, concord, harmony, and complacency would soon be restored among Christians, could we be content to deem those things only as essential, which we find invariably express and clear in the sacred records.—We have only to bring matters back to the state they were in before councils presumed to do, what they ought never to have done: They ought never to have obscured the simplicity of faith by their arbitrary and heterogeneous determinations: much less should they have attempted to obtrude their determinations on mankind, or have refused to hold communion with those who were of a contrary opinion. For however agreeable to our ideas their determinations might be, history compels us to acknowledge, that instead of producing the harmony of opinion that was expected and intended, such animosities were thereby kindled, as not only checked the progress of the gospel, but deprived a great part of the world of the light of it, by subjecting them to the tyranny of an insolent impostor—Mahomet. And the cities and countries in which this intolerant antichristian spirit first displayed itself, continue to the present day to groan under the oppression of that heavy calamity, of which it was in a great measure the cause and the occasion. And when by the overbearing weight of authority, the rest of the Christian world were forced to declare themselves to be all of one opinion, an Egyptian darkness in respect to science and literature overwhelmed mankind; superstitious and burthenome ceremonies were multiplied among them without end, and they were constrained to hide, as it were in a napkin, those intellectual faculties with which God had intrusted them; and their whole time was employed, at home in persecuting for opinion’s sake, and in waging war abroad to convert infidels to the Christian faith.’

In the third sermon, (from John, viii. 32.) we have the following reflections :

‘The

The history of God's dispensations was written by human agents, in human language; and the writers were in many respects left to the ideas which were suggested by the general state of science and philosophy, rude and imperfect as it might be, in the respective ages in which they lived. And their writings are imparted to beings of the same species with themselves, who vary also from each other in their modes, habits, and powers of thinking and expressing themselves. Hence must arise ample matter of discordance in opinions, on subjects which will be found on examination to be more analogous to science than to religious truth; and were left by the Supreme Being undetermined, and to be discussed and examined by us, as science should unfold and ripen in our minds, through the successive periods of revolving ages. These also should be left free from the controul of all human authority.—The genuineness of the well-attested facts recorded in holy writ, stands on ground not to be shaken.—Christianity in its original simplicity, clothed in the robes of purest truth, is the generous friend of human nature—teaching us the mutual obligations we owe each other.—Christianity knowing the sure foundation on which it rests, prefers light to darkness, and invites inquiry. And let not the ill-founded fears of its friends wish to put the smallest restraint on the fullest and freest examination of it.—Let the laborious and learned historian be at liberty, then, to make what search he pleases into the records of antiquity; however inimical his designs may be, he can produce from them nothing that can invalidate the sacred history. He may arraign,—justly arraign, censure, and ridicule the folly—the more than folly—the oppressive conduct of opinionative, and not unfrequently hypocritical zealots, in raising feuds and animosities, and obscuring the simplicity of Christianity, by quarrels foreign to it, and by their presumptuous determinations. But their palpable ignorance and supercilious arrogance are clearly seen through in these more enlightened times. The sarcastic unravelling and bringing to light such absurd, such disgraceful, and pernicious transactions, may, in the end, disburden Christianity of all heterogeneous impositions, and so far from injuring—*serve* the Christian cause.—It would lay the foundation of giving the most cogent and efficacious answers to the objections of infidelity, if the professors of Christianity could be placed on that only firm and sure ground—the defence of their religion in its original simplicity. Were all restraints and impositions removed from them, they would find themselves supported and encouraged in studying the *history* of God's dispensations, without any bias or prepossession arising from too high a regard to preconceived opinions, systems, and speculative notions, and to the authority of great names: this would lead them to a just distinction between *religious* and *scientific* opinions, however or wherever they may appear to have been incorporated. It would open their minds to see the conciseness of religious truth, and enable them to set it forth in so conspicuous a light, as would render it more operative to mankind: and it would qualify them also to heal those divisions by which Christians are so miserably rent asunder—not by an undue influence or exertion of power over them,

them,—which only tends to inflame—but by a rational conviction, and by conciliating their affections in the spirit of Christian benevolence one towards another. Something of this kind seems requisite to be attempted in this inquisitive age, in which free inquiry has made so great a progress. Nor can it more properly originate in any country than our own, in which knowledge is so generally diffused among the people; who, through every rank, from the highest to the lowest, receive an education superior to what they enjoyed in former times.'

In perusing these discourses, we were struck, not merely by that proper and liberal regard, which they shew to public liberty and free inquiry, but also by the frequent intimations that they give of a latitude of opinion far beyond what is commonly expected from, or generally acknowledged by, the clergy of any denomination. The author seemed to incline to what are termed, (though party names are unpleasant,) Socinian or Unitarian principles. A perusal of the *notes* confirmed us in this apprehension.—Be this as it may, we are persuaded the wishes to be known by no other name than that of a *Christian*, and sincerely desires that all should be left peaceably to embrace that which appears to them to be the truth.—In the conclusion of his notes, after pleading for an alteration in the church establishment, to which he belongs, he adds:

'Let all creeds be dismissed from our public form of worship, as unnecessary for those who assemble together for the purpose of divine worship, with an avowed faith in Jesus Christ: of which faith it ought to be a sufficient evidence, that they join in prayers and praises which are offered up to Almighty God in his name. Let the *object* of worship be expressed in those terms *only* which Christ and his apostles authorized by their precepts and directions. This would bring us back to the primitive simplicity of addressing prayers for all blessings spiritual and temporal, and ascribing all glory, adoration, and praise, *solely* to the God and Father of all, through Jesus Christ our Lord: leaving those who apprehend a distinction in the unity of the Deity, to the unrestrained operation of the pious conceptions of their own minds in their devotions. And that they may not be in the least embarrassed, let no subscription be required to the form of prayer. It would be needless then to reverse the Articles. Let them gently sink into oblivion; or rather, as Dr. Gregory has said they will, let them "long remain a monument of the extent and weakness of the human understanding,"—we have only to forbear requiring subscription to them.'

We shall only add, that the *notes* form many pages of the work, and contain a variety of just and interesting remarks; together with some, which many readers will consider as of a doubtful nature,

ART. VIII. *Essays on the Evidence, characteristic Doctrines, and Influence, of Christianity.* By the Rev. Thomas Haweis, LL. B. Chaplain to the Countess of Huntingdon, and Rector of All Saints, Aldwinkle, Northamptonshire. Second Edition*. 12mo. pp. 400. 3s. sewed. Rivingtons. 1791.

It is not easy to give a just account of this publication: which affords a larger scope for remarks than is consistent with the limits of our work. We shall, therefore, allow it something more than a general announce.

The author's style is, on the whole, unexceptionable; and his observations are not uninteresting. We conclude that all persons, who receive the Scriptures as a divine revelation, will agree with him, that the knowledge and wisdom to be derived from Moses, from the prophets, and from the fishermen of Galilee, is superior, in a beneficial and practical view, to that which, in his phraseology, the *admired* treatises of Plato and Aristotle afford: yet it must, at least, be doubtful, whether, among those who give the subject an unbiased and fair inquiry, the number can be great, who will concur with him in those details of the Christian doctrine, which he is solicitous to support. He avows himself a Calvinist; and he also pronounces, that the articles and liturgy of our established church are Calvinistical, or, we may understand him, *methodistical*; for, though the latter be sometimes considered as a degrading term, yet, in point of doctrine, we must acknowledge, we discern no real difference between the one and the other. Herein Mr. Haweis may have the advantage of some of his brethren; since he can, without any perplexity, yield full assent to what is *authoritatively* required. He is equally entitled, with all others, to embrace, unmoled, that which appears to him to be the truth: but we conceive that, in disputable points, no one is entitled dogmatically to prescribe what that truth is. We cannot, therefore, but object, when Mr. H. says†, ‘It is *impossible* to read the Bible—without perceiving a personage—described therein—of whom such things are spoken as comport only with “the King eternal, immortal, invisible,” and yet attended with such circumstances as are peculiar to the children of men.’—Now, without inquiring concerning the right or the wrong side of the question, can the author be ignorant, that this is *very possible*—that many have read, and do read the Bible with attention, at least equal to his own, and yet, in this and other instances, form conclusions greatly differing from those which he has drawn?—Some such, and they are, in our view, material, objections, we could offer to his per-

* We do not recollect ever having seen this work before.

† Page 57.

formance, without canvassing the solidity of his dogmas and opinions.

Mr. Haweis declares himself a firm friend to liberty, and yet endeavours to defend subscriptions to articles of faith. He justly considers 'persecution as contradictory to common sense, as diametrically opposite to every doctrine, every precept, and every practice, inculcated in the gospel.' And he farther says, 'Why should not the Jew erect his synagogue, the Chinese his pagod, the Mahometan his mosque, the Parsee his fire-altar, if they approve their fidelity as subjects, and submit to the civil laws of the country in which they reside?'—yet we do not observe that he professes a dislike to tests, nor to the usages of spiritual courts, &c. nor does he plead for any amendments in ecclesiastical affairs: 'all human institutions (he coldly adds,) will be imperfect. Alterations are dangerous.'—What passive sentiments! If our ancestors had adopted and strictly adhered to such ideas, should we now have enjoyed the blessings of the reformation?—He acknowledges that 'the alliance of church and state usually forms but a heterogeneous mixture, and is productive only of a spurious breed;' and he farther remarks, 'that if the gospel *can* subsist unadulterated in the sun-shine of human patronage, it requires the same divine power, as to enable it to endure the flames of persecution;' and at the same time he praises the English church establishment, and concludes his chapter on toleration by adding, 'I can only say, as the worthy Fra Paolo said of his country, *Esto perpetua*.'

Whatever may be Mr. Haweis's regard for the articles, liturgy, &c. of our church, its officiating members receive the keenest lashes from his pen. In this respect, no adversary could be more severe.

Descanting, with too much justice, on the irreligion and vices of the age, we are told*,

'The hand of the priests also hath been chief in the transgression. The clergy, worldly-minded, proud, ambitious, idle, ignorant, however learned as philosophers, linguists, or mathematicians, ignorant of that which is the most valuable wisdom, are the blind leading the blind. Are not the herd of dignitaries the chief stumbling-block? Must not their whole pursuits, connections, conduct, convince the very infidel great, whom they fawn on and persecute for preferment, that if the systems inculcated in the epistles to Timothy and Titus be true, it is impossible these men should believe one word more of Christianity than themselves†. Nor are their inferiors dis-

* Page 187.

† These were, as nearly as I can recollect, the very expressions uttered by a noble Lord of the most distinguished attainments, natural and acquired, in a conversation I once held with him, respecting the truth and evidence of Christianity.

similar, enslaved by the same objects, and occupied in the same pursuits,—subscribing articles they have hardly read, never considered, and generally disbelieve.—That the body of the people, with such examples and such teachers, should be corrupt, dissipated, debauched, profane, intemperate, ignorant, yet infidel, is perfectly natural, and to be expected in the course of human events, as we see awfully verified.’

In another place, treating of *enthusiasm*, he quotes two hymns, which are used in the ordination service; they are addressed to the Holy Ghost: ‘The archbishops, (he adds,) and all the bishops themselves, thus sing and pray; and if this be enthusiastic, they are, I presume, well able to vindicate themselves, and need not my feeble pen as their advocates.’—He farther ventures to address, with great humility, the *head of the church*, and asks,

‘If its most important seats be filled without respect to fidelity—if influence, interest, or worldly considerations, have determined the choice, and those are set up to *feed the flock of Christ*, whose uniform system of earthly mindedness, indolence, and ambition, to say no more, demonstrate that they have never entered into the fold by the *door*, but climbed to these summits some other way—whether, for such advancements, there will not, in some future day, be a responsibility.’

These are bold and free remarks: but we must dismiss them. Enough has been said to prove that Mr. Haweis does not spare his brethren the clergy.

Many readers may, possibly, see reason to fear that what he advances is not merely methodistical declamation. We leave it to all to form their judgment as fact and truth direct. Some such view of this volume, as we have now presented, seemed to be due to justice and impartiality. Other passages of a like kind it would be easy to introduce; but for the sake of brevity, we have shortened those that are inserted. We ought to add, that this writer, however captious or prejudiced he may be deemed, owns, at the same time, his persuasion that there is more *vital* Christianity, in the British realms, than in any nation under heaven, and that there are some noble exceptions among the clergy from the general apostacy.

The number of essays in this volume is sixteen. Their subjects are: Divine Revelation. The Evidence for Infidelity more questionable than any it rejects in the Gospel. Jehovah Jesus. The superior Excellence of Christianity. The superior Comfort it administers. The Uniformity of Truth. The Uniformity of our Liturgy with the Articles of Religion. The fewness of them that shall be saved. Gospel Simplicity. Enthusiasm. Toleration.—The five which follow are on unconnected subjects, such as, Covetousness; Evil-speaking; Causes of

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of Weariness of Life ; Benefit of early Marriage ; and Psalmody, which concludes the whole. The considerate and impartial friends of virtue will, probably, agree, with little or no exception, in what the author has said on the subject of early marriage.

ART. IX. *A Jewish Treatise, on the Fifty-third Chapter of Isaiah*, written by Dr. Montalto, in Portuguese, and translated from his Manuscript. By Philo-Veritas. 8vo. pp. 87. 2s. Johnson. 1790.

DR. MONTALTO, (we are told,) wrote this tract, which we believe to be authentic, at Venice, about the year 1650, and addressed it to a Dominican Friar in Spain, who, during his passage through that part of Italy, had challenged him to engage in this controversy. The contest may, therefore, have been embittered by the violence and cruelties then practised by the Inquisitions of Spain and Portugal on his unfortunate countrymen the Jews.

The treatise appears to us to contain much more good sense and reasoning than is usually found in the few publications which have arisen from among this dispersed and neglected people. The arguments affect not so much the writings of the New Testament, as the explications which have been given of some parts of it, either by Papists, or by those Protestants who are accounted highly orthodox. 'I confess, (says the editor,) that in protestant countries, the most palpable errors here aimed at, are nearly exploded, and perhaps had our author wrote in the present times, no traces of that asperity had been seen with which he occasionally treats the Christian faith.' The endless absurdities of the popish creed, especially as they prevailed in the time of Dr. Montalto, are indeed sufficient to disgust any rational being ; and have been unhappily powerful enough to induce many persons, for instance, in France, (we observe it with concern,) to depart from the profession of the gospel : which, surely, is a rash and dangerous desertion, although it may be an effect too naturally arising from the interference of priest-craft and state policy. Had Dr. Montalto lived in the present age, we are willing to hope, that a man of his inquiring mind, would have found his objections answered, and would have yielded to the evidence in support of the Christian revelation : we wish that this may be the case with several who now class themselves with unbelievers.

The editor apprehends that this pamphlet may be useful, particularly, as we suppose, to abate the prejudices in your

of those opinions which, according to his apprehension, obstruct the prevalence of Christian principles:

‘I can, (he says,) only foresee two kinds of objections to a publication of this nature; one of which, will, perhaps, be started by those who deny the utility of the theoretical and speculative parts of religion; supposing them no ways conducive to the welfare of mankind, and maintaining that they are destitute of effect on our moral conduct and actions. For my part, I can by no means consent to these positions: I have ever thought, that no system of morality can be long or firmly upheld, but on the basis of a revealed religion: and if that basis should be found rotten, I am afraid the superstructure will be left to unheeded ruin. Thus the various absurdities which still disgrace the religious creed* of most nations, though reason spurn at them, are perhaps the fatal cause of that avowed neglect of religion, and that dereliction of all moral principle, which are but too plainly visible.—A different objection is likely to be advanced by those, who are for blindly accepting any doctrine said to be inculcated by revelation, without attempting to fathom mysteries too profound for the weakness of our understandings. However this line of conduct may be thought serviceable to religion, even in its extreme, yet it has in truth tended more than any other to subvert it. If a total reliance on reason alone in matters of this nature be likely to mislead, yet surely the entire neglect, and silencing of our reasoning faculties, can only prove beneficial to the cause of superstition. For, before any religious system can be seriously received by the mind to form the rule of its practice, its divine origin should first be proved. What intrinsic proof is more indispensable than the rationality of its doctrines? It cannot be supposed that the Almighty would require from us the belief of particulars, to which the intellectual powers he hath bestowed, not only cannot assent, but must contradict, whenever offered to their cognizance. The mind of man, as a finite substance, must, and naturally will be, frequently called on to confess its belief of things above its comprehension, but, in my opinion, can never be required to own what involves in itself a strict and evident contradiction.’

These are some of the reflections by which the translator introduces the performance; and he concludes by observing, ‘I have been led into them thus unwarily, in support of my author, whose arguments and scriptural authorities, I hope, will weigh with unprejudiced minds. I shall therefore only add, that not possessing more than the first part of the following discourse, and not knowing indeed whether the others were ever written, I have subjoined a brief exposition of the fifty-third chapter of Isaiah, as it is unanimously understood by the most eminent of

* The doctrine of the Trinity is particularly pointed out by the editor, as contradictory in its own nature, and involving an impossibility.

Hebrew writers, in which obvious sense, I trust, it will be found most consistent to construe it.'

We shall only farther observe that, though the comment on the above chapter corresponds with the sentiments entertained by several of the modern Jews, it by no means follows that this is a true explication of the prophecy, which, there are strong reasons to believe, requires a very different application.

ART. X. *A Liturgy compiled from the Book of Common Prayer reformed, according to the Plan of the late Dr. Samuel Clarke; together with a Collection of Psalms and Hymns for Public Worship. Small 8vo. 3s. 6d. sewed. Liturgy, pp. 106. Psalms and Hymns, pp. 213. Printed at Plymouth; and sold by Johnson in London. 1791.*

THAT the form of prayer in our public liturgy is generally esteemed a good one, is evident from the pains which various sects have taken to accommodate it to their sentiments, for the purpose of using it in public worship. All that is wanted, is a *reformed*, or rather a *shortened* liturgy; for every thing requisite to render it complete, would be accomplished by lopping off redundancies, and by drawing the pen through a few obnoxious phrases and passages; and as we sincerely wish well to the established church, and are desirous of having every ground and pretext for dissent removed, the adoption of such a measure, by our spiritual rulers, would administer to us extreme pleasure. They may perceive, from this publication, that the Unitarians are not averse from a liturgy, and might, if the public one were a little accommodated to their taste, be disposed to acquiesce in our form of church government. How far the present state of religious controversy, and the spirit of the times, may suggest the prudence and necessity of some alterations in the book of Common Prayer, we, with all submission, refer to the Right Rev. Bench; and shall proceed to apprize our readers of the substance of this new liturgic compilation, which will best be done in the words of the advertisement prefixed:

'The following liturgy is compiled from Mr. Lindsay's Book of Common Prayer reformed, according to the plan of the late Dr. S. Clarke, rector of St. James's, Westminster. The hymn for celebrating the Divine perfections, in the second service, is taken from the Liverpool liturgy. The prayer in the third service, to be said by the Minister and People alternately, (an admirable one, which the Reviewers take this opportunity of recommending to Dissenting Congregations to use occasionally, if not constantly,) was composed by the late Rev. Mr. Fownes of Shrewsbury. Some few things have also been taken from the Salisbury liturgy, and some from the forms of Prayer lately printed at Manchester.'

It contains an order for Morning Prayer, and two separate orders for Evening Prayer,—the order for the Administration of the Lord's Supper,—the order for Administration of Infant Baptism, and another for that of Adults,—the order for the Burial of the Dead,—Morning and Evening Prayers for a Family,—Occasional Prayers,—Occasional Thanksgivings,—and lastly, A collection of Psalms and Hymns for public worship.

As this liturgy has been compiled for the use of Unitarian congregations, it is scarcely necessary to observe that no traces of the Trinity, and of atonement, are here to be found. The three Creeds are likewise omitted. In the litany, *sudden death* is altered to *untimely death*, (query, would not *unprepared* have been still a better word?) and from the petitions for the King, Queen, and Royal Family, the high titles and appellations are omitted*, as is also *the fellowship of the Holy Ghost* (not perhaps with sufficient reason,) from the concluding benediction. In the Burial Service, while *the bitter pains of eternal death* are preserved, the *sure and certain hope* respecting the interred individual, is changed into a *sure and certain hope* that there shall be a resurrection to eternal life of all those who die in the fear and love of God. This (if the words at once implying *certainly* and *hope* be not objectionable,) is a judicious alteration. There are others which it is needless to specify; nor shall we lengthen this article any otherwise than by expressing our approbation of the Family Prayers, and by observing that the Psalms and Hymns appear, for the most part, to be taken, and altered, from those of Dr. Watts in general use among Dissenters.

* In a note at the bottom of the page, the reason for this omission is given in words taken from the account of K. William's Ecclesiastical Commissioners in Calamy's Abridgement of Baxter's Life, p. 454. 2d Edit. We wonder the compiler did not quote Mr. Archdeacon Paley on this occasion, who justly remarks (See *Moral and Political Philosophy*, vol. II. p. 66. 8vo Edit.) "that the *state style* seems unreasonably introduced into these Prayers, all ill-according with that annihilation of human greatness, of which every act that carries the mind to God presents the idea."

It happened that the writer of this article, not long after the publication of Mr. Paley's excellent work, was present at Divine service in St. George's Chapel, Windsor; when the prayer, peculiar to that place, "for the Knights companions of *the most noble order of the Garter*," brought the passage here quoted to his recollection; and he could not help reflecting on the impropriety, not to say the absurdity, of describing, in an address to the Deity, a number of individuals as *most noble*, on account of their wearing a star and a few yards of blue ribbon!

ART. XI. *A Picturesque Description of Switzerland*; translated from the French of the Marquis de Langle. 12mo. pp. 201. sewed. Hookham, 1791.

THE Marquis de Langle informs us, that he has ‘rambled several times over Switzerland, and always on foot;’ which is certainly the way in which speculative travellers find the best opportunities for observation. He adds, ‘My remarks were for the most part written without order and without connection: sometimes under the shade of a tree, and at other times at the side of a rivulet.—I was not then actuated by the wild and ambitious presumption of composing a work descriptive of that country. Every thing that occurred to my fugitive ideas and vagrant perambulations, is here briefly narrated: a child may guess my meaning.’ His meaning is indeed seldom obscure, generally pointed, and often original. We were much entertained with his remarks on Spain *; and his travels through Switzerland are pursued with the same desultory flashes of wit and sense.

After a most florid general character of Sweden, which, according to the Marquis, ‘contains the whole world in miniature,’ he thus emphatically adverts to the natives of the soil:

‘For whom is this superb and magic gallery designed?—For whom are these grand and sublime pictures of nature intended?—For whom this astonishing and rich creation?—For a cold, an insensible, phlegmatic people—for a people who do not feel for any thing, who do not imagine any thing, who never weep, and who are never affected—for a people incapable of lively emotions and strong passions—for a people who never were acquainted with the delirium, the enthusiasm, of Poetry and of Painting, nor the transports, the delights, the agreeableness, the furies, the frantic and the fiery accents of an impassioned attachment.’

He has already declared, that he ‘was not actuated by the wild and ambitious presumption of composing a work descriptive of that country. Every thing that occurred to his fugitive ideas and vagrant perambulations, is here briefly narrated.’ Briefly indeed! Aiming at the sententiousness of Voltaire and Sterne, he thinks a transient glance at any subject will suffice; and he is, in consequence, seldom satisfactory. As an instance, we will produce an intire chapter, intitled,

‘The modest and immodest Ladies in Switzerland.—The passions are very violent in Switzerland, but the ladies there are so *savagely virtuous*, that one may write on almost all their doors, what Dante says he read on the entry into the infernal regions:

“*From this place is banished all hope!*”

* See Rev. vol. lxxv. p. 267.

'The courtezans of Berne are the handsomest women in all Europe. I doubt if *Rhodope*, who, out of the profits of her profession, erected one of the Egyptian Pyramids; or *Phryne*, who, by the same means, rebuilt the walls of Thebes, were more beautiful or more seductive!'

All that this chapter conveys, is that the virtuous women in Switzerland are virtuous, and that the immodest women of Berne are handsome! Might not this chapter serve for any country to which his 'vagrant perambulations' may lead him? In another chapter, treating of the Swiss style of ornamental gardening, he appears too decisive, and to say too much. Mentioning their taste for artificial ruins, he adds,

'In truth, when we compare these broken columns to the ruins of Palmyra—when we compare the gardens of England to the plains of Memphis, or of Grand Cairo—or to the borders of Mount Vesuvius, of Pompeia, and of Herculaneum, we must confess, that nature alone is sublime; and that notwithstanding her exclusive privileges, her efforts, her industry, and her patents, art is nothing more than a servile copyist, and a sorry imitator!'

One or two acres of land cannot certainly contain the varieties to be found in five hundred: but art is a *skilful* imitator, if it can bring straggling beauties together by a happy combination within limited boundaries. This is a mode of striking off reflections with a flourish, *after the manner* of some lucky writers with whom it has succeeded; though even with them, such smart decisions will not always bear a second reading.

The following is the author's general character of the towns in Switzerland.

'Except Berne, Geneva, and some handsome little villages in the *Pays de Vaud*, the towns of Switzerland offer nothing curious to the eye of the traveller. The streets are narrow and dirty, dark and gloomy in the day time, and very badly lighted at night. It may be said of the few lanthorns hung up in them during a winter's evening, what *Virgil* observed of the vessels of *Aeneas*:

"*Apparent rari nantes in gurgite vasto!*"

We shall transcribe the Marquis's remarks on the penal laws among the Swiss, and leave our readers to their own reflections on them.

'The punishment of death is almost fallen into disuse; the people ask of an execution for ten years after it has taken place. In Switzerland they are economical of human blood. The magistrates appear to be actuated by the maxim which inculcates, that society ought not to cut off one of its members for a slight offence.

'Instead of being subjected to capital punishments, felons are imprisoned in the house of correction. The regulations in these houses are so excellent and so mild—criminals are so well fed, and so well attended, that if it were not for the iron ring about the leg,

the hook at the neck, and the chain by which they are linked together, many worthy people, who are in poverty, would be very happy in their situation.

‘ If the atrocity of a crime should oblige the judges to pronounce sentence of death, the *cord* is the only instrument of punishment; so humane are they, that the culprit is first made drunk, then is hanged, as it were, *without perceiving it*; he has no more an idea of the death that he is to suffer, than an oak about to be cut down has of its destruction!’

We shall dismiss this entertaining but unequal and rather flimsy work, by noticing a reflection which the translator has cast on the regulation of the British Museum, originating, possibly, in some private disgust, the cause of which does not appear.

The Marquis observes that the public library at Geneva, is open not only to citizens, but even to strangers; which affords the translator an opportunity to introduce the following note:

‘ This is also the case in Paris, and in almost every capital in Europe; but to the disgrace of this country, the British Museum, containing a valuable collection of books, principally purchased with the public money, cannot be entered, without the ceremony of a tedious, and sometimes, a disgusting application.’

We never knew that needless obstructions stood in any gentleman’s way, who wanted to avail himself of this grand repository; and that if any fault were to be found with the regulations, it would be the making it too cheap, as a daily raree show to ignorant people.

ART. XII. *The Gentle Shepherd*, a Scotch Pastoral. By Allan Ramsay. Attempted in English by Margaret Turner. 8vo. pp. 2c6. 6s. Boards. Nicol. 1790.

THE *Gentle Shepherd* is a pastoral, written with so much characteristic easy simplicity, in the popular dialect of Scotland, that to those who understand its national phraseology, the peculiar spirit evaporates by a translation into English, as some wines are flattened by decanting. Mrs. Turner has very properly exerted the power which she assumed, with a tender hand; in general, she had only accents and vulgar contractions to rectify; and where she had local terms to translate, her touches have been as gentle as were consistent with her purpose of only qualifying the piece for English perusal.

We know no reason that Mrs. Turner has to blush (as she does, in her modest address to her readers,) for a performance executed with strict fidelity, especially with the support of so very respectable a list of subscribers; and when it may be added that, in some particular instances, she has even improved on her author, and has thus performed works of supererogation to balance

lance other instances, wherein, from the difficulty of transfusion, or from closeness of attention, which may have deadened the niceness of a disengaged ear, she may have occasionally sunk below what we wished. As a specimen of her successful efforts, we shall compare her version of the following speech, from the 'famed and celebrated Allan.'

ACT I. Scene II.

PEGGY.

' I'll rin the risk, nor have I ony fear,
But rather think ilk langsome day a year,
Till I with pleasure mount my bridal bed,
Where on my Patie's breast I'll lean my head:
There he may kiss as lang as kissing's good,
And what we do, there's none dare call it rude.
He's get his will: why no? 'tis good my part
To give him that, an he'll give me his heart.'

Here Ramsay writes indeed like a 'canty callan *,' and makes Peggy express herself in rather *too* broad Scotch; which Mrs. T. thus polishes, and fits for passing the Tweed:

' I'll run the risk, nor have I any fear,
But rather think each tedious day a year,
Till I with pleasure and with pride shall say,
How much I love, how willingly obey:
When I shall lay aside my maiden art,
And give him love for love with all my heart;
And by the tend'rest kindness ever show,
That I deserv'd the heart he *did* bestow.'

This is an elegant impression of the work, both as to print and paper; Ramsay's original on one page, and Mrs. Turner's version on the opposite side. Should a new edition be demanded, there is still room for a correcting hand; of which we shall point out an explanatory instance or two, in the first scene. Here, Mrs. Turner writes,

' So might I say; but 'tis not easily done.'

This is not easily, or at least pleasingly read. Ramsay writes *easy done*.

Ramsay. ' For ilka sheep ye have, I'll number ten.'

Turner. ' For ev'ry sheep thou hast, ten I can show.'

Here is a stiffness that might have been avoided, by only writing—I *ten can shew*.

Ramsay. ' And downa eithly wi' your cunzie part.'

Turner. ' So with your coin you cannot freely part.'

It would have been closer to the original, and rather more familiar, to have rendered this line—And cannot freely with your money part. Once more.

* A merry lad.

N 2

Ramsay.

Ramsay. 'Till bris'd beneath the burden thou cry doot!
And awn that ane may fret that is nae fool.'

Turner. 'Till piels'd beneath the load, Alas! you say,
And own though one's no fool, yet fret he may.'

Suppose this passage had been rendered,
Till press'd beneath the burden, you may own,
Sorrow is not the lot of fools alone.

On the whole, we may here repeat what we formerly observed, on a similar occasion *, that the pastoral drama of Allan Ramsay is not likely to derive any increased reputation from being 'done into English,' as Mr. Cornelius Vanderstop expressed it. The dialect of the pieces is not yet sufficiently obsolete to require a translation; and its characteristic features are sometimes obliterated by the variation of the style.

ART. XIII. *Memoirs of his own Life*, by Tate Wilkinson, Patentee of the Theatres Royal, York and Hull. 12mo. 4 Vols. 14s. sewed. Robinsons, &c.

MR. WILKINSON has been long known to the theatrical world, [the world, we mean, of Great Britain and Ireland,] as an actor of some eminence, and especially as a mimic of the highest order. This kind of imitation is a talent that never fails to gain popularity: but Dr. Johnson denied that it *was* a talent: he, oddly enough, styled it a *vice*.—Those who wish to know by what arguments he supported this idea, we refer to Mr. Boswell's *Life of Johnson*.—We are unwilling to grant the Doctor's position, for this, among other reasons, that it cannot be done without stigmatizing honest Mr. Wilkinson as a *very vicious* man; for, in mimicry, we believe few, if any, [not Garrick himself,] have gone beyond him; perhaps they have not *equalled* him. His *Whitefield*, in particular, was certainly an unrivalled performance; it was IMITATION. Foote's *Squintum*, too, was tolerable: but his *Mother Cole* was nothing; it wanted a *prototype*.

In these memoirs of his own life, Mr. Wilkinson speaks of himself, and particularly of his literary attainments, with becoming modesty:—

'If, (says he,) these memoirs and anecdotes obtain the compliment of an hour's perusal, it is as much as I can hope or expect; for an HISTORY of any kind, I am not equal to, were it no more than that of Jack the Giant-killer; and I fear the result will prove, after all, that I am really a *poor poet*, in the full sense of the word; and I may add, that no boy was ever so weary of his tutor, no girl

* See our account of Mr. Vanderstop's alteration of the *Gentle Shepherd*, Rev. vol. lvii. p. 82.

of her bib, no nun of doing penance, or old maid of being chaste, as I am with thirty-four years rolling about in a restless theatrical hemisphere. Indeed my broken leg, with constant confinement, and indifferent health, has rendered this work partly a matter of amusement.—Praise I am too humble to expect, or think I by any ways deserve; and as to abuse for my writing, I fear it will be much below criticism; but know the mode of the human mind *full well* to expect my being below ill-nature, contempt, or scurrility. If any pen of merit think these sheets worth an attack on my feeble and acknowledged *ignorance*, I will receive the dart as a noble, unexpected, and honourable estimation of a nothing.²

It must be allowed, that as to the beauties of style and language, Mr. W.'s pretensions are, indeed, very small; yet it is but justice to acknowledge, that his memoirs present us with a great part of the stage-history of his own times, enlivened with many anecdotes of Garrick, Foote, Rich, Woffington, and the other heroes and heroines of the buskin and sock; beside the detail of his own particular adventures and revolutions of fortune, which are numerous, and often interesting. We do not say that his book is well written, like Colley Cibber's famous *Apology*; nor that the *incidents and business* of it will, in general, appear to be of equal importance in dramatic story:—but it is, however, full of entertaining details, and characteristic sketches, not only of actors and actresses, but of persons of some eminence on the GREATER stage of life.

Among the many particulars relating to the lives and adventures of those who have been most distinguished among Mr. W.'s contemporaries of the drama, with which we have been amused in the perusal of these volumes, we could not but observe a strong confirmation of a report which we had often heard, and never before thoroughly credited, of the famous *Ned Shuter* being a *Methodist*. The following circumstances will perhaps give, to the generality of our readers, a new idea of the private character of that truly comic genius:

Speaking of the industry with which he studied Mr. Whitefield's manner, &c. our author says,

'My attendance' [at the Tabernacle] 'had been constant, with my friend Shuter; and as he *actually was* one of the new-born, and paid large sums to Whitefield, I was always permitted to stay with him; for he *really* was bewilder'd in his brain, more by wishing to acquire imaginary grace, than by all his *drinking*: and whenever he was warm with the bottle, and with only a friend or two, like Maw-worm, he could not mind his shop, because he *thought it a sin*, and wished to go *a-preaching*; for Shuter, like Maw-worm, believed he had *had a call*. I have gone with Shuter, at six in the morning, on a Sunday, to Tottenham-court-road, then before ten to Mr. Wesley's in Long-acre, at eleven again to Tot-

tenham-court Tabernacle, dined near Bedlam in Moorfields, (a very proper place for us both,) with a party of the holy ones, went at three to Mr. Wesley's theatre * there, from thence to Mr. Whitefield's till eight, and then shut up to commune with the family-compact. Now, with all this practice and attention, I must have been a blockhead indeed not to have gleaned some good things; and doubtless Mr. Whitefield was, at times, a good preacher, and truly excellent:—I therefore really obtained and exhibited a much stronger likeness as *Dr. Squintum*, than Mr. Foote did.*—'Shoter was a lively, spirited, shrewd companion. Superior natural whim and humour surely never inhabited a human breast; for what he said and did was all his own, as it was with difficulty he could read the parts he had to play, and could not write at all: he had attained to sign an order, but no more. Nature could not have bestowed her gifts to greater advantage than on poor Ned, as what she gave he made shine, not only conspicuously, but brilliantly, and that to the delight of all who knew him, on or off the stage. He might be truly dubbed "the child of Nature." He was no man's enemy but his own. Peace, rest, and happiness, I hope he now possesses; for the poor, the friendless, and the stranger, he often comforted; and when sometimes reduced by his follies, he never could see a real object in misery, and resist giving at least half he was worth to his distressed fellow-creature.' WHAT A SINGULAR COMPOSITION!

If we do not rank Mr. W.'s performance, in point of literary merit, with Cibber's *Apology* before mentioned, nor even with Victor's nor Davies's dramatic histories,—it will, at least, be allowed to comprehend a very considerable mass of materials, which would be found useful, in conjunction with the other works here pointed out, toward the compilement of a general history of the English stage, from the commencement of dramatic exhibitions in this country, to the present time; such a work, well executed, would no doubt meet with a favourable reception from the public.—In regard to the authenticity of the anecdotes with which we are favoured by Mr. W. and the verisimilitude of the pictures and characters which he has sketched, as the principal of them relate to persons and things within the recollection of many of his readers, *they* will, in course, be his proper judges. As to correctness of writing, and the regular arrangement of composition, he is, we see, too honest to pretend to it. Nothing farther, therefore, in this respect, can be said for or against him, than that

" — None can compass more than they intend."

ART. XIV. *A Dissertation on the English Verb*; principally intended to ascertain the precise Meaning of its Tenses, and point out the Tenses of the Latin and French Verb which correspond to them; in order to facilitate the Attainment of an accurate Knowledge of those three Languages, and display the superior Excellence of the English Verb, with respect to Simplicity, Copiousness, and Perspicuity. To which is added, an Appendix, on French and Latin Participles. By James Pickbourn, Master of a Boarding-school at Hackney. 8vo. pp. 284. 6s. Boards. Robinsons.

GRAMMAR, which is one of the sciences most generally necessary, and now almost universally taught, is likewise one most unsettled in its principles, and most arbitrary in its rules. In every language, its principles, if they be traced, must either be derived from the casual combinations and irregular exertions of speech among the rudest people; or must be deduced by analogy from other languages, which themselves are to be referred to the same origin. The subsequent rules or conclusions, as they are drawn from these principles, must partake in some measure of their rude nature; and, in fact, they can possess little more stability than what they gain from the common practice and good use of the most enlightened and polished speakers. If, from a long and careful observance of this practice and use, a system be deduced, it is a system formed not so much on reason as on experience; and the labour of grammarians seems then to be properly exerted, when it is employed in fixing that which would otherwise be variable; and which is *right*, only because it becomes *fixed*. Afterward, if somewhat of method and design be introduced, if somewhat of order and regularity be added, as serving to connect the separate parts with each other, and with the whole; these are improvements which we owe to the assiduity and address of the grammarian, and not to the skill and thinking faculties of the original speakers. It is evident, then, that in a system thus formed, there will always be matter for controversy; and that disputes will be multiplied in proportion to the difficulties that attend their decision. Accordingly, we find Mr. Pickbourn dissenting from those who have preceded him; and we, on our parts, feel a similar disposition occasionally to dissent from Mr. Pickbourn.

Before we proceed to state our differences, it is but decent to offer our acknowledgements, in which all readers must agree, to the author, for the general merits and utility of his treatise. He has bestowed much thought on the subject: he has not adopted the ideas of others without examination: he has not rejected their opinions without reasons: he has indeed judged for himself;

himself: but he has endeavoured, by previous study, to qualify himself to judge.

Mr. Pickbourn first remarks the simplicity of the English verb, as well as its copiousness, arising from its compound tenses. In its simple state, it is said to consist only of an infinitive mode, a present and preterite tense, and two participles. The nature of each of these is considered: but we shall only notice the author's sentiments respecting the participle, as they are not commonly adopted, and yet appear to be just. Participles, in his opinion, have no relation to time:

'All (says he) that is peculiar to the participles is, that the one signifies a *perfect*, and the other an *imperfect* action. The one points to the middle of the action, passion, or state denoted by the verb; and the other to the completion of it. Or, in other words, the one represents an action in its progress, *i. e.* as begun, and going on, but not ended, as *performing*, but not as *performed*: whereas the other denotes an action that is perfect, or complete, an action not that is *performing*, but that is *performed*.'

In treating of the copiousness of the verb, he enumerates its compound tenses, and points out their signification and use: but, previously to this, he explains what is meant by an *aoristical* or indefinite tense. His explanation is as follows: 'By an *aoristical* or indefinite tense, I mean a tense that cannot be used to point out the precise time of an individual action: and by a definite tense, I mean a tense that signifies a single, or individual action, and is capable of being used in fixing the precise time of it.'

That a writer may use terms in any sense in which he chuses to define them, provided he strictly adheres to his definition, may perhaps be allowed; though, by granting the allowance, we expose ourselves to endless perplexities:—but when we are told that the sense in which the term *aorist* is here used, is similar to that in which it is employed by many English writers, it behoves us to controvert a position which would lead into mistakes. An *aorist*, in our opinion, is a tense which *does not* attempt to ascertain time, not one which *cannot* ascertain it: for by the 'addition of dates,' which he allows to be requisite to many definite tenses, it seems that every tense *may* ascertain time, and consequently *may* be *definite*, in his mode of explaining the term.—On the other hand, when we want to express *precise* points of time, we do it by *adverbs* or *other words* denoting time, and not by the tenses of verbs: if, therefore, such tenses as do not express precise time are *aorists*, it appears to us that all tenses *may* be *aoristical*:—but we will give our idea of an *aorist* more explicitly:—The time of an action may be referred both to the person, agent, or patient, as being simply past, present, or future; and also to the nature

of the action itself as being complete or incomplete. Those tenses which limit both these times, of the person and of the action, we call *definite* tenses. Those tenses which leave the nature of the action wholly undecided, and take no notice whether it be finished or unfinished, we call *indefinite*, or *aoiists*. *I write*, is the aorist of the present tense: *I wrote*, is the aorist of the past; and *I shall write*, is the aorist of the future. This has always appeared to us to be the *common* idea of an aorist, and we imagined that the generality of grammarians had so understood it. — Now this is widely different from Mr. Pickbourn's definition of an aorist, by which he understands a tense which *cannot* be used with a date, because in such tenses there is no idea of the *precise point of time* at which the action takes place. Thus he says, *I have written*, is an aorist, and we cannot properly say, *I have written yesterday*, or *a week ago*, or at any other date, because *I have written* does not refer to any particular time:—but according to this reason, all tenses, as we before observed, may be aorists; for no tense whatever refers to a *precise point of time*. All to which tenses refer is, present, past, and future, (without being precise as to how long ago, how long since, or of what duration the present *now* may be,) and to completion, or incomplection. Moreover, it is not true that *I have written* cannot be accompanied with a date; for it may be used with any date of *present time*: *I have now written my letter*; *I have THIS MOMENT finished it*, &c.

We now proceed to the consideration of the tenses of the English verb. First, It is said, that in the indicative mode, we have no less than five present tenses: these are, *I write*, *I do write*, *I am writing*, *I have been writing*, *I have written*. On this division we must remark, that it is needless, or rather improper, to call *I write*, and *I do write*, two tenses: it is still more needless afterward to divide the meaning of the last tense into three parts, according to its manner of application: as, 1st, the positive or energetic, *I do write*; 2. the negative, *I do not write*; 3. the interrogative, *does he write?*—why not go on? 4. the conditional, *when I do write*; 5. the hypothetical, *if I do write*, &c.—Mr. P. must excuse us, if we indulge in a smile, when we find him thus wandering from the paths of simplicity.

Respecting the two last tenses which are said to belong to present time, namely, *I have been writing*, and *I have written*, Mr. Pickbourn observes, that it may be doubted by some persons, whether they are present tenses or not. A degree of hesitation on this subject is certainly justifiable; nor, in fact, ought they to be named present tenses in so absolute a sense, as is here implied. Dr. Blair calls *I have written*, a past tense. The mode in which it is shewn to be present, is as follows:

first,

first, it is observed, that participles have not in themselves any relation to time; and therefore the time to which any compound expression belongs, must depend solely on the tense of the auxiliary verb used in its composition:—of course, *I have written*, must be present.—In answer to this, we will quote Mr. Pickbourn's own words: 'Even, (says he, p. 145.) those expressions which are compounded with the auxiliary *have*, may be employed to denote not only *past* and *present*, but *future* events.'—Again, though we are not fond of reasoning analogically from the practice of one language to that of another, yet if such reasoning may be allowed, we would ask whether, in the Latin language, all participles in composition with an auxiliary verb in the present tense, are themselves present? The contrary fact certainly wants no exemplification: take, however, one instance from Cicero, as quoted by our author: "*Anno enim post consul primum fuerat, quam ego natus sum; eumque eo quantum consule adolescentulus miles profectus sum ad capuam; quintoq. anno post ad Tarentum quaestor; deinde edilis, quadriennio post factus sum praetor.*"

The other argument, to prove that *I have written* belongs to present time, is, that we cannot use the expression with a *past* date: 'we do not say, *I have written yesterday*, but *I wrote yesterday*.'—Mr. Pickbourn's own arguments would furnish us with an answer, which must of course be satisfactory to him, though it would not be so to us. We might allege that, according to his notions, *I have written* is an aorist, and consequently incapable of being used with *any* date:—but this would be to contend for victory, and not for truth: whereas we trust that, in the end which we propose to attain in all our disquisitions, we constantly have in view that which was sought by Socrates; of whom it was said, φιλονεικῶν συνζητεῖ τοῖς προσδιλεγόμενοις, ἢ ὥστε ἀρεσθῆναι τὴν δοξάν αὐτοῦ, ἢ ὥστε το ἀληθὲς ἐκμαθεῖν πειρασθῆναι. Diog. Laert. Vit. Philos. l. 2. cap. 5. n. 7.

To explain the nature of this tense, we would remark, that *I have written*, is an assertion that an action is past at the present time:—as far as the speaker is concerned, it alludes to present time; as far as relates to the action, it refers to past time: it is, as it were, a compound, partaking of the nature of both times; and is therefore, by Dr. Clark, properly named, *praesens rei perfectæ*. It is to present time, what *I had written* is to past; which last is an assertion that an action was past at a time which is also past.

The tenses belonging to past time are said to be five; *I wrote, I did write, I was writing, I had been writing, I had written*. To the division of the two first of these we object;

they are the same tenses. We might here likewise repeat our dissent from the opinions of the author respecting *aorists*, especially when he attempts to prove, at great length, that *I wrote* is, contrary to the common opinion, the past definite:—but we have already delivered our sentiments on this topic.

No less than eight future tenses are enumerated: but as the number of these arises merely from the casual use of *shall* or *will*, (thus, *I shall write*, and *I will write*, are reckoned as two tenses,) they may be reduced to half; for, since '*shall* and *will* always mean the same time,' they must, in combination with the same word, always make the same tense.

Respecting the passive voice, we have little to remark: we were pleased, however, with the just and accurate remarks concerning the combination of *sum* and *fui* with the perfect participle in the Latin language:—Mr. P. has here shewn, that the best authors commonly used the present tense of the auxiliary with the perfect participle, in order to express 'that a thing *has been* done,' &c.

Mr. P. next treats of compound participles: on which subject we have already given his leading ideas. We cannot avoid censuring one observation, which tends to confuse a subject, not very simple in itself. We are told that, by placing the imperfect participle of the verb *to go*, before the infinitive mode, we form *inceptive* tenses, as *I am going to write*, &c.; and this, in an annexed table of the tenses, is specified as a tense of the verb *to write*.—As well might we furnish a *conclusive* tense, *I am finishing writing*.

We now arrive at the table, in which we are presented with a comprehensive view of all the tenses of the indicative mode active of the English verb. The number of tenses, according to this distribution, amounts to twenty-four; that is, in our opinion, to double the quantity of real divisions of time, as pointed out by the variations of the verb. This being a subject of some importance, and of no little subtlety, we will express our opinions at greater length.

When a person speaks of the time at which an action is performed, in reference solely to himself, he can only consider it as present, past, or future; but he often has occasion to be more particular, and to consider the time in reference to the nature of the action, as well as in reference to himself, and to specify whether that action be complete or incomplete. If the time be considered merely in reference to the person speaking, without adverting at all to the nature of the action, then it may be called *indefinite* *. If the precise nature of the action be

* On a subject of the present nature, we trust that we need not apologize for repeating our sentiments,

also pointed out and limited, then the time may be called *definite*; and this definite time must be of two kinds, according as the action is imperfect or perfect. Hence each of the times, present, past, and future, may be considered as of three kinds, namely, indefinite, definite, imperfect, and definite perfect. Whence there will result in grammar nine tenses; namely, present indefinite, present definite imperfect, present definite perfect: past indefinite, past definite imperfect, past definite perfect: future indefinite, future definite imperfect, future definite perfect.—Beside these, there are three other tenses in the English verb, which are used to express an incomplete action terminating in completion at a given time; or, in other words, they are used when we mean to denote that an action, which was imperfect, is, has been, or will be, perfected at a certain time, present, past, or future. As all complete perfect actions must have been previously incomplete, it may be thought that these tenses denote nothing more than the definite perfect tenses: but the difference consists in this: these tenses precisely mark the limit of the imperfect state of the action, and point out the particular time at which it becomes perfect, which the definite perfect tenses do not. Thus *I have been writing* denotes that the writing closes, terminates, and becomes perfect, at the present time. So likewise *I had been writing* denotes that it terminated and closed at the particular past time mentioned: whereas, in the phrases, *I have written*, or *I had written*, no such precise termination is specified, but the writing may have been closed for months, years, or ages, before. Again, these tenses not only declare the action to be perfected, but mark the progress from an imperfect to a perfect state, and thus seem to convey some idea of uninterrupted continuance and duration, which idea is wanting in the definite perfect tenses. These tenses may be called the definite terminating or limiting perfect tenses. Thus then there are *twelve* tenses in the English verb*.

Toward

* We subjoin the following table, as exemplifying our scheme of tenses, for the use of those who, without it, might find some difficulty in tracing our meaning.

Tenses of the English verb, amounting to twelve.

Present indefinite,	-	-	-	I write.
Present definite imperfect,	-	-	-	I am writing.
Present definite perfect,	-	-	-	I have written.
Past indefinite,	-	-	-	I wrote.
Past definite imperfect,	-	-	-	I was writing.
Past definite perfect,	-	-	-	I had written.

Future

Toward the conclusion of the volume, Mr. Pickbourn inquires into the question, WHAT IS A VERB? and decides it by adopting Dr. Lowth's definition, "that it is a word signifying *to be, to do, or to suffer.*" He here likewise digresses into a disquisition concerning the origin of language: he confutes, very justly, Dr. Adam Smith's idea that the verb *I am* required the most metaphysical and abstract thought in its formation: he gives us, however, as wild a conjecture of his own, that the verbs *it rains, it thunders,* were formed from the rapid pronunciation of *raining* or *rain is, thundering* or *thunder is, or is not:* (by the bye, what becomes of the rapid pronunciation of *thunder is not?*) he imagines, that such words as *raining* might be applied to what was present, and *rained* to what was ended: but he gives no reason for the supposition: he remarks, too, that 'in process of time, pronouns would no doubt be introduced,' &c.: but this is the play-ground of the grammarian, where he, who has conned his dry task, may surely be allowed to sport, when the hours of restraint and school discipline are over.

We here take our leave of Mr. Pickbourn, whose dissertation we recommend to all inquirers into the nature of grammar, as evincing much thought and grammatical knowledge.

ART. XV. *Memoirs of the Literary and Philosophical Society of Manchester.* Vol. III.

[Article concluded from vol. v. p. 272—280.]

POLITICAL PAPERS.

An Inquiry into the Principles and Limits of Taxation, as a Branch of Moral and Political Philosophy. By Thomas Percival, M. D. F. R. S. &c.

PERSUADED, as every man of an enlightened mind must be, that nothing tends more to the establishment of just authority, than the free and temperate investigation of the reasons on which it is founded, Dr. Percival has endeavoured, in this paper, to trace the origin, to explain the principles, and to determine the extent, of the duty of *paying taxes:* a duty, he says, which, though essential to the existence of society, and of equal importance to the governors and governed, has not

Future indefinite,	-	-	-	I shall write.
Future definite imperfect,	-	-	-	I shall be writing.
Future definite perfect,	-	-	-	I shall have written.

Definite terminating or limiting perfect tenses,	}	I have been writing.
		I had been writing.
		I shall have been writing.

hitherto,

hitherto, he believes, received a specific denomination in any language. His inquiry into this subject, is very satisfactory. It contains *multum in parvo*. After shewing man to have a natural right to life, liberty, and property;—and after proving, from his inability in his individual capacity to defend his rights, and to punish the aggressor, the necessity of a state of society, where the right of each is made a common right to be defended by the collective power, consolidated, as it were, in the civil magistrate, and at the united expence of the community;—he rationally deduces the *moral obligation* to pay taxes, which he states to arise ‘from the allegiance due to the sovereign power, for the protection it affords to life, liberty, and property, and for the energy it exerts in the promotion of order, industry, virtue, and happiness.’

‘This obligation (says he) is common to the subjects of every government; but under the happy constitution of Great Britain, where subsidies are never claimed by the supreme magistrate, without the consent of parliament, we become bound, by a VOLUNTARY COMPACT, made by our delegates, to contribute to the public exigencies, in such proportions, and according to such modes, as they have deliberately enacted.

‘And, by the refusal to grant such contributions, or by the evasion of them, we not only injure the public weal, but, indirectly, INVADE the PROPERTY of our FELLOW-CITIZENS, who must bear the burden of additional imposts, in consequence of our contumacious exemption.’

Thus does this learned and respectable writer assist the minister in making taxes productive, by enforcing their payment, on the principles of morality. He is not, however, an advocate for non-resistance and passive obedience. Though he asserts government to be of divine authority, as it originates in the law of our nature, yet he contends that it can be no otherwise so, than as it is adapted to the interests and felicity of its subjects, and, of course, that the moral obligation in the subject, of submitting to imposts, has its limits. We may pay for protection at too high a rate. A tax can have no moral obligation, when the claim to allegiance is absolutely forfeited; it is of *imperfect* obligation from mere general allegiance, and, to give it *full* and *complete* validity, it should be A LEVY MADE ON THE COMMUNITY BY LAWFUL AUTHORITY; ACCORDING TO PRESCRIBED FORMS; IN AN EQUITABLE MODE AND PROPORTION; AND FOR THE PUBLIC WEAL. We shall leave politicians, who manage the important concerns of government, to consider how far our *excise laws* agree with this definition of a tax morally obligatory on the subject.

This *inquiry* is considerably enlarged since it was first read to the society.

THE

THE APPENDIX to this paper, placed at the end of the volume, entitled, Supplemental Notes and Illustrations, consists of a number of short but excellent dissertations on the following subjects: *Property not the mere Creature of Civil Society*;—*The Influence of the Crown*;—*Doctrine of Passive Obedience*;—*The Doctrine of Non-resistance merely speculative*;—*The Advantages of the British Government*;—*Taxes on the Necessaries of Life*;—*Statutes of Excise*;—*Oaths*;—*Turpitude marked by the gross Defect of good Principles*.

Dr. P.'s observations on these topics prove him to be not only a man of reading, and sound judgment, but to be inspired by the *best* spirit of patriotism, viz. that which promotes obedience to government by demonstrating *its necessity and advantages*; and which animates to virtue, as being the great principle by which rulers and subjects should be swayed, in their endeavours to promote national happiness.

Propositions respecting the Foundation of Civil Government. By Thomas Cooper, Esq. *

If no discoveries, in the important science of government, be exhibited in this paper, yet it contains the substance of many interesting discussions, compressed into a number of distinct, though connected, propositions. Mr. Cooper, with a mathematical closeness and conciseness of reasoning, exposes the fallacy of those statements which represent government as flowing from a source distinct from the popular will; and he demonstrates, that *the right of exercising political power, whether about to commence, or actually existing, is derived solely from the people*. Here he lays it down as an indisputable proposition, that the authority of the governors is derived from the consent of the governed;—that the happiness of the community is the great object and end of civil society;—and that all the functions of government ought to be means adapted to that end. He states, moreover, that the *will* of the people (that is, of the *majority*, for the majority, in a practical view, are synonymous with the society,) ascertained as correctly as the nature of the case will admit, is of itself a sufficient reason for any change whatever in the constitution of a kingdom, and in the officers of its government.

In *Prop. 26*, he discusses the difficult question, whether the *right of suffrage* should in any degree be regulated by the possession of *property*, or should be considered as a right simply attached to the *person*. Here Mr. Cooper reasons more like an *esquire* than a *penniless philosopher* investigating the natural rights of man. * For my own part, (says he,) after much consideration, I incline to think that a line of exclusion *may* be drawn, and

* Author of "*Traits, Ethical, Political,*" &c. See our last vol. p. 244. *et seq.*

that no injustice is done by debarring those from voting in the choice of national representatives, who, on account of their poverty, are exempted from the payment of taxes.* Opposed to this position, and to the reasons which follow to confirm it, we might ask, Is the object of choosing representatives merely for the purpose of taxation? Supposing this to be the case, where are the poor who are exempted from the payment of taxes? Do not all taxes on articles of consumption fall very heavily on them? If some laws relate to objects in which the poor have no interest, are there not many which nearly affect them?—Viewing politics through the medium of pure philosophy, it appears that all who have natural rights, are entitled to a voice in the appointment of that delegated power by which those rights may be affected: but Mr. C. would exclude the *very* poor,—because the exclusion itself would operate as a stimulus to exertion. Those who wish to peruse Mr. C.'s reasons at length, will find them at p. 502, 503.

Mr. C. is so strenuous an assertor of the rights of man, and so warm an advocate for civil and religious liberty, that he concludes his paper with expressing his hope of the day not being far distant, when, in Europe at least, not one stone of the fabric of political oppression will be left on another.

POPULATION.

*Observations on the Bills of Mortality for the Towns of Manchester and Salford**. By Thomas Henry, F. R. S. &c.

According to the statements and calculations given in this paper, the population of Manchester and Salford is nearly double what it was in 1773. In that year, the inhabitants of these united townships were estimated at 29,151; in the beginning of the year 1788, Mr. Henry, in a note subjoined to this paper since it was first read, calculated their number to have been 55,364; and if, from that time to the present, the inhabitants have continued increasing, they must have nearly doubled themselves in the space of eighteen years. Hence Mr. Henry infers, that large manufacturing towns, instead of being destructive of, are propitious to, population. He observes that the encouragements in them to matrimony are considerable; and that if life be more speedily wasted, it is, probably, produced in a far greater ratio. We perfectly, in this respect, coincide with Mr. Henry in opinion: but though large manufacturing towns promote marriages, the fruit of them is not an

* Manchester and Salford, though distinct townships, are only separated by the river Irwell, and communicate by means of several bridges. In the year 1757, the number of inhabitants was no more than 19,839.

healthy and an hardy race; they rather tend to debase the human species; and were not their influence counteracted by mixtures with those in more healthy situations and pursuits, their bills of mortality would, in a course of years, exhibit a melancholy picture. Mr. Henry, in fact, confesses this, when he says that, 'to find numerous instances of longevity, we must leave the widely-extended commercial city, where plenty of employment, though it furnish abundance of the comforts and conveniencies of life, to the labouring part of the people, and thereby is preventive of many diseases, yet supplies also the means of intemperance, (he might have added also, facilitates debauchery,) which though slowly; yet certainly induces sickness.'

An Account of the Progress of Population, Agriculture, Manners, and Government in Pennsylvania. In a Letter from Benjamin Rush, M. D. and Professor of Chemistry in the University of Pennsylvania, to Thomas Percival, M. D. F. R. S. &c.

The information here communicated, respects the method in which the wilds of America are gradually brought under cultivation, and points out the stages which mark the progress from savage to civilized life; and this relation is peculiarly valuable, since it is not built on the vague reports of others, but on Dr. Rush's own knowledge and observations. He describes three kinds of settlers in Pennsylvania. His picture of the first we shall copy for the amusement of our readers:

'The first settler in the woods, is generally a man who has out-lived his credit or fortune in the cultivated parts of the state. His time for emigrating is in the month of April. His first object is to build a small cabin of rough logs, for himself and family. The floor of this cabin is of earth, the roof of split logs, the light is received through the door, and in some instances, through a small window made of greated paper. A coarser building, adjoining this cabin, affords a shelter to a cow and a pair of poor horses. The labour of erecting these buildings is succeeded by killing the trees on a few acres of ground near his cabin. This is done by cutting a circle round the trees, two or three feet from the ground. The ground around these trees is then ploughed, and Indian corn planted in it. The season for planting this grain is about the twentieth of May. It grows generally, on new ground, with but little cultivation, and yields in the month of October following, from forty to fifty bushels an acre. After the first of September, it affords a good deal of nourishment to his family in its green or unripe state, in the form of what is called *roasting ears*. His family is fed, during the summer, by a small quantity of grain, which he carries with him, and by fish and game. His cows and horses feed upon wild grass, or the succulent twigs of the woods. For the first year, he endures a great deal of distress from hunger, cold, and a variety of acci-

dental causes; but he seldom complains or sinks under them. As he lives in the neighbourhood of Indians, he soon acquires a strong tincture of their manners. His exertions, while they continue, are violent, but they are succeeded by long intervals of rest. His pleasures consist chiefly in fishing and hunting. He loves spirituous liquors, and he eats, drinks, and sleeps in dirt and rags, in his little cabin.

• In his intercourse with the world, he manifests all the arts which characterize the Indians of our country. In this situation he passes two or three years. In proportion as population increases around him, he becomes uneasy and dissatisfied. Formerly, his cattle ranged at large, but now his neighbours call upon him to confine them within fences, to prevent their trespassing upon their fields of grain. Formerly, he fed his family upon wild animals, but these, which fly from the face of man, now cease to afford him an easy subsistence, and he is compelled to raise domestic animals for the support of his family. He cannot bear to surrender up a single natural right for all the benefits of government, and therefore he abandons his little settlement, and seeks a retreat in the woods, where he again submits to all the toils which have been mentioned. There are instances of many men who have broken ground, on bare creation, not less than four different times in this way, in different and more advanced parts of the state. It has been remarked, that the flight of this class of people is always increased by the preaching of the gospel. This will not surprise us when we consider how opposite its precepts are to their licentious manner of living. If our first settler were the owner of the spot of land which he began to cultivate, he sells it at a considerable profit to his successor; but if (as is oftener the case) he were a tenant to some rich land-holder, he abandons it in debt; but the small improvements he leaves behind him generally make it an object of immediate demand to a second species of settler.

By him, the farm which the first settler had recovered from woods, is farther improved, and the accommodations for man and beast are multiplied: but the lands generally pass to a settler of a still higher order, before a commodious dwelling-house is erected, and the whole considered as complete. Settlers of this description, becoming soon affluent and independent, are represented by Dr. Rush, as sensible of the value of government, and cheerful contributors to its support. He adds, moreover, that two-thirds of the Pennsylvanian farmers are of this class.

After the first step is taken, the subsequent steps may be conceived very naturally to follow: but the passion for migration, which Dr. Rush describes, will, as he says, appear strange to an European.—Nothing is said of the number of inhabitants in Pennsylvania, nor in what ratio they are supposed to increase.

ANTIQUITIES.

Essay on some supposed Druidical Remains, near Halifax, in Yorkshire. By Thomas Barrit.

These supposed druidical remains are rocks near Saddleworth, in Yorkshire, called, by the neighbouring people, *Pots and Pans*. These, and some of the rocks which we remember Borlase has particularly described as such in his *Antiquities of Cornwall*, may, for aught that can be proved to the contrary, be druidical: but the cavities on their tops, which Dr. B. and Mr. Barrit denominate *rock basons*, and whence they suppose them to have been used by the ancient Druids, were, most probably, made merely by the rain washing away by degrees the softer parts of the rock, which happening to lie in the middle of its upper surface, a kind of bason is in time formed. A genius like Dr. Borlase would people Derbyshire with druidical remains: but, in this sceptical age, he would find few to acknowledge his *rock idols*.

Account of an Ancient Monument in Huln Abbey, Northumberland. By John Ferriar, M. D.

The ancient monument here described, and of which a representation is given in a plate annexed, was dug up, a few years ago, from among the ruins of the church of Huln Abbey, and is conjectured, with some degree of probability, by Dr. Ferriar, to have been the covering to the stone coffin of William De Vesey, the Lord of Alnwick, under whose patronage Huln Monastery was founded, A. D. 1240.

PHILOSOPHICAL.

Observations concerning the Vital Principle. By John Ferriar, M. D.

How frequently do philosophers experience their thirst for knowledge far surpassing their power or ability of becoming wise! The inquiries, for instance, of philosophic men concerning a vital principle, instead of producing any thing satisfactory, leave us still in doubt whether such a principle really exists. Dr. Ferriar, after learnedly examining the various conjectures and hypotheses, ancient and modern, relative to his subject, discovers in them little beside conjecture and hypothesis: but unable completely to decide on the question, though he evidently inclines to the belief of there being no such thing as an *independent* vital principle, he thus concludes his ingenious discussion:

While so many doubts occur respecting the proof of a vital principle, and while the supposition includes so many difficulties, in its own nature, it is allowable to suspend our judgment on the

subject, till more convincing proofs of its existence shall appear, than have, as yet, been offered to the public.'—

'At present, it is evident, that we gain nothing by admitting the supposition, as no distinct account is given of the nature or production of this principle, and as an investigation of facts seems to lead us back to the brain, as the source of sensibility and irritability.'

Description of a Glory. By John Haygarth, M.B. F.R.S. &c. &c.

The phenomenon here described was seen by Dr. Haygarth, Feb. 13, 1780, as he was ascending the mountain which forms the eastern boundary of the vale of Clwyd. Being struck with the appearance of a white shining cloud, which lay remarkably close to the ground, he alighted from his carriage, and walked up to it; and his shadow, by the sun, which was nearly setting, was projected into it, when he saw the head of his shadow surrounded by a circle of various colours, whose centre appeared to be near to the situation of the eye, and whose circumference extended to the shoulders, and which resembles what, in the pictures of our Saviour and the saints, is termed a *glory*. The cloud, Dr. H. has reason to believe, was composed of small frozen particles, which, reflecting and refracting the rays of the sun, produced this curious phenomenon. A drawing of it is annexed.

On the comparative Excellence of the Sciences and Arts. By William Roscoe.

This essay, with a little alteration, would make an admirable introductory lecture to be read to students, in a college, commencing a course of academical studies. Conceiving the faculties of man reducible to the three following:—the *moral sense*, or that which distinguishes virtue and vice; the *rational faculty*, distinguishing truth and falsehood; and the *sentimental faculty*, or as it is usually called, *taste*, which distinguishes beauty from deformity; Mr. Roscoe first recommends the study of morality, next of natural philosophy, in the most extensive acceptation of the term, and, lastly, of the Belles Lettres and the Arts.

OTHER MISCELLANEOUS PAPERS.

On the Nature and Utility of Eloquence. By Richard Sharp, F.S.A.

In this ingenious and learned dissertation, Mr. Sharp vindicates eloquence from the aspersions with which some philosophers have loaded it; he eloquently contends for its importance in human life; and he assists his readers in forming accurate conceptions of its nature. Of the various definitions given of it, Mr. Sharp prefers that by Dr. Campbell. In the first sentence of his *Philosophy of Rhetoric*, the Doctor defines

“Eloquence to be that art or talent by which a discourse is adapted to its end.” Such an essay requires no apology.

Of Popular Illusions, and particularly of Medical Demonology.

By John Ferriar, M. D.

Dr. Ferriar, to whom the readers of this volume will deem themselves much indebted, has, under this title, presented to the Society a very amusing, as well as instructive, memoir. Considering the effects of popular illusions as constituting a very curious part of the history of human reason, he has, by looking into *that reading which is now very little read*, collected a variety of materials in relation to his subject, arranged them in a regular order, and enriched his narrative with philosophic reflections. That there is a propensity in the human mind to the belief of the marvellous, is evinced by stubborn facts, deduced from every age and state of society. The superstitious regard paid by the polished nations of antiquity to omens and auspices, the consulting of dreams by the Indian tribes of North America, the belief of our forefathers in magic, witchcraft, and apparitions, the second-sight of the northern inhabitants of Britain, the delusion among the modern Greeks and Hungarians respecting *Redivivi* or *Vampires*, and the recent theory of animal magnetism; not merely display the credulity of mankind, but shew how one popular illusion and absurdity has been succeeded by another. Dr. F. has proved that these illusions were not confined to the vulgar. An enthusiastic demonology, magnetism, and what has been called sympathy, once disgraced learned and philosophic men. Paracelsus allowed that diseases may be produced by witchcraft. Richard Baxter (who wrote a book in defence of witchcraft, entitled, “*The Certainty of the World of Spirits*,”) thought the devil so active against well-disposed persons, as frequently to raise whirlwinds, so as to carry away their linen when hung out to dry. “Truly, (says he,) I have often wondered to see my own small linen caught up in an eddy, and carried out of sight over the church steeple.” Dr. More was so confirmed a demonologist, as to think the disbelief of spirits synonymous with atheism. “As, (says he,) it is a maxim in policy, “No bishop, no king,” so we may say, “No spirit, no God.” Dr. Willis asserts that he has known scrophulous persons cured by imposition of hands by *the seventh son of a seventh son*; and Lord Verulam mentions the curing of warts by rubbing them with something which is afterward put by, to waste and consume. Surely, if we have not more wisdom than our forefathers, we have not their proneness to mysticism and nonsense.

Dr. F. concludes this long paper with observing, “that an acquaintance with the histories and arguments of demonologists

logists produces an useful hesitation in assenting to evidence however specious; for in doubtful cases, however numerous the witnesses may be, it will always be remembered, how frequently men have shewn themselves determined to see and believe things invisible and incredible.'

It should not be forgotten here, that those popular illusions which excite the contempt of the philosopher, are connected by the genius of the poet into a source of elegant pleasure.

Essay on the Dramatic Writings of Massinger. By John Ferriar, M. D.

From surveying vulgar and philosophic absurdities, this general scholar employs his able pen in the pleasing task of elevating to general notice the merit of a very deserving, though much neglected, author. Massinger has not obtained the fame to which his writings entitle him. Though a contemporary with the immortal Shakespeare, and, in some instances, measuring the lance with him, his plays are comparatively but little read. In justice, however, to the taste of our polite scholars, we cannot allow Massinger to be forgotten. He is still read and admired in the closet; and we hope Dr. Ferriar's exhibition of his beauties will excite a more general attention toward him; which is all that is necessary to make him more generally admired. In comedy, as Dr. F. observes, he falls considerably below Shakespeare.

Observations respecting the History of Physiognomy. By Thomas Cooper, Esq.

Physiognomy, (from *φύσις*, and *ᾠων*, a mark,) though it may be defined in general to be a knowledge of nature from the indices and marks of it, or a knowledge of the internal properties of any corporeal Being from the external appearances, is now particularly confined to man, and signifies a science, which professes to teach how to deduce his character and disposition from his external figure, more particularly from the face. Mr. Cooper proves, in this history, the antiquity of physiognomy as a science; he mentions the names of many respectable philosophers who were its advocates; and he accounts for the contempt into which it has fallen among the moderns, from their finding it connected with sciences now justly exploded. M. Lavater, the great champion and enthusiastic votary of physiognomy, finds a warm advocate in Mr. Cooper. Glaring as the defects of M. Lavater's *Fragments* may be, he pronounces them to be a work which does credit to the present times, as well as to the author. Perhaps Mr. Cooper's sentiments, as a materialist, may have induced him to commence an advocate for physiognomy: but, however this may

may be, he has great hopes that it is rising into reputation. 'The time (he thinks) may not be far distant, when physiognomy will be reinstated in her rank among the valuable branches of human knowledge, and be studied with that degree of attention and perseverance so essentially connected with the science of man.'

To this memoir, is subjoined an Appendix, containing *Observations on the temporary Connection of Physiognomy with the occult Sciences*;—in which, like his philosophic brother, Dr. Ferriar, he notices those idle phantasies and delusions which once passed for knowledge; and, at the end, he gives an abstract of the theosophic doctrine.

We cannot close our account of this volume, without congratulating the Manchester Society on the number of valuable papers here presented to the public.

ART. XVI. *A Collection of Papers on Naval Architecture*, originally communicated through the Channel of the *European Magazine*, &c. Part I. 8vo. pp. 90. With Plates. 2s. 6d. Sold at No. 32, Cornhill. 1791.

NEXT to the skilful culture of the earth, on which "we live, and move, and have our being," nothing is of more national consequence to this island, than the care and improvement of our shipping, as the surest means of our defence against foreign invasion, or as the *sine quâ, non*, of our commercial intercourse with the other parts of the globe.

To keep alive this care, and to increase our attention to a subject of so much importance, a most respectable society has been just formed, under the patronage of the Duke of Clarence, and several of the Nobility, with other persons of distinction and public spirit; whose peculiar object will be 'the improvement of naval architecture, in all its branches; extending their inquiries and improvements to vessels for navigation of every kind.'

To promote these important intentions, as effectually as possible,

'The society purpose to encourage every useful invention and discovery as far as shall be in their power, both by honorary and pecuniary rewards.—They have in view particularly to improve the theories of floating bodies and the resistance of fluids—to procure draughts and models of different vessels, together with calculations of their capacity, centre of gravity, tonnage, &c.—to make observations and experiments themselves, and to point out such observations and experiments as appear best calculated to further their designs,

signs, and most deserving those premiums which the society can bestow.

But though the Improvement of Naval Architecture in all its Branches be certainly the principal object of this institution, yet the society do not by any means intend to confine themselves merely to the form and structure of vessels. Every subordinate and collateral pursuit will claim a share of the attention of the society in proportion to its merits; and whatever may have any tendency to render navigation more safe, salutary, and even pleasant, will not be neglected.

With such objects in view, the society thought themselves justified in calling upon the public for their countenance and support. That their call has been attended to, will sufficiently appear from the respectable list of subscribers. And as they have every reason to expect support still more effectual, it is with confidence that they repeat their solicitations for further assistance; such as may enable them to extend their views,—to make experiments on a large scale,—to assist young persons in the attainment of this most useful art,—and even to institute an academy for the regular study, not only of the art itself, but of those sciences which ought to form the basis of it.

But the society do not merely call upon the public for pecuniary assistance: in particular, they solicit the officers of the royal navy and merchant's services to examine carefully the hints, proposals, and plans which may at any time be laid before this society; and to suggest any improvements that may occur, however minute they may appear to them; they being confessedly the best judges of the advantages to be derived from the facility of manœuvring ships, of the comparative excellence between one vessel and another in sailing, and all other desirable properties.*

We cannot quit the present subject, without observing, that this novel and very laudable institution owes its existence to the patriotic disposition, and extraordinary attention, of a private citizen of London, who, (though engaged in a line of business totally opposite to all concerns of this kind,) has been led, by mere accident*, to take such ocular notice of, and make such observations on, the actual state of naval architecture in this country, as naturally occurred to a man of plain understanding, zealous for the honour and interest of his country, and willing to bestow a portion of that time for the public good, which men of a different description would rather have devoted to their own private advantage.—The person to whom we here allude, is Mr. Sewell, the publisher of this collection of papers, &c. who is to be considered as the disinterested father of an institution, for which posterity may have reason to regard his name, with that grateful distinction which will long be paid to the memory of Mr. Shipley, who first set on foot the Patriotic

* See COLLECTION, &c. Pref. p. 4.

SOCIETY FOR THE ENCOURAGEMENT OF ARTS, MANUFACTURES, AND COMMERCE.

Let us not forget to note that Mr. Sewell's attention to the subject of Naval Architecture was the more seriously excited, by his having learnt the opinion of some private ship builders, who, in a debate on the failure of one of our naval engagements *, pronounced that such " would ever be the case, while that business [the construction of our ships of war] was not studied as a science, but carried on more by precedent; that there had not been one improvement in our navy, that did not originate with the French, who had naval schools and seminaries for the study of it; and that our ships were not a match for those of that nation, either singly, or in a fleet, &c. &c." — In corroboration of this remark, he briefly notices ' the principal events of our wars, since the year 1752; at the *beginning* of which, he had the mortification to observe his countrymen considerably worsted; † and he ascribes our advantages, on the whole, rather to the hardiness of our men, than to any superiority in our ships ‡. This opinion we leave, as Mr. S. modestly does, to be supported or contradicted by those who have had better opportunities of investigating the subject.

In conclusion, it is with pleasure that we see, by the "*Address to the Public, from the Society,*" (which is distributed *gratis*,) that the Society are already enabled to offer **VERY CONSIDERABLE** premiums for particular improvements in the construction of our shipping, &c. &c. and also to encourage our philosophers, mathematicians, and mechanics, to make satisfactory experiments, tending to ascertain the laws of resistance of water to solids of different forms, in all varieties of circumstance. On this head, the reward is not less than **ONE HUNDRED POUNDS, or a GOLD MEDAL**. Other premiums of **FIFTY, THIRTY, and TWENTY** guineas, according to the importance or difficulty of the particular subject, or point of investigation, are likewise offered, for different discoveries, inventions, or improvements.

* Probably the misfortune which befel Mr. Byng.

† He also observes, that, ' in our late wars, every French ship that was taken, was refitted, and made the chasing ship; and that every officer in the service coveted the command of her, in preference to those built in England.'

ART. XVII. *The Remonstrance*. To which is added, An Ode to my
 Als: Also, the Magpie and Robin, a Tale; An Apology for
 Kings; and An Address to my Pamphlet. By Peter Pindar, Esq.
 4to. pp. 63. 2s. 6d. Evans. 1791.

AFTER so many years' enjoyment of popular favour, this Hogarth of the Muses *remonstrates* with his good friends the public, on their uncharitably supposing, and *reporting*, that he has played the *turncoat*, and is become a 'flatterer of the crown:'

"How chang'd his note! (they cry) now spinning rhimes
 In compliment to Monarchs of the times,
 Who lately felt no mercy from his rancour;
 The star-bedizen'd sycophants of State,
 Blue ribbon'd knaves have brib'd his pliant hate;
 Behold him at St. James's snug at anchor."

In defending himself against this calumny, P. P. brandishes the weapons of wit, set to their keenest edge; and cutting away at kings, dukes, and earls, he slices them all, with as little mercy as when, in days of yore, he at once belabour'd

'The LORD'S ANOINTED and his lousy Cooks!'

Thus he sturdily repels the charge that has been brought against him:

'I knuckle not—I owe not to the great
 A thimble-full of obligation;
 No luscious wife have I, their lips to treat,
 To lift me to PREFERMENT's funny station.'

* * * * *
 'I'm not oblig'd (believe my honest word)
 To kiss—what shall I call 't?—of any Lord:
 Not pepper-corn acknowledgment I owe 'em;
 Nay, like the GOD of Truth, I scarcely know 'em.'

As to kings—he joins issue, to a certain degree, with his back-friends, the *reporters*:

'——— yes, 'tis granted,
 That through the world such royal folly rules,
 As bids us think thrones advertise for fools;
 Yet is a King a utensil much wanted—
 A screw, a nail, a bolt, to keep together
 The ship's old leaky sides in stormy weather;
 Which screw, or nail, or bolt, its work performs,
 Though downright ignorant of ships and storms.'

To preserve, however, the appearance of consistency with some of his late violent *anti-democratic* effusions, he adds to this *Remonstrance*, his 'Political Confession;' in which he again attacks the '*Crown-and-Anchor* finners;' and

'Reprobates their Revolution dinners.'

He then *comes down*, furiously, on the whole French nation, whom, as he acknowledges, he hates;—whence, as we conclude, he very *naturally*, if not *generously*, grudges them the blessings of a free government!—but, whatever are the real sources of his enmity, he has absolutely deluged that kingdom with the most rancorous abuse!—Never, surely, was there such a torrent, since Noah's flood! nor was ever, before, so much wit so misapplied, and worse than thrown away.—Mistake us not, good friend P. P. it is not merely for France that we are pleading,—it is for HUMAN NATURE:—but we must not be too serious with our pleasant friend; who, perhaps, is all this while only humming John Bull; or, as Sir Archy says, in the farce, “tacking him in.”

To the *Remonstrance*, is added, ‘An Ode to his old favourite Als.’ This is a very pretty poem, full of benevolent regard to the long-ear’d friend of his youth, and glowing with a fond remembrance of the pleasures and pastimes of his earlier days. Aye! Peter Pindar’s als shall trot down to posterity, with his honest brethren, the als of Sterne, and the Dapple of Sancho Pança.

Another poem, or fable, follows the ode, entitled, ‘The Magpie and Robin.’ The wicked Magpie is Mr. Paine, the prince of democratic writers; and if the character of the Robin, (“sweet Robin!”) be referred to the poet himself, he will not be offended by the *application*; though he modestly appears to evade it, by the last couplet, or moral of the fable:

‘In Thomas Paine the Magpie doth appear;
That I’m poor Robin, is not quite so clear.’

This motley publication contains also an ‘Apology for Kings.’ It is a *satire-royal*; and if any thing were yet wanting to convince us that Master Pindar is no *turncoat*, here is proof sufficient:

‘Yet should a miracle the PALACE mend,
And high-no’ d. SAL’SBER’Y to the VIRTUES send,
Commanding them to come and chat with KINGS;
Well pleas’d *repentant* Sinners to support,
So help me IMPUDENCE, I’ll go to COURT!
Besides, I dearly love to see *strange things*.’

We turn next to the author’s ‘Address to his Book;’ in which we have his *prospectus*, prophecy, or *Pisgah-sight*, of the reception which his present work would doubtless find in the world:—how criticised, be-praised, and be-damned, as Party, as Malignity, or Approbation, might chance to hold the scale. Here the Reviewers come in for a random stroke of the lashing-satiric; and the world is informed that,

‘Many

'Many a LOU that cannot gain a name,
(Rebus and riddle-maker) now *reviews* !'

It may be so ; and how can we prevent it ? As long as MEN TALK, parrots, and jack-daws, and magpies, will try to mimic them.

ART. XVIII. *Observations on the present State of Music, in London.*

By William Jackson, of Exeter. 8vo. pp. 3. 1s. 6d. Har-
rison and Co. 1791.

As critical reflections on the fine arts seldom come under our notice, they are a relief to us after the more dry and uninteresting labours of investigation. The remarks of able professors of any art or science come with weight ; and from the reputation and productions of the author of this pamphlet, we expected information and ingenuity. Many of his sentiments, however, militate so violently against the general opinion of the lovers and judges of music throughout Europe, and are so decisively delivered, that it seems incumbent on us to examine the principles on which they are founded.

Mr. Jackson boasts a claim to *candour*, for 'not mentioning the name of any living professor ;' which will hardly be granted by intelligent musical readers, who can no more help thinking of HAYDN, when *symphonies* are mentioned, than of HANDEL, when *oratorio choruses* are in question. He says, 'if he may judge of the sensations of others by his own,' the public is *not* pleased with what it applauds with rapture. Why does it then applaud ? What artist can bribe a whole public ? Our House of Lords, which is the highest court of judicature in Great Britain, and from which there is no appeal, is supposed to be out of the reach of individual influence ; and the enlightened public, in every kingdom, is the supreme judge of such productions of art as are exhibited for its amusement. Cabal and party, in a small circle, may triumph over judgment and good taste : but what, excepting sterling merit, can bias the public at large, for any considerable time ?

According to Mr. J. our present musical pleasure is, 'by some awkward and unfortunate circumstances, derived from *polluted sources* ;' and, as a wonderful discovery, he tells us, 'that PERFECT MUSIC is the uniting *Melody to Harmony*.' Now this is a *truism* so incontrovertible, that we believe it has never been disputed since the present rules of composition have been invented.

The invariable language of the enthusiastic admirers of Handel, and of every thing ancient in music, has long been, that the moderns *neglect harmony* for air :—but the whole tenor of
Mr.

Mr. Jackson's pamphlet is to prove, that 'melody is best qualified to exist alone, and that modern music has *no air*.' Mercy on us! have we then neither soul nor body?—and have we been so mistaken, as to fancy we have received delight from music, which has neither melody nor harmony to support it? Unluckily for our author, that music which he condemns in so summary a manner, and which, in this country at least, he says, 'is in a fair way of shortly being totally without melody,' is the favourite music of all the most cultivated and polished nations of Europe.

This severe censure is repeated in the next page. 'VOCAL MUSIC had once nothing but harmony to subsist on: by degrees, melody was added; but now it is very near being lost.'

'In the grand opera, *songs* may be considered as *pathetic, bravura*, something *between the two*, which has *no name**, and airs called *cavatina*. Generally the last have most melody, and the first sort have least: but it is scarce worth while to ascertain which has most, where all are defective†.' This is a brave assertion!—and are all the composers, performers, and hearers, of taste and judgment, to go to Exeter to ask Mr. J. how to please and be pleased? Is there no air, no elegance, no melody, in the productions of a Sarti, a Cimarosa, or a Paisiello? Very few opera-airs are now printed, nor indeed were there many performed, in the last year: but that was more owing to particular circumstances, than to the barrenness of the times. Mr. J. perhaps condescends, though, it may be, not with much disposition to be pleased, to go to an opera once in two or three years; and calculates the whole progress of the art by what he happens to hear, or not to hear, during that one night's performance. Surely, prejudice, envy, a provincial taste, or perhaps altogether, prevent candid attention; otherwise, some ingenuity, spirit, grace, and elegance, might have been discovered even in the worst operas, serious or comic, that have been brought on our stage:—but the writer seems wholly to confine his idea of melody to the symmetric measure and monotonous repetition of passages in a Vauxhall ballad, a dancing minuet, or a gavot. A TUNE that can be carried home, and interwoven in an English song, seems the grand desideratum.

* The author surely forgets that there is such a thing frequently in an Italian opera as an *aria graziosa*.

† Why a *cavatina*, which means nothing more than an air without a second part, should have more melody than a pathetic, rapid, or graceful air, we know not. In times when Mr. J. allows melody to have been in its most flourishing state, in *da capo* days, there were no *cavatinas*.

Now the *tunes* in the English operas of highest favour, which were composed 'when melody still existed,' have been furnished by the Italian opera; and that still continues, as much as ever, to supply our national theatres with melodies which delight both *gods* and men.

Mr. Jackson is equally dissatisfied with the pertinacious adherence to Handel, and with the enthusiasm with which the flights of Haydn into new regions of melody and harmony, are admired. What are we to do? Are we to hear no music in our concerts but elegies, and ballads which the clown "can whistle o'er the furrow'd land," as well as they can be executed by the greatest professor? A liberal and enlightened musician, and hearer of music, receives pleasure from various styles and effects, even when melody is not so vulgarly familiar as to be carried home from once hearing; or even when there is no predominant melody, if a compensation be made by harmony, contrivance, and the interesting combination of the whole.

Our author next anathematizes GLEES, still harping on the want of melody, and treating them, we think, with too much severity. As there are merits of various kinds in music, no one species of composition can include them all. Ingenuity of contrivance and modulation acquire the applause of masters: but the public ear is chiefly captivated by pleasing harmony, and graceful melody. To call such compositions of this class, as afford delight to the lovers and best patrons of the art, STUFF, is not treating either the composers or the admirers of them with the delicacy of a writer whose 'observations are made under *restraint*, and the *fear* of giving offence.'

Mr. Jackson's whole artillery is now pointed against the present *instrumental music*.

'The old CONCERTO (says he) is now lost, and modern full-pieces are either in the form of OVERTURES or SYMPHONIES. The overture of the Italian opera never pretends to much; that of the English opera always endeavours to have an air somewhere, and the endeavour *alone* makes it acceptable.'—Civil again! Richter's eternal repetitions, and Abel's timidity, are praised, for they are no more:—'but later composers, to be grand and original, have poured in such floods of nonsense, under the sublime idea of *being inspired*, that the present SYMPHONY bears the same relation to good music, as the ravings of a bedlamite do to sober sense.'

Now, might not the ingenious writer as well have said, at once, that the authors of these *floods of nonsense* are HAYDN, VANHALL, FLEYEL, and MOZART, and the admirers of them tasteless idiots, as leave us to guess who he means? If he had gone a little farther, and had assumed the *title*, as well as the style,

style, of SUPREME DICTATOR in the republic of music, what would he have told us that we do not already know? This was one of the times, we suppose, when he '*shrunk from the matter.*'

Modulation, measure, discord, and all such *paltry shifts*, are condemned in the lump; and even poor *Pianissimo*, which, though it moves on tiptoe, with its finger on its lips, and is 'so delicate as almost to escape the ear,' does not escape the lash. Soft and loud, quick and slow, concord and discord, are *all in the wrong*, whenever applied to any thing but ballads and elegies: all other musical productions are *untuneable*.

This complaint of want of *tune* is more usually the croak of ignorance than the voice of knowledge. In the concertos of old masters, of which Mr. J. laments the loss, are there not *fugues*, and other entire movements, without a single phrase of melody? Yet these had their place, for the sake of variety, and were heard with pleasure. It is the perpetual want of variety which stimulates the composers to try every thing. Old masters did the same, as far as they dared: but so much has been tried, that little now of what is called natural, is left; and art, and sometimes caprice, and whim, are forced to supply the rest. To tread in the steps of our predecessors, in music, would be justly called plagiarism. The public accommodates itself to the music of the times, which chiefly offends those who are old enough to remember that of the last age; which was likewise censured by those of a former period.

We have heard or read somewhere, that Dr. Pepusch, Dr. Greene, and other learned musicians, established the *Academy of Ancient Music* soon after Handel's arrival in England, to check that composer's torrent of innovation, which began to overflow the country. The public, however, for the honour of the nation, not seconding their endeavours, he was suffered to deluge the land; nor have either *drains* or *dams* been since able to diminish, nor to keep in bounds, the streams that flowed from his fountain of invention.

Handel was, at this time, a young man, and little known in any other part of Europe; so that we had the courage and merit of feeling his worth, without adopting it as a foreign fashion: but not to approve and admire Haydn, whose works have been in as great favour at Vienna, Madrid, Lisbon, Paris, and in the several capitals of Italy, as at the court of his patron, Prince Esterhazy, in whose service he had been engaged, as we have been told, for 25 years before he came hither, would have disgraced our musical taste. Indeed, it seems likely that the productions of Haydn will be admired and imitated

imitated *all over Europe*, as long as those of Handel have been in England only.

We are not certain that our present musical doctors and graduates are *quite up* to Haydn yet: but the public are so unanimous in applauding, that they cannot help giving at least a silent vote of assent to the praises so enthusiastically bestowed on him.

Not so Mr. Jackson, who has never been remarkable for sailing with the tide of general opinion, on any occasion. He would, perhaps, suppose the whole universe, rather than himself, to be in the wrong, in judging of any of the arts. His favourite style of music has been ELEGIES: but what is an elegy to a tragedy, or to an epic poem? He sees but one angle of the art of music; and to that all his opinions are referred. His elegy is no more than a closet in a palace.

We are nearly in tune with the author, however, where he allows 'QUARTETS and TRIOS to be in a respectable style, as well as concertos for particular instruments.' He condemns, we think justly, the *flaggering octaves*, and the perpetual running up and down the keys on the piano forte in *semi-tones*. Once in a year, perhaps, the rapid *ascent* in half-notes may be borne: but *downward*, the effect is as detestable as if the keys were swept with a broom, or as if the performer had taken an emetic;—and yet every *master*, and every *miss*, who is able to achieve this feat, never omits it at a close, be the piece to which it is applied grave, gay, or graceful.

The abuse of graces in the performance of solo songs, particularly by ignorant singers, is justly censured. Songs, however, have but few notes, and are more open to embellishment than symphonies, where it is usually as much as a performer can do to execute what is set before him. In vocal music, the voice should always have the principal and most interesting melody, to which the accompaniments are subordinate: but the first violin, in a symphony, is a limited monarch; and the power (or principal melody,) is sometimes transferred to the second violin, the hautbois, flute, violoncello, tenor, or bassoon.

Alas! poor Haydn can do nothing right either in the eyes or ears of his present critic. There is a censure levelled at him, p. 25, for marking the measure to his own *new* compositions: but as even the old compositions had never been performed under his direction, in this country, till the last winter, it was surely allowable for him to indicate to the orchestra the exact time in which he originally intended the several movements to be played,

played, without offending the leader or subalterns of the excellent band which he had to guide.

The author's strictures on the injudicious selection of pieces from Handel's works for Westminster Abbey, we recommend to the notice of Mr. Bates, who has certainly studied the works of that composer, and had them performed under his own direction, from his early youth, when a student at Cambridge, to the present time; and this, we should imagine, would qualify him to chuse the pieces best calculated for employing, with effect, 'the largest and best band in the world.'

Though Mr. J. be unwilling that Haydn should march on, yet he says with truth, that 'any thing which helps to fix an art to a *certain point* is destructive to further improvement.' The instance which he gives of the durable effect which an exclusive liking for the music of Lulli had on the public taste in France, is in point.

We have nothing to object to the rest of the pamphlet; on the contrary, we perfectly agree with the author, that the performances in the Abbey should be open to other church composers of the first class, as well as to Handel. There are masses, motets, and psalms, with instrumental accompaniments, by Colonna, Bassani, Steffani, Clari, Lotti, Alessandro Scarlatti, Leo, Duranti, Caldara, Jomelli, Sacchini, Perez, &c. among the Italians; and Fuchs, Sebastian and Emanuel Bach, Graun, Telemann, Haffé, Haydn, Gasman, Rolfe, Wolfe, &c. among the Germans; beside our own Purcell, Crofts, Greene, Boyce, and many able harmonists of our country, now living, who might contribute toward varying this magnificent exhibition by new productions, and give an opportunity for the best pieces of Handel to be refreshed by rest, which would increase the eagerness of the public to have them revived, and the pleasure with which they would be heard, after being a little forgotten.

We agree entirely with Mr. J. that so stupendous a band, and so correct a performance, would be of equal advantage to the productions of other great masters of harmony, as well as to those of Handel. It cannot reasonably be supposed, that there is a sufficient number of persons in this kingdom, whose wealth, or zeal for the honour of this great and favourite master, will continue much longer to enable or incline them to attend such an expensive performance year after year, merely to hear the same pieces repeated. Indeed, we have frequently heard of murmurs at the want of variety in the performances of Tottenham-street, particularly since their Majesties have honoured that concert with their presence: for it being well known that our good King hears no music with pleasure, and hardly with

patience, but that of Handel, the Directors indulge his Majesty's partiality, so much as to select nine-tenths of the pieces that are performed there from his works; though the concert was originally instituted for the preservation and revival of the best compositions of old masters *in general*.

The conclusion, therefore, of the pamphlet before us, seems unanswerable, where it is said, that 'the first year of the Abbey-music was a commemoration of Handel, and ought to consist of his works only; but it might at this time, without any impropriety, be open for the works of any other composers.' 'Suppose,' continues our author, 'that, each day, one new instrumental piece, and one for voices, were permitted to be performed?—The experiment might be tried for a year or two. In case of failure, the loss would not be great; but, if it succeed, the gain might be immense.'—He then observes, 'the great advantage PAINTING has over MUSIC, in the ease by which its professors may offer their works to the public attention.'

Our extracts and remarks on this short pamphlet have been extended to an unusual length: as the manifest mixture of spleen and prejudice, with ingenuity and good sense, seemed, in a peculiar manner, to call for discussion and criticism.

FOREIGN LITERATURE.

ART. XIX. *Voyage d'une Française en Suisse et en Franche Comté: i. e. Travels, by a French Lady, in Switzerland and Franche Comté, since the Revolution of France.* 8vo. Two Volumes, about 370 Pages in each. Paris. 1791.

THESE travels are detailed in the epistolary form; and, from the introductory letters, we learn, that the lady by whom they were written had enjoyed a pension from the late court of France, and fled from her country just before the destruction of the Bastile. On reading the work, however, we cannot help suspecting that this is a mere book-maker's fiction; and that the author has chosen to disguise *himself* in petticoats, merely to recommend his letters to those who, in this degenerate age, have still so much of the *spirit of chivalry* about them, as to think the better of a book because written by a fair Royalist. In this character, we find nothing but trite declamation, and stale narrations of some of the disorders which attended the revolution, copied from the public papers, and introduced, without any connection with the subject, merely to increase the size of the volumes. The style of the letters, the learning displayed, and the subjects chiefly discussed, are such as we should not expect from a female traveller.

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The author, whether male or female, appears to be well acquainted with the places described, but seems to have travelled with the French translation of Mr. Coxe's letters in hand: to *these* frequent reference is made, and some passages look as if they were borrowed from this Gentleman, with only a small alteration in the style and words. This questionable traveller is; however, much more diffuse than our ingenious countryman, and deals more in historical anecdotes; though it must be acknowledged that some of these are not very important. That, in every thing of consequence, this good lady (if, after all, a lady's production be before us,) is anticipated by Mr. Coxe, is a sufficient reason for not detaining the reader with any particulars concerning the places that were visited by him. The most interesting part of these volumes is the account of *Franche Comté*, which is, however, unnecessarily prolix. This country was formerly subject to the dukes of Burgundy, and was the scene of the most dreadful calamities, resulting from the ambition and cruelty of contending princes, till the year 1678, when it was ceded to France. The inhabitants then stipulated for the preservation of their ancient privileges, with respect to taxation; part of this agreement was afterward violated by Lewis XIV. : but still they were less oppressed than the other provinces of France. The natives are said to be a taller and stouter race of men than the French, and seem to resemble the Swiss in character. As we are told that *they have not that gallantry which is customary in the great world*, we naturally conclude that their morals are less corrupt; and the author acknowledges that their frankness, when one is used to it, is preferable to that extreme politeness; which is often nothing more than a pleasing mask that conceals insidious designs and a fraudulent disposition.

Besançon, the capital of the province, is surrounded with lofty mountains: it formerly consisted of an higher and lower town; of the former, nothing remains except the castle; the latter has three long and handsome streets: but of the public buildings none is worth mentioning, except the prison, which is remarkable for its excellent oeconomy, and the humane attention paid to its unhappy tenants.

Like other mountainous countries, this abounds with mineral productions, and has several grottoes and caverns that deserve the attention of the traveller. Among these, is a natural ice-cellar, near the abbey of *Grace Dieu*, about twenty miles from Besançon. Its situation is very romantic. On the highest part of a mountain, covered with a thick grove of lofty trees, is the opening of the cavern, which cannot be perceived till one is close to it, when, from its depth, which to the bottom is above two hundred and twenty feet, and the solemn

gloom of the surrounding wood, it resembles what poets have feigned of the descent to the infernal regions. The cavern itself is sixty feet in length and height, and forty in breadth: the bottom is covered with ice, of which vast pyramids rise from it, while others appear as it were suspended from the arched roof, with their points opposite to those of the former. Within the cave is a hole, or well, which is always full of water, and is never frozen; and, at the entrance, some mould, which seems to have been thrown there accidentally, is adorned with primroses and other wild flowers. The ice, which, in the cavern, appears of a beautiful azure, is, when seen by day-light, remarkably white. From this natural repository, the ice-houses in Besançon are supplied, when the winters are too mild to freeze water in the open air.

The grotto of Osselles, near Quingey, is similar to Poole's Hole in Derbyshire: it penetrates for nearly a mile into the mountain: but its height and breadth are different in different parts. In some apartments of it, the roof is above a hundred feet high: but the passages between these are so low, that they who go through them must creep on hands and feet. The inside of the cavern is adorned with stalactites, and presents scenes like those which are so justly admired in Poole's Hole, and in *Castleton**, a cavern much superior to Poole's Hole.

The salt-works at Salins are also worthy of attention: one of these is at the bottom of a square pit, or shaft, about thirty feet in width, in which is a narrow stair-case: the descent to this infernal region is rendered awful by the noise of the pumps below, which, being reflected by the sides of the rock, sounds like the groans of persons in torment: at the bottom are two fine springs of salt water.

The French translation of Mr. Coxe's *Sketches*, which seem to have formed the basis of the work before us, is performed by M. Ramond; who has enriched it with several valuable notes, and has added an account of his own travels amid the mountains of Switzerland; in which there are well-written descriptions of some of the wildest and least accessible parts of the country.

ART. XX. *Voyage en Italie, &c. i. e. Travels in Italy, or, Remarks on Italy*. By the late M. DUCLOS, Historiographer of France, and Perpetual Secretary to the French Academy. 12mo. pp. 300. Lausanne. 1791.

ITALY has been so often described, and by such a variety of travellers, that, concerning the scenes which generally attract the notice of strangers, little new information can be

* The last is commonly called "the Devil's A—— in the Peak." given;

given ; and if we read a new publication on this country, it is not so much for the sake of descriptions, which have been often repeated, as on account of the reflections, which the variety of moral and political objects must excite in the mind of an attentive and philosophical spectator. M. DUCLOS visited Italy above twenty-five years ago, soon after the expulsion of the Jesuits from France ; and many excellent observations, relative to the politics of these fathers, and the treatment which they experienced, are now no longer interesting. One of these, however, is so just, that we cannot help mentioning it. It appears extraordinary that, amid all the power and influence which this society so long possessed, none of their order was ever raised to the papal throne, though several of them were promoted to the cardinalate. For this, the present author accounts, from the jealousy of the majority of the cardinals ; who, though they affected to befriend the sons of Loyola, did not chuse to be governed by them, and dreaded their monopolizing the votes of the sacred college :—but this is not all ; for the wealth of the Jesuits might perhaps have enabled them to silence these scruples, and to purchase an election in their favour : but such a measure would have been inconsistent with their deeper policy. The papal dignity was merely the instrument, and not the object, of their ambition, which was too extensive to be confined within such narrow limits : they were too prudent to provoke opposition by aspiring to the dominion of the church, when they could, with greater safety, gratify their love of power ; and, by their secret influence, direct the government of most of the kingdoms of Europe. Beside, by placing the triple crown on the head of a Jesuit, they would only have gratified the vanity of an individual, whose promotion might have weakened his attachment and obedience to the society, and whose love of power might perhaps have tempted him to liberate himself from restraint, by ruining those, who conceived that their having raised him to authority entitled them to control him in the exercise of it.

In his account of the liquefaction of the blood of Saint Januarius at Naples, the author tells us, that nothing can excite greater consternation and terror among the populace, than the failure of this pretended miracle ; nor does it ever happen, except to answer some political purpose. An instance of this occurred, during the war occasioned by the death of the Emperor Charles VI. when Naples was in the hands of the French, who were universally hated by the Neapolitans. The Archbishop, by whom the miracle was to be exhibited, was strongly attached to the house of Austria : he shook the sacred phial for above a quarter of an hour, but no liquefaction took place : the

people, after praying to the Deity that he would intercede with the saint for the performance of the miracle, began to murmur; and ascribed their disappointment to the French, who, they said, were such heretics, that their presence was sufficient to prevent Heaven from conferring its blessings. The tumult gradually increased, and might have been attended with dangerous consequences, when the French commander, M. D'Auarey, sent a messenger, who whispered in the Archbishop's ear, that if he did not instantly perform the miracle, he should be hanged directly, and the phial be committed to safer hands. This hint was sufficient to render the saint propitious, for the blood was immediately liquefied.

This little volume is written in an agreeable lively manner: but, like many other journals of travels, it abounds with egotisms, which, though perhaps entertaining to particular friends, are not very interesting to the public; especially now, when most of the author's Italian connections, however they might then "*strut and fret their hour on the political stage,*" are now *heard no more.*

ART. XXI. *Verhandeling van PETRUS CAMPER over het natuurlijk Verschilder Wezensstreken, &c. i. e. Treatise of the late PETER CAMPER on the natural Difference of Features in Persons of various Countries and Ages; and on Beauty, as exhibited in ancient Sculpture and Engravings. Followed by the Description of a new Method of delineating various Sorts of Heads, with Accuracy. Published by his Son ADRIAN GILLES CAMPER. 4to. pp. 108. Utrecht. 1791.*

THE late Professor CAMPER was well known as a person of an enlarged mind and accurate judgment; rich in ideas, and indefatigable in scrutinizing their truth, by repeated experiments, before he admitted them as principles. He has also frequently manifested a solicitude to apply his professional knowledge, as an anatomist, to the useful or elegant purposes of life. His dissertations on the pernicious effects of that female harness, called *stays*, and on the form of *shoes*, prove the first of these assertions; and the treatise before us demonstrates the last. The professed object of this publication is to prove that the principal rules, laid down by the most celebrated painters and limners, are very defective; that they neither enable the student to delineate national characteristics in the countenance, nor to imitate the beauties of ancient sculptors and artists. He contends that the observations of the Abbé *Winckelman*, concerning *ideal* beauty, are not well founded; and he professes to have discovered, in *what* that species of beauty really consists,

sists. It is in consequence of the imperfection of rules, he observes, that men of eminence have been so defective in their portraits of national characters: thus, in the paintings of *De Wit*, the chief signature of a Jew is a long beard; and *Guido Reni*, *C. Marat*, *Rubens*, and others, have given no other characteristic of *Moors*, than a *black complexion*. He denies the propriety of making either the *oval*, as is the most common method, or the triangle, as some artists have proposed, as the foundation of portraits to be taken in profile; and he proposes more certain principles in their place.

Such are the general outlines of the work. In an introductory chapter, the Professor gives us the history of his discoveries; and traces the process by which he was first tempted to doubt the sufficiency of the principles already proposed, and by which he was afterward led to the discovery of more certain data. He says that, in copying after the best models of the great masters and others, he observed a very great difference between the countenances expressed in them, and in the faces delineated by the moderns, without being able to ascertain in what particulars so remarkable a difference consisted; and that, in employing the *oval*, and *triangle*, according to the rules usually established, in modelling, painting, or drawings from life, he found it not only difficult, but impossible, to finish a head to advantage. He farther observes that, in copying after the prints of *Raphael*, *Poussin*, *Titian*, and *Pietro Testa*, he was much more satisfied, than with the finest pieces of *Rubens* or *Van Dyck*, in which the principles established by *Albert Durer*, and the imperfection of the *oval*, are very conspicuous. By frequently modelling in clay, after the most beautiful *antique* heads, the Professor discovered that *Alb. Durer*, viewing the object with both his eyes, had made them all too broad; and also that a painter, in order to succeed, must not only be practised in *drawing*, but also in *modelling*, that he may obtain just ideas of the real appearance of objects of every kind. A knowledge of optics is also requisite; as the Professor attempted to demonstrate in an inaugural dissertation published in 1746, on the construction of the eye, and on the laws of vision. He tells us, moreover, that when he was appointed Professor of Anatomy in the public college at Amsterdam, he was more firmly convinced, in his descriptions of, and comparisons between, different bodies of various ages, that the *oval* was not adapted to an accurate and expeditious sketch of the features.

I sawed (says he) several heads, both of men and of animals, perpendicularly through the centre, with a view to this object; and I clearly perceived that the cavity destined to contain the brain, was, in general, very regular, but that the position of the upper

and lower jaw was the natural cause of the most astonishing differences. I have followed this method with *quadrupeds*, down to *fish*, in pursuit of the same idea. These appearances gave me much insight into the real difference of features, from infancy, up to the most advanced age; though I still continued embarrassed to determine how the Greeks, from the earliest period, should be able to give an extraordinary and majestic mien to their figures, which no head was ever seen to possess. Having observed persons of different nations, with more attention, I conceived that remarkable differences arose from the breadth of faces, and from the squareness of the under jaw; and this idea was confirmed by contemplating a considerable number of *crania* of different nations, that were afterward collected by me, or accurately copied. I have, in this collection, exclusively of our own and of neighbouring nations, the head of a young *English* *Negro* and one of a more advanced age; the head of a female *Hottentot*, of a young native of *Madagascar*, of an inhabitant of *Mogel*, of a *Chinese*, of a *Celebean*, and finally of a *Calmuk*.*

He informs us also, that, by comparing the head of a *Negro* with that of a *Calmuk*, these with an *European*, and placing them on a level with the head of an ape, he discovered that the direction of the lines, extending from the forehead to the upper lip, indicated the difference in national countenances; and clearly pointed out the cause of the similarity between a *Negro* and the ape. By sketching some of these features on an horizontal line, he ascertained the *linea facialis*, the line of the countenance, with its different angles. Whenever this line was inclined *forward*, an *antique* was formed; when *backward*, a *Negro*; a greater inclination backward gave the appearance of an ape, a dog, &c.

* This (says he) was the foundation of the edifice. My situation in Amsterdam afforded me numberless opportunities of collecting the skeletons of persons of every age, from abortions, to the most advanced years. In comparing these, my thoughts were directed toward the natural changes that took place from the gradual growth of the parts in youth, to the decays of age, and the most certain methods of representing these. This was the *second* stage of my building; and to form a *third*, I assiduously inquired which was the line that the ancients had adopted in the execution of their most complete works. Finally, by accurately examining into the utility of the oval or triangle, in delineating human heads, and by attending to and comparing together different heads that had been sawed through, with the relative situations of the *maxille*, I discovered a new and simple manner of delineating the heads of men, or brute animals, with much greater accuracy.

The above discoveries and observations gave birth to the treatise under consideration, in which the following order is observed. In the first part, Professor CAMPER makes some remarks on the natural difference in features among the principal inhabitants of the globe; refutes the opinions of ancient writers

writers concerning the causes of these; advances several philosophical speculations respecting the difference of countenance in profile in apes, ourangs, negroes, and others, up to the antique; traces the changes that necessarily flow from a difference in the *linea facialis*; and illustrates his principles, by exhibiting sketches of their characteristic features of different nations, and by giving a philosophical explanation of the same. In the second part, he treats of the form of the heads of children and those of aged persons viewed in profile, and in front. The third part treats of beauty, and of the proportions requisite to constitute beauty. The fourth and last part relates to the first principles of drawing, and explains in what cases the oval and triangle may be employed; and where they are defective, he proposes his more perfect method.

As this work is written for the scientific artist alone, the Professor has preferred the more abstruse and scientific method. He attempts to illustrate and demonstrate his principles by the explanation of a large number of sketches given in several plates. Such rigid attention is paid to geometrical lines, and proportions, that this mode is preferred in several instances, where verbal explanations would have been equally convincing, and infinitely more adapted to a subject of taste. This method renders it impracticable for us to do justice to the author's principles, as they could not be completely illustrated without the aid of figures. We shall endeavour to strip such parts of their scientific garb, as constitute the principal importance of the publication, that the man of taste may form some ideas of it.

The general doctrine is, that the difference in form and cast of countenance proceeds from the relation which the cranium is found to bear to the direction of an horizontal and a perpendicular line. Let us suppose a frame of wood similar to that of a picture, to be made perfectly square; and that the upper part be graduated into 90 degrees, proceeding from the right to the left. Let the cranium, or head, be placed in the centre of this frame. Draw an imaginary line from the lower part of the upper lip to the forehead, which the Professor terms the *linea facialis*, and observe in what degree it intersects the upper part of the frame; as this will give one characteristic, and the situation of the maxillæ, respecting the perpendicular side of the frame, another. For example, the *linea facialis* of the ourang will intersect the horizontal line at 58; that of the Negroe, at 70; that of the European, at 80, or 90; while, in the Grecian antique, the facial line will project ten degrees beyond the limits of the frame, forming an angle in a different direction. In the ape, the Negroe, and the Calmuk, the maxilla project

project in various proportions beyond a perpendicular line drawn from the lower part of the forehead to the chin : in the *European*, the *maxilla* are on a line with the perpendicular ; and in the *antique*, they recede within it. According to this position of the *linea facialis*, are every other part of the head, the position of the eyes, of the mouth, ears, &c. regulated. This he proves by various examples.

In the Professor's inquiry into the principles of taste, the leading idea is, that the beauty in the proportions given by the ancients to their figures, arises from their paying greater attention to the laws of optics, than to the usual proportions of Nature. His reasonings on this subject are ingenious and conclusive : but as they are founded on geometrical proportions, and require figures to illustrate and explain the doctrine, no extracts could be satisfactory. We must also refer the inquisitive reader to the treatise itself, for a clear idea of the method adopted by the Professor, to sketch heads in profile with greater accuracy ; and we must content ourselves with announcing the leading principle.

M. CAMPER relates that the attention which he was obliged to pay to the subject in the anatomical line, and the observations which he had made relative to the original shape of a child's head, and the subsequent growth of the nose and *maxilla*, taught him that the most easy method was to follow Nature ; that is, to sketch the cranium in the first place. This he does by forming an oval in an horizontal direction, by means of a larger and smaller circle. He draws an horizontal line from the central point of the larger circle to the central point of the smaller ; and then a perpendicular line from the centre of the larger circle to its lower edge, which shews the part where the lower lobe of the ear should be placed. He then forms the facial line in such a direction, and degree of inclination, as the character of the countenance may require, according to the principles hinted above. This line is divided into four equal parts ; the first is appropriated to the distance between the crown of the head and the forehead ; the second points out the length of the forehead ; the third limits the size of the nose ; the fourth marks the mouth and chin. The point, where a line drawn transversely from the root of the nose, intersects the line of the larger circle toward the forehead, is the seat of the eye, &c. This simple manner, he observes, gives the proportions of the most important points. Four profiles, the one of an antique, the other of an aged person, the third of a Negro, and the fourth of an infant, with explanations, represent this plan in an intelligible and striking point of view.

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We have ventured to translate M. CAMPER's geometrical proportions into the above concise narrative, not to *satisfy*, but to *excite*, the curiosity of artists; that they may examine for themselves, into principles proposed by a gentleman of acknowledged talents, in order to make a very considerable change in the mode of exercising their profession, and to solve difficulties which have hitherto been deemed inexplicable. To facilitate this end, we wish to see an able and faithful translation of this work.

While we endeavour to do justice to the merits of the present performance, we must observe, that some parts indicate an unnecessary parade of learning; and that the Professor has laboured, with more assiduity than will be deemed necessary, to confute the sentiments of the ancient physiologists and naturalists; who contended that the different shapes of heads and features are to be ascribed to arts employed for the purpose, and to prove that the notions of the existence of the *Acephali*, or a people without heads, and of others whose ears were sufficiently large to envelope the whole body, are mere fictions or extravagant exaggerations. The references, also, to many of the figures, are very incorrect, without any notice being taken of this embarrassing defect in the list of *errata*.

ART. XXII. *Exposé de la Revolution de Liege, &c. i. e. An Account of the Revolution at Liege in 1789; and of the Conduct of the KING OF PRUSSIA in that Business.* By M. DE DOHM, Privy Counsellor to his Majesty, and his Minister Plenipotentiary for the Dukedom of Clèves, &c. Translated from the German by M. REYNIER, Citizen of Liege, and Perpetual Secretary to the Society of Emulation in that City. 8vo. pp. 248. Liege. 1790.

IN times like the present, when men seem wisely determined to obtain for themselves some portion of that freedom which, formerly, they were contented to see others enjoy, it is a subject of the most material consequence, to ascertain what it is that constitutes the true advantages of men in society. This publication, therefore, is interesting and important: for here we see that question agitated, as far as it applies to a particular society; and though the society itself be not of the first magnitude, yet the disputants are personages who must be allowed to have considerable influence over the political state of Europe.—The point in debate was simply this; the inhabitants of Liege had differences with the reigning Prince Bishop, who was supported in his conduct by a decree of the IMPERIAL CHAMBER of Wetzlar; which was ordered to be carried into execution by the King of Prussia, as Duke of Clèves, assisted by the Bishop of Munster, and the Duke of Juliers: the King accepted

cepted the office; and the question was, whether, by force, he should enable the Prince to oppress and tyrannize over his subjects; or whether, by pacific measures, he should bring about a fair accommodation, and assist in establishing a free government. The court of Berlin has been stigmatized as one of the most despotic in Europe: in the present case, to the general happiness of Europe, and to the peculiar honour of itself, it has acted a part, disinterested, liberal, and enlightened. The King of Prussia and his Minister (M. DE DOHM) appear to have adopted the purest sentiments, and to have pursued them without passion, and with real benevolence toward all parties.

Before the author proceeds to treat on the Revolution (as it has been termed,) at Liege, he takes a general survey of the constitution of that principality. Its original constitution, he argues, was a proof that, in the middle ages, the ages of darkness as they are styled, those great and inalienable RIGHTS, which are common to all mankind, were ascertained and regarded. They were not, indeed, as at present, enumerated and registered, but they were not the less remembered: the executive power was confined within straight bounds, which could only be extended in consequence of the consent of the whole nation.—The fundamental law, or agreement, in which the constitution of Liege rested, was called the treaty of *Fexhe*: it was formed, in 1316, between the Bishop, the Chapter, the *Chevaliers*, the towns, and *all the inhabitants of the country*. It confirmed all the liberties and ancient usages at that time established: it decreed that no one should be judged but according to the laws, administered by competent judges; it forbade, under severe penalties, the executive or judiciary power to interfere in preventing this decree; and, in case of such interference, it gave the privilege of resistance, and specifically ordered the Chapter to stop, in its illegal proceeding, the tribunal which was in fault. It determined those cases in which the Prince Bishop was allowed, for the general security, to act from his individual authority; and finally, it enacted that no change in the laws, nor in the established customs, could take place without the general consent and express will of all the country.

Such, observes M. DE DOHM, was the simple and rational scheme of civil liberty, enjoyed by the country of Liege: nor, continues he, was this in any way *disturbed* by that jealousy, which is perpetually recurring, on account of incroachments, either real or supposed, made on the privileges of the people by the sovereign. Jealousies and disputes of this nature cannot be avoided by any fundamental laws whatever; and, indeed, if this were *possible*, it would not be *expedient*: they are the immediate

mediate consequences of the active disposition of mankind, the natural effects of changes of circumstances, and the regular attendants of increased knowledge, and of proportionably increasing wishes and wants: they are, in fact, the nourishment which gives life and health to every free government.

Disputes had, for some time, subsisted between the prince and the people, concerning the exclusive right, claimed by him, of licensing places of public diversion at *Spa*. These were unfortunately increased by the scarcity of provision during the severe winter of 1789: when, it being necessary to prohibit the exportation of corn, an edict had been passed for that purpose, but which was rendered null by the omission of some necessary forms by the Prince. The minds of the people were in this state of agitation, when accounts were received of what had passed in Paris, in July 1789. The inhabitants of Liege, from their situation, and from the similarity of their manners and language, were naturally partial to the French nation: they now also traced a similarity in their griefs, and felt a desire to procure a similar remedy. Two principal points, in the new regulation of matters in France, particularly affected the people of Liege: the equal contribution of the clergy toward the expences of the state; and the more equal representation of the people.—*Two thirds* of the territory in the principality of Liege belonged to the clergy, and the clergy scarcely paid any taxes.

The *representatives of the nation* consisted of the three estates: the chapter of the cathedral, the nobility, and the deputies of the capital, and of twenty-two other towns. These deputies were originally elected by the *bourgeoisie* of each town, till, in 1684, Maximilian Henry, the then bishop, who was likewise possessed of other considerable territories, contrived, by the assistance of his foreign possessions and troops, arbitrarily to claim for himself and his successors the right of nominating one half of the deputies from the capital; while he procured such an influence over the election of the rest, as to secure the return of what men he pleased. The same changes taking place throughout most of the towns in the principality, the third estate, consisting of the great body of the people, as far as concerned their voice in the government, was annihilated.—To redress these grievances, would, of course, be the natural desire of a people, animated by the example of a great and favourite nation.

The reasonableness of this wish was, in part at least, evident to the bishop; who, nobly, and without solicitation, summoned the clergy, and invited them to contribute an equal share of the taxes, and to renounce for ever, without condition, or reserve, the privileges by which they were exempted. He moreover convoked the assembly of the states, so long desired;

whose first attention was by himself directed to the relief of the most indigent and most numerous class of his subjects. From a conduct like this, every thing was to be hoped; and the people looked forward with eagerness to the re-establishment of their civil liberty, by the abolition of the arbitrary proceedings of 1684; without which, every relief was trivial, and with which, there was no burthen but what was supportable. Their wishes, on this head, were no sooner made known to the prince, than he gave his consent, in writing, to whatever might increase the general good, and fulfil the desires of his people. In consequence, the ancient magistracy was deposed, and a new one elected. The prince approved every measure: he came from his castle to the capital, and was received with shouts of joy, by a people who felt themselves free and happy, and who respected him as the cause of their freedom and happiness. He was thus conducted to the *Hôtel de Ville*, where, with his own signature, he confirmed the late election.—If more could be wanting to testify his perfect agreement with the views of his subjects, he gave it, by offering to dwell in the capital, or to accept a guard, composed of the citizens, at his seat in the country. ‘A reconciliation like this,’ says M. DE DOHM, ‘between a good prince and a good people, so publicly, so clearly manifested, could not fail, even in foreign countries, to excite the warmest satisfaction, and to merit the most general applauses.’—What then must be the astonishment and regret of his subjects, to hear, within a few days, that their sovereign had quitted his castle like a fugitive, accompanied only by his nephew, and directing his flight no one knew whither! The only information to be gained concerning this strange event, was from a paper left by himself; in which he said, that the fear of a tumultuous meeting, at the approaching assembly of the states, had determined him, for a time, to quit a scene which would be prejudicial to his health: but that he assured the nation, whom he loved, that he had no design of soliciting foreign succours, nor of preferring any complaint either to his Imperial majesty, to the diet, nor to any other tribunal of the empire. He had given no authority to make any such complaint; and he disavowed, in the face of the world, all those which might be made in his name, &c.

During this state of suspense and uncertainty, news was brought to Liege that the IMPERIAL CHAMBER, without receiving any application on the subject, had taken into consideration what had passed, regarding it as an infringement of the public peace; that, on the very day of the prince's departure, they had given a commission to the princes of the circle of the Lower Rhine and Westphalia (the Bishop of Munster, the Duke

Duke of Juliers, and the Duke of Clèves,) to protect, with such forces as might be necessary, at the expence of the *rebellious* inhabitants of Liege, the prince-bishop, his household, &c.—to restore the form of government as it was before the *rebellion*; to reinstate the magistrates in their offices; to search after the authors of the *rebellion*, and to punish them by imprisonment, &c.

The King of Prussia had been informed of the transactions at Liege, to which were given the names of a *revolution*, and a *rebellion*: the flight of the prince and the decree of the chamber had, however, so far altered the face of matters, as to render him desirous of searching more deeply into their real state: he, in consequence, ordered M. DE DOHM, his minister for the dutchy of Clèves, to fix his residence at Liege.

The retreat of the prince was now known to be in the neighbourhood of Treves; where a deputation of the three estates immediately waited on him to induce him to return to his country. This proving fruitless, was followed by more pressing instances, which were equally disregarded. In the meantime, M. DE DOHM had a conference with the chancellor of the prince, and explained to him the King's desire of a peaceable arrangement, requesting to know his highness's sentiments with regard to the means by which it might be procured. Instead of pointing out these means, the prince addressed himself by letter to the King, claiming the *plenary execution* of the decree of the chamber. The King's answer shews in what sense he was determined to undertake the execution of that decree; and, accordingly, the letter of his minister, which accompanied the first mandate of the *co-directors**, invited the prince to propose, without reserve, the terms of accommodation. In reply, the prince declared himself willing even to sacrifice some of his own rights for the sake of establishing peace. From this declaration, it could not be doubted that the prince, though he had before denied the validity of the assembly of the states, as convoked by himself, would nevertheless ratify the re-establishment of the constitutional mode of electing representatives, of which he had so often and so solemnly testified his approbation: the arrival of the troops furnished by the *co-directors*, seemed, therefore, alone wanting to ensure success to the conciliatory propositions, which the Duke of Clèves intended to offer.

The arrival of the troops happened about the latter end of November 1789; when the King of Prussia furnished 5000

* Such is the name given to the three powers, charged with the execution of the decrees.

men, being above double the force sent by the two other powers: in consequence, the chief command was entrusted to his general. The agitation of the people of Liege was inconceivable: it was heightened too by the situation of the states of Brabant. These people, undisciplined as they were, had attacked 18000 disciplined troops, and had routed them; they now sent an embassy to Liege to renew their ancient alliances; and both parties entered into solemn obligations to assist in defending their rights and their liberties.—Such was the uncertain and dangerous posture of affairs, when the ministers of the interfering powers were met by a deputation from the three estates at Liege. The deputies remonstrated strongly against the approach of the troops, and proposed that matters should be discussed before the *Ministres Directoires*, not as men appointed to execute the decree of the Imperial chamber, but as impartial mediators. If this were granted; if the troops were removed, and engagements were formed that no criminal process should be carried on against those, who had assisted in a *revolution*, sanctioned by the consent of the sovereign; they, on their part, would stipulate that the present magistrates should resign their places, whenever they could proceed to a new election on constitutional principles. If, on the contrary, their proposals were not accepted, they could not answer for any excesses which might be occasioned by despair.—This representation had little weight with the ministers from Munster and Juliers: they, as forming the majority, decreed that the troops should advance, and that the plenary execution of the Imperial decree should take place. Fortunately, their colleague was not easily turned aside from what he thought the path of rectitude: accordingly, he not only protested against this decree, but gave a separate answer to the deputies, assuring them that if they refrained from all tumult or opposition to the troops, neither their persons nor properties should be endangered: that, on condition of their complying with the resignation of the lately appointed magistrates, a new mode of election should be framed, after the method in use before the year 1684; and that, till the necessary alterations could take place, a temporary government should be established. This assurance from the Minister DE DOHM, produced its full effect, and the troops were immediately received into the capital as friends and protectors.

Nothing was now necessary to a final accommodation, but the consent of the prince to terms which he had so frequently approved. Instead of this, he persisted in pursuing the unfortunate measures which he had of late adopted: he not only wished to revoke what he had freely done, but he proposed formally

formally to the IMPERIAL CHAMBER to annul the solemn promise, which he had made to his people *in the face of the universe*: he solicited the *co-directors* to accelerate the execution of the decree; and he insisted on the punishment of the most active of the opposite party. In addition, the *Imperial chamber* made another decree, urging the full execution of the former. The ministers of Munster and Juliers, in consequence, issued orders, without consulting their colleague, M. DE DOHM; these were, however, ineffectual, as the Prussian general, who had the command of the troops, contented himself with maintaining the peace of the city, shewing partiality to neither side. In this situation of affairs, the prince applied directly to the King of Prussia, entreating him, in the most pressing terms, to execute the decree in its fullest force. To this, his majesty replied at considerable length, in a letter that does him honour. Among other sentiments, he observes, that he could not execute, in its full force, the decree of the chamber, which required that all things should be established as they were before the Revolution; and that the magistrates should be deposed, and the authors of their election punished. He reminds the prince of the proposals made by M. DE DOHM, which, just and moderate as they were, had been haughtily rejected; that he should then have withdrawn his interference, had he not imagined that a civil war would have been the consequence, and that the bishopric of Liege would have been lost to the prince and to the empire. He remarks that the inhabitants of Liege had given immediate credit to the declaration of his minister, and had, in consequence, received his troops into their city;—and that his principles were not such as to allow him to profit by their security, in order to effect their ruin: he repeats the terms on which he thought an accommodation might be settled; and, as a preliminary step, he conjures the prince to return immediately to his capital:—he concludes, by saying, that if this plan were not adopted, he should immediately withdraw his forces.

Nothing seems to have been farther from the bishop's mind, than ideas of accommodation: he did not even notice the King's letter, till after the expiration of six weeks; and then his answer was as unsatisfactory as it was long: it was a compound of mean submission to the king, and of haughty contempt for his people. It was answered as it deserved. 'I laid before you,' says his Prussian Majesty, in his letter dated March 9, 1790, 'my free and real sentiments respecting the troubles which have unhappily arisen in Liege; at the same time I proposed articles of accommodation, which I then thought, and now think, just, moderate, and alone proper to heal this unfor-

fortunate breach: I added that, if my propositions were not received, and if you were determined to demand the plenary execution of the decree of the Imperial Chamber, I would instantly recall my troops, and abandon a commission, which I could not execute with justice and honour. I might have expected from you a clear answer to clear propositions: instead of this, I receive nothing but declamation about rights, which, had I the inclination and the leisure, I might easily shew never to have existed; a heap of assertions without proof, and readily refuted; nay, in fact, already refuted in my own letters.

In another part, he tells the prince, that if he can depend, as he had asserted, on seven-eighths of his people being in favour of his scheme of government, he has only to suffer the magistrates for the ensuing year to be chosen by the free voice of all the inhabitants of each town: it would then appear whether the prince's sentiments were right, or those of the deputies from Liege, who maintained that eleven-twelfths of the voices were for the new constitution. He next repeats, more in detail, the terms which he submits to the prince for the last time; declaring that, if these were not adopted, before the 30th of the same month, he should consider his silence as a refusal of consent; and that he should esteem his delays and shiftings as so many endeavours to harass his country into submission by the vexatious expence of an army, which it was obliged to support.

The Bishop of Liege still desiring a farther delay, the King agreed to postpone his final resolution till the 15th of April. On this occasion, he tells him, that, as a prince, firm and patriotic, he ought either not to have given to his states his approbation of their conduct, and the subsequent promise by which he had engaged himself in favour of the Revolution; or, having given it, he should not, without reason, revoke it: that, by quitting his country, and leaving his countrymen, without a single attempt on his part to accommodate matters, he was responsible to the nation and to the public in general for all the mischiefs which he might have prevented by listening to just and moderate terms. This was the language of truth, but it was spoken to the deaf ear: the King received, in answer, a supercilious epistle, in which the writer submits his cause to the justice of the empire at large; *Justice, Sire, justice!* he exclaims with energy: but had he viewed *justice* in the same light that we and some other uncourtly and blunt men view it, he would either have altered his conduct, or not have been so vociferous in his exclamations.

The latest communication in this volume is dated 'Berlin, April 6, 1790,' and appears to be written by his Prussian majesty:

jeſty : it contains a juſtification of his conduct in recalling his troops, and in avoiding any farther interference in the affairs of Liege.

ART. XXIII. *Plan d'une nouvelle Conſtitution*, &c. i. e. Plan of a New Conſtitution for the Free and Imperial City of Aix-la-Chapelle, propoſed to the Citizens by M. DE DOHM, Privy Counſellor to the King of Prussia, &c. Translated from the German, by M. LEMAIRE. 8vo. pp. 188. Liege. 1791.

WE have already, in the preceding article, noticed a work by M. DE DOHM ; when we availed ourſelves of the opportunity afforded us of paying a compliment to the liberal and manly ſentiments of the author. The ſame praiſe is due to the preſent publication, for it inculcates and diſſeminates the ſame principles of rational liberty.

The citizens of Aix-la-Chapelle, in conſequence of a long term of oppreſſive conduct in their magiſtrates, were led to oppoſition ; and, in a tumultuous manner, they drove from the city the authors of the oppreſſion. This conduct, coming under the inſpection of the IMPERIAL CHAMBER at *Wetzlaer*, a commiſſion was given to the princes of the circle to inquire into theſe diſturbances ; to examine into the complaints of the people ; and to rectify and reform ſuch abuſes as had inſinuated themſelves into the conſtitution of that city.

M. DE DOHM, being the miniſter of the King of Prussia in this commiſſion, propoſed to his co-miniſters, and to the citizens of Aix, the code of laws before us. In framing them, he obſerves, that he has had regard to the original plan and ground-work of their conſtitution. The total and abſolute change of a government, which has long ſubſiſted, is ſeldom, or perhaps never, uſeful. It is not from their own fancies that great legiſlators have formed their plans of legiſlation : their ſtructure has been raiſed on the foundation of forms and cuſtoms, of manners and of opinions, before in exiſtence : they have not ſo much created anew, as they have diſpoſed in a better manner what was already in being : they have added precision, agreement, and perfection, to that which was originally produced by caſual circumſtances and local ſituations. Thus it becomes no censure on former lawgivers, to ſay that their laws are imperfect, and capable of being improved. Every civil eſtabliſhment ought to be in harmony with the times and circumſtances under which it was formed : as thoſe times and circumſtances vary, proportionate variations muſt take place in the laws. It is dangerous to reform too ſuddenly, or too

often : but to suppose any constitution to be beyond the reach of reformation, is the most dangerous and delusive malady that can befall a state.

Simple, clear, and definite laws, perfect order in affairs of government, and an administration whose conduct is open to the inspection of all, are the leading features of the present plan.—The will of *all*, reasons M. DE DOHM, will always be the *best* will : therefore the laws should be the expression of that universal will : but their execution should be prompt and effectual : thus, many are wanting to frame a law, and few to execute it.—Every man, adds he, ought to have his business ; and every business, its man ; in order that if a fault be committed, it may at once be known who is the defaulter.

It is impossible for us to present our readers with any abstract of the laws in question : in our opinion, they seem calculated to answer the benevolent intention of the author : to make, as he says, the city *truly* free, and the citizens freemen, subordinate only to the laws, and possessing not only the *right*, but the *opportunity* and *power*, of exerting themselves at all times in promoting the general happiness.

ART. XXIV. *Manuel Élémentaire, &c. i. e.* A Manual for the Instruction of Youth ; or Elementary Notices and Observations on various Subjects, explained and illustrated by Figures. From the German of Professor STOY ; by M. PERRAULT. 3 Vols. 8vo. pp. 459, 390, and 400. With 52 Plates in Folio. Nuremberg. 1789. Imported by De Boffe, London. Price 1l. 16s.

THIS work, as its title imports, is intended for the use of young people ; and it appears well calculated to answer the proposed end. It must have cost great labour and expence in the compiling : as the subjects on which it treats are uncommonly numerous, and each subject has a separate picture allotted to it.—The history of the Bible is, in fact, the groundwork of this publication. The centre, or chief division, of each plate, is appropriated to the representation of some striking piece of scripture history : in the second division, is represented some circumstance relating to common life : in the third, an event taken from profane history : the fourth illustrates an extract from the manual of M. *Basedow*, whose work furnished the plan of the present : the fifth is allotted to natural history : the sixth, to some professional subject : the seventh, to a fable : the eighth, to mythology ; and the ninth, to some moral relation.—The reading, which accompanies the prints, is sometimes original, but generally extracted from other writers. The whole certainly forms an agreeable and useful book for children ;

children; and will occasionally serve to refresh the memory, if not to enlarge the understanding, of those who may be engaged in their instruction.

MONTHLY CATALOGUE, For OCTOBER, 1791.

EAST INDIA AFFAIRS.

Art. 25. *The Ship's Husband*; a Narrative; being a State of Facts. Addressed to the Honourable Court of Directors of the East India Company, the Ships Husbands, and Commanders and Officers in that Service. By Capt. John Walsby. 8vo. pp. 97. 2s. Richardson, &c. 1791.

RELYING on the circumstances of the case here represented, as we are warranted in doing while they stand uncontroverted, Capt. Walsby appears to have been jockeyed out of his just expectations of the command of an Indiaman, in a manner in which no one, who values a character in life, would expose himself to be detected. This narrative professes to be such a detection; in the course of which some secrets are exposed: we learn, for instance, that the command of Indiamen is a matter currently negotiated on a clandestine principle of *honour*, in violation of public engagements, or what may be called *honesty*! It is against breaches of this kind of honour, that the present appeal to the public is made.

Art. 26. *An Address to the Proprietors of East India Stock*, and to the Public: containing a Narrative of the Cases of the Ships Tartar and Hartwell, late in the Company's Service. With Remarks on the Conduct of the Company's Shipping Concerns, and the Partnership which the Public have in the Profits. By Mr. John Piott, of London, Merchant. 8vo. pp. 129. 2s. Richardson. 1791.

More secrets disclosed! The foregoing *traff* related to the practice of *jobbing* the command of vessels; *this*, to the appointment of vessels. It is well known that when men are associated in public capacities, they will conduct themselves in such a manner as none of them would venture to do *as private individuals*. The conduct of the Company in the arbitrary choice of ships, and their total inattention to œconomy in their agreements for freight, have several times been severely arraigned; and wherever public business is made subservient to private interests, appeals to the public may be expected from those who apprehend themselves injured; and, in the words of this appelliant—'hence we see rich servants, and a poor Company.'

NAVAL AFFAIRS.

Art. 27. *A View of the Naval Force of Great Britain*: in which its present State, Growth, and Conversion, of Timber; Construction of Ships, Docks, and Harbours; Regulations of Officers

and Men in each Department; are considered and compared with other European Powers. To which are added, Observations and Hints for the Improvement of the Naval Service. By an Officer of Rank. 8vo. pp. 203; with an Appendix, pp. 74. 5s. Boards: Sewell. 1791.

This volume contains a variety of information, and desultory observations and hints, collected, as the author informs us, from memorandums made at different times, on naval concerns; they appear to be the dictates of good sense aided by experience, and calculated to form our naval establishments into a system. It may be hoped that the importance of the general subject will recommend them to all the attention which they will be found to merit. Books of this kind, written by men of experience, and integrity, may be of the utmost consequence to the public.

FRENCH REVOLUTION.

Art. 28. *Mémoire de M. de Calonne, &c. i. e. Memoir of M. de Calonne, Minister of State, against the Decree published on the 14th of February, 1791, by the Assembly, calling itself National.* 4to. pp. 36. 2s. 6d. Spillbury. 1791.

M. de Calonne's anger against the National Assembly of France has by no means subsided, nor even been diminished, since his former publications: on the contrary, the decree of that body, of the 14th of February, has raised it into fury. He absolutely raves almost as loudly as Mr. Burke. The decree in question is that by which M. de Calonne, jointly with the Duc de Polignac, was condemned to restore the sum of 800,000 livres, which had been appropriated to his use by order of the King, &c.—He argues against the injustice and illegality of this decree: he declares that the facts, on which it was founded, are false: he justifies the conduct of himself and of M. de Polignac: he remonstrates with indignation against this retro-active severity of the Assembly; and points out the consequences which, in his opinion, must follow from their conduct.—Respecting the facts which are here stated, we can offer no opinion:—the reasoning, with which they are accompanied, is the same that has been advanced in M. de Calonne's larger work *, on which we spoke our sentiments very fully. Of course, we need not here repeat them.

BIOGRAPHY.

Art. 29. *The Life of Thomas Paine, the Author of the RIGHTS OF MAN.* With a Defence of his Writings. By Francis Oldys, A. M. of the University of Philadelphia. 8vo. pp. 125. 2s. 6d. Stockdale. 1791.

Extremely abusive, and evidently written in the bitter spirit of party opposition. How far the public may depend on the facts here produced, we cannot judge, as, exclusively of the information here given, we know nothing of Mr. Paine's private history. The *Defence of his Writings* here said to be *set up*, as the lawyers phrase it, is a *take-in*: in this part of his title-page, Mr. Oldys is *ironing*, as

* See *Rev. New Series*, Appendix, vol. iii. p. 564. and vol. iv. p. 210.

Mrs. Slipslop would say. His pamphlet, however, if we except his outrageous treatment of his *hero's* character, is generally well written.

L. A. W.

Art. 30. *The Trials of the Birmingham Rioters*, at the Court-house, Warwick; before the Hon. Sir Richard Perryn, Kat. one of the Barons of his Majesty's Court of Exchequer, August 23, 1791, and the following Day. 8vo. 1s. 6d. Ridgway.

Publications of this kind seldom attract much of the Reviewer's attention: but we generally insert at least their titles, that our catalogues may not appear deficient.

EDUCATION.

Art. 31. *Lettere di diversi celebri autori Italiani, &c. i. e.* Letters on various interesting Subjects, by celebrated Italian Authors, collected by A. Vergani, for the Use of Students in that Language. 12mo. pp. 263. 3s. bound. Baldwin. 1791.

These letters are, in general, well selected. They would have been read with much more pleasure and satisfaction, perhaps, if the editor had not omitted the dates. The orthography of the most ancient has been modernized; and, on the whole, the publication seems well calculated to be useful in making students in Italian acquainted with specimens of the most elegant epistolary prose in that beautiful language.

SLAVE-TRADE.

Art. 32. *Reflections on the Slave-trade*; with Remarks on the Policy of its Abolition. In a Letter to a Clergyman in the County of Suffolk. By G. C. P. 8vo. pp. 56. 1s. 6d. Knott. 1791.

It is irksome to controvert sentiments in which we generally concur, which we must applaud, and which we wish to see prevail as the motives of human conduct: but a benevolent man, in his study, lays down such principles as he conceives ought to direct the actions of men, and then is astonished to find that mankind at large act, in many instances, diametrically in opposition to them. In shewing the weak parts of such speculative reasoning, we trust we shall not be misconstrued into a disapproval of the theory, nor be supposed to triumph over any fallacies which we point out.

The slave-trade is now an old subject: but these Reflections are the dictates of a worthy heart, which estimates all other hearts according to a consciousness of its own integrity. The author considers the trade in slaves as a moral evil, a religious evil, and a political one; it is certainly all three; and we are sorry to add, that it is one of those evils which the mass of mankind never were, and in all probability never will be, sufficiently enlightened to eradicate. We think our author often mistaken in arguing from right to fact: thus he declares, 'I cannot conceive that it ever was the intention of the Creator of the world to place his creatures in a state, where their very existence must depend solely upon mutual violence, rapine, and destruction.' Yet are they not actually so placed over a great part of the globe, where civilization, and the establishment of wholesome laws, have not altered their condition? Again:—'Is the

the African a member of society, or is he not? The advocates for the slave-trade contend, that he is still in a state of nature, an unfledged savage. I contend on the contrary, that he is a member of society, and as such entitled to the benefit of civil institutions, to liberty, and to security.' We scarcely understand what it is for which the author contends in this passage. Bring the African here, and he will be entitled to the civil institutions in force here: but at home, he enjoys all to which he is entitled, according to the usages that prevail in his own country; and they appear to be, what the author declares to be contrary to the intentions of his Creator; wanton butchery, or sale into captivity, from neither of which it is in our power to release him, notwithstanding this writer adds—'that the benefits of society were never intended to be confined within the narrow limits of countries, but to extend over the face of the globe, the equal right of all mankind.' They are evidently intended to extend *so far* as they take place.

Happy would it be, if we could carry into universal execution all the moral, religious, and political principles here laid down, which every considerate man will agree to be necessary to the perfection of civil society; and did the accomplishment of such a grand scheme of universal philanthropy rest with us, the reproach of employing slaves would not long exist:—but while we may lament that the one half of mankind neither understand, nor would assent to, moral, religious, and political truths, if propounded to them, our intercourse with other nations must be regulated according to *their* notions of things. Even in lands where we have gained some ascendancy, as in the East, we find it an indispensable obligation to accommodate our maxims of conduct to the ideas and habits of the people. When another nation determines to go to war with us, they oblige us to cut the throats of as many of them as we can, to save our own; and, not to shrink from the direct subject, it is nugatory to investigate the motives of Negroe wars, or to deny their right to sell their captives; and we cannot but smile to find this author gravely censure their practices, by quotations from Montesquieu and Blackstone! All that we have to do, is to convert evil to good, as far as we are able, in our concerns with them. Totally to renounce all dealings with them, is doing no good to the objects of our compassion, but infinite injury to ourselves. We must in this case quit abstract reasoning, and act so as to support our rank among the rival nations by whom we are surrounded, and who will instantly seize every advantage which we neglect; and if we use our slaves well, it is a real kindness to purchase them out of worse hands. What begins in slavery, then, will soon relax into common service for common protection.

How men reason in their closets, will appear in the following extract:

'The African, I suppose, is as sensible of the blessings and advantages of peace, and of the horrors and devastations of war, as the most civilized European. And as harmony seems more natural to the human frame than discord, I conclude that the African, partaking of the same nature as the European, has the same inclina-

tions and propensity to the one, as dislike and aversion to the other. Perhaps I am led to this opinion rather by the dictates of my own heart than a strict adherence to fact; but whatever may be the dispositions of individuals, however sanguinary the minds of some members of every community are, I can scarcely conceive that any body of men, *collected into a compact of government, and actuated by the first and most natural of all impulses, the desire of happiness, will prefer a system of everlasting rapine and plunder, to the contrary one of perennial peace, harmony, and good order* *. I speak not now of those fierce and numerous bodies of banditti who infest the wild deserts of Arabia, and bid defiance to the civil power. I speak not of those hordes or tribes of wandering Indians, who, like the old Patriarchs, live in caves and deserts, upon the roots of the earth. I speak of large and populous nations, of extensive and numerous communities, who are bound by systems of laws, and rules of policy, which we have no reason to ridicule and despise. Whence then the perpetual scene of war and desolation that fills the States of Africa with blood? From what cause, from what source, does it originate? It originates not from the dispositions of the natives; not from the situation and proximity of the respective States; not from the manners and customs, the policy or religion of the country. It originates in the instigations of wicked and profligate men, from the rewards that are offered, from the gilded bait that is hung out and eagerly taken by these deluded wretches. The Kings or Chieftains of each principality are bribed to attack, plunder, and carry away each other's subjects. Here then lies the *onus* of guilt: the Captains of the slave ships are the primary cause of that perpetual scene of depopulation, rapine, and violence, which, contrary to the nature of things, to the pacific disposition of the natives, to Religion, Justice, and Humanity, is kept alive with unabated ardour on the coast of Africa.

Had this writer deemed it necessary to inquire minutely into the interior state of Africa, before he wrote, he would perhaps have quitted the subject. So far as we can rely on concurring information, the case is far different from what is here represented. The European slave-ships compose but a small portion of the chapmen; the great trade for slaves is with the Moors of Barbary, and with the Asiatic powers, particularly the Turks†, by a current inland traffic that does not come under our observation.

The scheme here proposed, of superseding the use of black slaves, by transferring our convicts from Botany Bay to the sugar islands, is not more mature than this view of the slave-trade. Supposing we had a sufficiency (which God forbid!) to furnish them with a full supply of desperadoes, could so many thousands of men, versed in European arts, and void of all principle, be harboured with as little hazard, as the same number of less corrupt Negroes;

* Is it possible this writer can have Africa in his eye, under so poetical a description!

† The numerous Eastern harems are usually guarded by black eunuchs.

or must the islands be encumbered with a suitable military force to guard them? These islands are depraved enough at present; and what moral, religious, or political consequences would arise from an influx of such *reformers*, may be left to our author's future thought on the subject.

Art. 33. *The Debate on a Motion for the Abolition of the Slave-trade*, in the House of Commons, on Monday and Tuesday, April 18, and 19, 1791; reported in Detail. 8vo. pp. 123. 2s. W. Woodfall.

Those who are in anywise interested, or who interest themselves, in the discussion of this momentous question, will doubtless be gratified with the opportunity of possessing a connected series of the speeches delivered on that memorable occasion; and which are otherwise generally found in the piece-meal disordered state in which they are hastily compiled by the emulators of Mr. Woodfall, in some of the newspapers, and from them scantily abridged in the monthly collections.

Art. 34. *Virtue triumphant*: or, the Victory of the Planters in Parliament. 8vo. pp. 28. 1s. Ridgway. 1791.

This coarse attempt to abuse the majority that negatived the proposal to abolish the slave-trade, would not fill more than a column of the *Gazetteer*; and being, as we conjecture, refused that column by the printers of the daily papers, as being more space than it merited, the cunning rogue, not to lose his wit, has ingeniously resolved to take in his humane friends, by endeavouring to raise a shilling out of the curiosity of every one who wished to see their victorious adversaries well disciplined!

Art. 35. *An Address to the People of Great Britain, on the Consumption of West India Produce*. 12mo. pp. 12. 1d. Phillips.

This is the effusion of some fond zealot, who, on the refusal of parliament to abolish the slave trade, hopes to destroy it by a serious dissuasion of our wives and daughters from the use of sugar! We can have no objection to his making as many *female* disciples as he can argue into habits of economy: but has he duly considered what uproars he may occasion, should his reasons prevail with any masters of families to enforce such a decree, while the females remain unconvinced and contumacious? By a curious calculation, he finds that if he can make converts of 38,000 families, which consume, each, five pounds of sugar weekly, the future trade in slaves must sink. A little time will shew his powers of reasoning and of persuasion.

POETRY and DRAMATIC.

Art. 36. *Epistle to William Wilberforce, Esq. on the Rejection of the Bill for abolishing the Slave Trade*. By Anna Letitia Barbauld. 4to. pp. 14. 1s. Johnson. 1791.

The muse of benevolent spirit, and of elegant numbers, here assumes the tone of resentment, and lashes, with keen severity, the senatorial opponents of the late unfortunate slave-bill. As every production of this lady's pen, (which, we are glad to find, is not wholly thrown aside,) will be read with pleasure, even by those who
may

may happen to differ from her in sentiment, with respect to the subject, we shall gratify our readers with a short extract from this small but highly animated poem :

' In vain, to thy white standard gathering round,
Wit, Worth, and Parts and Eloquence are found :
In vain, to push to birth thy great design,
Contending chiefs, and hostile virtues join ;
All, from conflicting ranks, of power possess
To rouse, to melt, or to inform the breast.
Where seasoned tools of Avarice prevail,
A Nation's eloquence, combined, must fail :
Each limsy sophistry by turns they try ;
The plausible argument, the daring lye,
The artful gloss, that moral sense confounds,
Th' acknowledged thirst of gain that honour wounds :
Bane of ingenuous minds, th' unfeeling sneer,
Which, sudden, turns to stone the falling tear :
They search assiduous, with inverted skill,
For forms of wrong, and precedents of ill ;
With impious mockery wrest the sacred page,
And glean up crimes from each remoter age :
Wrung Nature's tortures, shuddering, while you tell,
From scoffing fiends bursts forth the laugh of hell ;
In Britain's senate, Misery's pangs, give birth
To jests unseemly, and to horrid mirth ———
Forbear ! — thy virtues but provoke our doom,
And swell th' account of vengeance yet to come ;
For, not unmark'd in Heaven's impartial plan,
Shall man, proud worm, condemn his fellow man ?
And injur'd Afric, by herself redrest,
Darts her own serpents at her Tyrant's breast.'

Juvenal, himself, were he now living, would not blush to hear such lines compared with his vigorous and manly strains.

In the remainder of this poem; the luxurious lives and depraved manners of the West India slave-holders, as they are frequently called, are sketched with some of the boldest strokes of the satiric pencil.

Art. 37. *Modern Poets*, a Satire. 4to. 1s. 6d. Ridgeway. 1791.

The style of this poem reminds us of Churchill's *Muse*, to which that of the present satirist is nearly akin. This bard exercises the lash on many of his brethren and sisters of the present day. Some of the left-handed compliments which he pays to brother Peter Pindar, may be here given, by way of sample :

' But ah ! with *Wolcot* try'd, how guiltless *these* * !
Wolcot who deigns disgracefully to please,
At once *Vespasian* tax'd the human dung †,
From the *Town's filth* his ill-got treasures sprung.

* Some wou'd-be poets, pointed at, in the lines preceding those here quoted : but to us, not clearly pointed out.

† Is not the author mistaken, as to the article which the Roman emperor, with such vulgarity of taste, selected for taxation ?

With

With taste obscene his sordid hoards admit
 Old tales, new lies, the excrements of wit!
 Tho' the half-crowns on Kearsley's counter swell
 Genius with *Titus* cries "I hate their smell!"

In his dedication, to the *Reviewers*, the poet glances at their critical office, by styling them 'self-created.' The *self-creation* of our critical judges has often drawn a sneer from those culprits who have fallen under their censure: but may it not be observed, that by whatever means the rod has been placed in their hands, it seems to be continued there by the common consent of the public?—no bad sign of its being generally exercised to their satisfaction. Were it otherwise, the decrees of the Court of Criticism would often be reversed:—but when, and in what instances, has this happened?

Art. 38. *A Cat with Four Hundred and Fifty Tails*. By Master Tom Plumb, A. M. 4to. 1s. 6d. Locke. 1791.

Meant, if *Master Tom* means any thing, as a satire on the strange and ridiculous manner in which the buck students, the blood students, and the sop students, at Oxford, spend, or rather mis-spend, their time. What kind of *genius* the author himself is, seems to be justly intimated in the following lines, taken from p. 21. of his Epilogue, in which he trims the *Reviewers*:

'I'm more a madman than a poet!

By Phœbus' blood I tell ye true:

By the same blood the world shall know it!

Morn, noon, and night—the devil's to do!"

If Master Plumb's pedigree were truly made out, it would certainly appear that he is lineally descended from Harlothrumbo, bred out of a Bedlam daughter of Nat. Lee.

Art. 39. *An Address to every Briton, on the Slave Trade; being an effectual Plan to abolish this Disgrace to our Country*. 4to. pp. 19. 1s. Robinsons. 1791.

This little poem is animated by that enthusiasm which the subject so naturally excites: but the composition is unequal. There are in it passages, in which the fire burns faintly, and the blaze seems ready to expire*, though it presently bursts forth afresh, for a moment, and then continues alternately rising and sinking, as we have often seen the flames, in a city conflagration. The whole of this poetic address may be considered as an invective against the British senate, on account of the miscarriage of Mr. Wilberforce's Slave-bill: but it is the invective, not of malignity, but of benevolence, compassionating the sufferings of the unhappy sons of Africa.

Among other allusions to the miseries to which the poor Negroes are subjected by the slave-trade, the following incident is, at least, well imagined, if not founded in fact: which we may justly allow it to be, because we see no improbability in the circumstances.—A sable youth desperately plunges into the raging deep, to gain the ship which is bearing away his beloved:

* The familiar phrases, and low expressions, which we often find, in the common productions of our English Parnassus, seldom fail to remind us of the line in Prior:

'What should be great, you turn to farce!'

His

* ————— His strong black arms
 Hurling the billows into foam behind him.
 At length upon the helm he hangs, he hugs
 What bears him off to slav'ry, for it bears
 His love.—“ Take, Christians, take your willing slave;
 “ But oh! when landed on the shore of groans,
 “ Oh! do not part us; let us serve one lord;
 “ At least let us be fellow slaves!”—His strength
 Here fails,—he quits his hold—whirl'd in the draught
 Of waves, is he not lost? Lo! there he still,
 But faintly, swims! Save him, oh save him quick!
 Ah! who regards a hero, if a slave?
 Who pities him? One only; she alone,
 Alas! the weakest of them all, to save him
 Offers her feeble aid; strives hard to plunge
 Down headlong 'midst the raging billows.—She
 Is bound, fast bound.—Ah see! he sinks, he's gone!
 With such a shriek as she then gave, and fell
 Dead,—Even with such a shriek,—Oh Mercy, freeze
 The inmost soul of every British Fair
 With pity and cold horror at the fate
 Of her poor chain-bound sisters! ————

- The *plan* mentioned, in the title-page, consists in an exhortation to every Briton, who has a vote for a representative in parliament, to give it to none who will not vow

‘ To *snatch* at each occasion to stand forth
 The friend of Afric.—Britons all join hands
 And take a solemn oath, thus, thus to stand,
 The joint supporters of a righteous cause!’

Such is the *motion*:—but what is the probability that it will be *seconded*, with that success which the poet so laudably wishes?

Art. 40. *Next Door Neighbours*; a Comedy, in three Acts; from the French Dramas *L'Indigent* and *Le Dissipateur*, as performed at the Theatre Royal, Hay-market. By Mrs. Inchbald. 8vo. pp. 70. 1s. 6d. Robinsons. 1791.

Mrs. Inchbald's success in adapting French dramas to an English stage is well known; and, slight as many of these pieces are, yet, in an age so fond of novelty, they serve to add to the variety in request. They are, in fact, articles easily worked off, and very marketable.—The present is a pleasing, and occasionally an interesting, production: it shrinks, indeed, from criticism, for it could not bear its test: but, as it exalts honesty and depresses knavery, it may divert and amend those who look to the moral, without weighing the probability of circumstances and events by which it is produced.

Art. 41. *The Kentish Barons*: a Play, in three Acts, interspersed with Songs. By the Hon. Francis North. First performed at the Theatre Royal, Hay-market, June 25, 1791. 8vo. pp. 44. 1s. 6d. Ridgeway. 1791.

Of the Kentish Barons, the plot is improbable; yet, perhaps,
 not

not in such a degree as to destroy the interest, nor to counteract the feelings, of the spectator; and the manners of the piece, being those of former times, tend to prevent too close an inspection.—The characters are not, in general, very strongly marked: perhaps the plain-spoken and honest *Bertram* stands foremost, as the best discriminated personage. The drunken humours of ‘poor, honest, sober Gam’ amuse us for a scene or two, and tire us through the rest of the play. The remainder demand no particular notice. The dialogue is correct, and sometimes pretty: but surely the incidents might have given room for sentiments more pathetic, and language more tender.

Art. 42. *Satire di Salvator Rosa; &c. i. r.* The Satires of Salvator Rosa; published by G. Balfetti, London, 1791. Crown 8vo. pp. 225. Printed by Cooper in Bow-street.

This is the most beautiful edition of the six satires of the celebrated painter, Salvator Rosa, that we have seen. Indeed we are acquainted with no good Italian edition of these satires: as they have been generally printed secretly, without the name of printer, place, or editor. They are so free, that, even in Holland, they have been generally published without the printer’s real name. The life of Salvator Rosa, as a *painter*, has been frequently written: but, prefixed to the present publication, we have an ample account of him, as a *poet*. His satires more resemble the roughness and severity of Juvenal, than the keen and playful politeness of Horace. Salvator was not only an original and admirable painter, and a poet of great force and genius, but an excellent *musician*; not only as a performer on instruments, and a singer, but as a composer, according to Dr. Burney; who, as proofs of his musical abilities, has inserted, in the 4th vol. of his History of Music, several extracts from the painter’s own music-book; by which it appears, that his invention and knowledge of harmony were equal to those of the greatest masters of his time*. Salvator Rosa died in 1673.

The subjects of his satires are, *Music, Poetry, Painting, War, Babylon, and Envy*. These poems want a commentary; for though the satire be broad, yet, being sometimes personal, local, and temporary, few readers, at present, are acquainted with the allusions. As far as paper, letter, and accuracy, are concerned, we can venture to recommend this edition to the notice of all lovers of Italian literature, who are likewise curious in typography.

Art. 43. *True Honour*. An Ode. Occasioned by the Death of John Howard, Esq. 4to. 6d. Robinsons. 1791.

An animated tribute to the memory of the benevolent Howard, in which his sterling and singular merit is well contrasted with the false glare of external distinctions.

NOVEL.

Art. 44. *The Adventures of King Richard Cœur de Lion*. To which is added, the Death of Lord Falkland; a Poem. By J.

* See also Monthly Rev. vol. lxxxi. page 550.

White, Esq. Author of *Earl Strongbow*, and *John of Gaunt*. 12mo. 3 Vols. 9s. sewed. Evans. 1791.

Our readers have been, already, made acquainted with the whimsical turn of this writer's humour, wit, and invention, by our accounts of his former pieces*, above mentioned. He still proceeds in his heterogeneous plan, of combining *History* with *Romance*, *Chivalry*, and burlesque *Ridicule*: by which last ingredient, the Dignity of Heroism is oddly caricatured, in almost every part of the composition. Nevertheless, in spite of every violation of the laws of Novel-writing, as generally observed by the best of our modern authors in that branch of literature, these adventures, [which never *could* have happened,] have afforded us a good deal of amusement; so that, after much laughing *with* the writer, and *at* him, we, on the whole, grew sorry to part with him, as we drew toward the close of his performance. Mr. White is, in truth, evidently possessed of such abilities, though of a very singular cast, (if we judge from this performance, and his *John of Gaunt*, &c.) that we think him capable of forcing even the most serious, critical, fallidious reader, to some degree of approbation—though it be only that sort of constrained applause which we were wont to bestow on the flage-buffoonries and grimace of Theophilus Cibber, and (in *later* times,) on the licentious eccentricities of Shuter and Edwin: at which we shook our *sides* and our *heads* at the same time.

A short poem, on the death of Lord Falkland, who was slain at the battle of Newbury, fighting for Charles I. is added to the 3d vol. of this wild and Gothic Romance, and is an effusion of fancy, of a superior kind: if not entitled to the highest praise, it will, probably, from many readers, of good taste, meet with a better reception, than will the extraordinary work to which, we hardly know why, it is an appendage.

POLITICS and POLICE.

ART. 45. *An Account of the Origin, Proceedings, and Intentions, of the Society for the Promotion of Industry in the Southern District of the Parts of Lindsey, in the County of Lincoln.* Published at the Desire, and with the Approbation, of the Standing Committee of the said Society. To which is added, A Report of the Board of Trade to the Lords Justices, respecting the Relief and Employment of the Poor; drawn up in the Year 1697, by Mr. John Locke, one of the original Commissioners of that Board; with Notes by the Editor. 8vo. pp. 152. 1s. 6d. sewed. Harrison.

Under the heavy burthen of the poor, added to the other burthens sustained by society, we are pleased to see public-spirited schemes undertaken in different places, and on different plans, to remedy the grievance. The following observations on the true intent of that statute of Elizabeth, which is the foundation of our present system of poor laws, are judiciously conceived, and ought to be duly weighed by every magistrate, and every intelligent parish officer, in the kingdom.

* See Review, *New Series*, vol. ii. pp. 414. 415.

• The

The 43d Eliz. chap. 2. whereupon so many claims have been grounded on the part of the idle and profligate, gives no overseer any kind of power to relieve or maintain gratuitously such as are capable of working, nor to suffer their children to be brought up in idleness. On the contrary, the very first enacting clause of that judicious and salutary, but much misinterpreted statute, immediately after instituting or new modelling the office of overseers of the poor, proceeds thus: "They (the churchwardens and overseers) or the greater part of them, shall take order from time to time, by the consent of two or more such justices of peace as is aforesaid, for setting to work the children of all such, whose parents shall not by the said churchwardens and overseers, or the greater part of them, *be thought able* to keep and maintain their children," (this seems to have been the first object of the act, and the judgment and discretion here vested in the parish officers, respecting the ability of the parents, may shew of what importance those wise legislators esteemed the industrious education of children,) "and for setting to work all such persons, married or unmarried, having no means to maintain them, and (*who*) use no ordinary and daily trade of life to get their living by: and also to raise weekly or otherwise (by taxation, &c.) a convenient stock of flax, hemp, wool, thread, iron, and other necessary ware and stuff, to set the poor on work." This is the first and chief part of that law; when that is provided for, but not till then, follow the clauses respecting the *sole* objects of *gratuitous* relief; and with great reason: for so naturally doth compassion arise in every human breast, and so forcibly doth it plead the cause of the lame, impotent, old, blind, and otherwise really disabled poor, that the sanction of the legislature might seem to be scarcely wanted in their behalf. It provides however, that "competent sums of money shall be raised for their relief, and also for putting out of such children to be apprentices, to be gathered out of the same parish, according to the ability of the same parish." And in sect 4. it is required of "the said justices of peace, or any one of them, to send to the house of correction, or common gaol, such as shall not betake themselves to work, being appointed thereunto as aforesaid."—Little did the prudent and frugal authors of this statute imagine (what is so frequently observed in these days) that a person appointed *one* of the overseers of the poor, by virtue of this act, would never consult his colleague, much less the churchwardens, nor hold the appointed monthly meetings with them; nor call any parish vestries; nor ever come near the magistrates, unless brought by force—but that considering himself as the sole disposer of the rates, because his name stands *first* in the appointment—he would dare to give away the money of his more industrious and often more necessitous neighbours, to the lazy and dissolute, perhaps to his friends and favourites, or perhaps to the worst sluggards, because they are the most clamorous,—and all the while, withhold employment from those few who would really prefer it to extorted alms, and therefore languish in neglected misery, neglected by him, whom the law commands to find them employment.

“ Now would the good yeomanry of that time easily have foreseen that such behaviour, on the part of an overseer, would be connived at by those who bear the burden; either—because they dread the trouble of calling him to account, or are foolish enough to persuade themselves that it is more expensive to employ the poor than to maintain them in doing nothing,—or hope to be equally indulged in betraying the same trust when it shall come to their turns to serve and abuse the office. *Quo usque tandem!* When shall we be weary of the cruel injustice we do to the memory of our ancestors, by imputing to their want of wisdom in legislation, the mischiefs which arise wholly from that sloth and carelessness in the execution, from that general effeminacy of manners, which makes half the community shrink from their duty, and the other half equally afraid of the labour of bringing them back to a sense of it?

“ Strong clauses compelling the overseers to execute their office according to the true and original intent of this statute, with such precautions as should cut off or make useless any shelter from the connivance of the rest of the parish, and a revival (with such modifications as may be found necessary) of the neglected provisions in the statutes of 3 and 4 W. and M. chap. 11. and 8 and 9 W. and M. chap. 30. would probably produce both speedier and more lasting effects, and certainly be much less hazardous, than the tearing up such venerable foundations as this law, and substituting speculative experiments, of the success of which no man can entertain any sanguine expectations who has observed the many frauds and abuses on one hand, or oppressions and hardships on the other, which have almost universally ensued, at least in small places, and especially, if distant from the metropolis, where workhouses or *pretended* workhouses have been erected in pursuance of 9 G. chap. 7, which may be called the first material deviation from the spirit and intention of the system established by 43 Eliz. chap. 2. But the consideration of this law and its numberless perversions would require a volume rather than an occasional note. The latter is a form better suited to the Editor’s abilities, who could not forbear hazarding these few hints; but hopes to see the subject handled by men of superior talents, at a time when the magnitude of the evil confessedly deserves, and calls for the most vigorous efforts of all well-wishers either to the property or morality of this country. Meanwhile let it be observed in addition to what has been said, that the active minds which framed this excellent law, in the beginning of the last century, do not seem to have supposed it possible, that there should ever exist a place so devoid of all manufacture, and by nature and situation so unfit for the establishment or support of any, as to afford the overseers of the poor no *opportunity* of employing them usefully. Nor indeed ought there to be any such in a well regulated commercial empire. What shall we say then, when we hear those who ought to be better informed propagate this unfavourable idea of the county of *Lincoln*?—A county which actually groans under the weight of the first staple commodity of this kingdom, and sends it to be manufactured by the poor of other counties, who having now found other business more suitable to their local situation, re-

turn it back upon our hands, or leave it to perish there, unless we will at least convert it into yarn.—A county, abounding in all the necessities of life within itself, and enjoying the convenience of an extensive sea-shore as well as inland navigations.—A county in short, resembling the territory of its transmarine neighbours in situation, surpassing it in all natural advantages; but falling short, infinitely short of their wealth and population, because it wants their sober and temperate but **INDESPATIGABLE INDUSTRY.**

This mode of reasoning governed the society whose proceedings are here detailed; and it is a sufficient key to their plan, which was, instead of associating and maintaining the poor in what are called workhouses, to establish work-rooms, where those who apply for relief are employed to spin Jersey and knit, under superintendence, and are paid for their labour. They invite the poor to send their children to these places, where they are taught and employed, with the encouragement of premiums, and honorary distinctions for the best spinners of certain descriptions. They retire from their labour to their own cottages, where the orderly are not disturbed nor corrupted by the disorderly, but enjoy the comfort of a private house, and where they feed and clothe themselves much cheaper than could be done by the most frugal parish maintenance. Those who wish for more particulars must be referred to the pamphlet, which is well worth their attention.

Art. 26. *Appendix to Some Account of the Shrewsbury House of Industry*; containing a Correspondence with the Rev. J. Howlett, Vicar of Great Dunmow in Essex, Author of several Essays on Population, and of an Inquiry into the Mortality of Houses of Industry, &c. 8vo. pp. 22. 6d.

The inquiries of Mr. Howlett have produced some farther information respecting the Shrewsbury house of industry, which is much in its favour. See Rev. for May last, p. 112.

Art. 47. *Report from the Select Committee appointed to examine and state the several Accounts, and other Papers, presented to the House of Commons in this Session of Parliament, relating to the Public Income and Expenditure*, and to report to the House what has been the whole Amount of the public Income and Expenditure during the last five Years, and what may be expected to be the annual Amount in future; and also, what Alteration has taken place in the Amount of the public Debt, since the 5th of January 1786. Ordered to be printed May 10, 1791. 8vo. 5s. sewed. Debrett.

If we may venture to accept the results of complicated accounts, the particulars of which are so often contested by those to whom they are offered, as clear sums, *after* the numerous drawbacks, &c. &c. with which reports of this nature are loaded, the present comparative state of our national income and expenditure is,

Receipts,	-	£ 16,030,286
Expenditure,	-	15,969,478

61,108

This balance, small as it is, appears on the right side; we sincerely wish it may actually remain there.

As to the reduction of the national debt, the momentous object of attention, we are informed, that

‘The capital stock bought by the commissioners for discharging the national debt, up to the 1st day of February 1791, (being the Day on which they made up their accounts of the application of the sums issued in the preceding year,) was - - - 6,772,350 l.’ but, unluckily, we are previously informed, that

‘The whole excess of the sum applied to the discharge of the public debt, beyond those by which it has been increased (during the last five years) appears to have been 3,822,003 l.’ Such intelligence would have made Uncle Toby whistle Lillabullero!

THEOLOGY and POLEMICS.

Art. 48. *A Defence of the Doctrines, Establishment, and Conduct, of the Church of England*, from the Charges of the Rev. Joseph Berington and the Rev. John Milner. By James Williamson, B. D. of Queen's College, Oxford, Prebendary of Lincoln, and Rector of Wigwick in Northamptonshire.. 8vo. pp. 71. 1s. Robinsons.

Mr. Milner and Mr. Berington having stood forth as advocates in behalf of the present body of Roman Catholics in England, the former, to vindicate them from the charge of uncharitableness, sedition, and perjury, and the latter, to assert their claim to be admitted to places of honour and trust; Mr. Williamson undertakes to invalidate their pleas; and he maintains that, from the nature of the papal power, and from the doctrine of the Romish Church, it would be unsafe to admit them to any participation of civil privileges. The dispute, in the present state of things, appears to be wholly unnecessary: for, though it be true, that future Popes may *possibly* attempt to interfere in the affairs of foreign nations, there is now little probability, either that such an attempt will actually be made, or, if it were, that it would meet with any considerable countenance and support;—and though it be admitted, that some of the peculiar tenets of the Roman Catholics are absurd, and others intolerant, yet it is reasonable to expect, that the general principles of morals and policy, at present so well understood, will so far counteract their influence, as to render them wholly innoxious. Beside, it is a maxim of sound policy, that the belief and profession of any tenets ought not to be treated as a crime, till the individual, who holds them, be found guilty of some actual offence, cognizable by law. If the principle of prevention be allowed to operate in civil policy, there will always be great danger, lest it should produce oppression and perfection. A liberal confidence, on the part of governors, in all the members of the state, who have not forfeited it by an actual violation of law, is the only firm ground of national tranquillity; and at a time when a *nation of Roman Catholics* is become a pattern to the whole world as assertors of civil and religious liberty, Protestants can have little to apprehend, in this kingdom, from affording their Roman Catholic Brethren, in common with all other sectaries, an unlimited enjoyment of the rights and privileges of citizens.

Ann. 49. *Family Lectures, or Domestic Divinity*; being a copious Collection of Sermons, selected from the polite Writers and sound Divines of the present Century; for the Use of Schools, and for general Instruction. 8vo. pp. 920. 10s. 6d. Boards. Dilly. 1791. We consider this as a judicious and valuable collection. The names of the preachers, which are as follow, will probably plead in favour of the work: Bishop Atterbury; Thomas Newlin, M. A. Fellow of Magdalen College, Oxford; Bishop Sherlock; Bishop Butler; Jeremiah Seed, M. A. Rector of Enham, Hampshire; John Balguy, M. A. Rector of North Allerton; John Fothergill, D. D. Principal of St. Edmond's Hall, Oxford; John Tottre, D. D. Canon of Christ-church; Richard Newton, D. D. Principal of Hertford College, Oxford; Thomas Ashton, D. D. Preacher at Lincoln's Inn; Matthew Horberry, D. D. Rector of Stanlake, Oxfordshire; Daniel Waterland, D. D. Archdeacon of Middlesex; Edward Stone, M. A. of Wadham College, Oxford; John Langborne, D. D. Rector of Blagdon, Somersetshire; Alexander Gerard, D. D. King's College, Aberdeen: Henry Siebbing, D. D. Preacher at Gray's Inn.

From the works of these authors, some discourses might have been selected on polemical divinity, or on points to which long custom has given the sanction of orthodoxy; a sanction, surely, that has been obtained with a degree of impropriety; since it is very clear, that when topics, thus authoritatively determined, are brought to the trial of reason and scripture, they admit of great doubt and dispute; and in some instances, it happens that doctrines, which bear the opposite name, are most like the truth. It appears to us well-judged in this editor to have avoided such subjects, and confined himself chiefly to writings of a practical nature. He points out several uses which the selection may have, and to which indeed it seems to be adapted; as for instance,—it may be acceptable,—to those who are prevented from attending public worship,—or to those who traverse the great deep,—or it may furnish a proper employment for the Sunday evenings,—or be beneficial to schools,—and farther exhibit a great choice of models for young students.—To these advantages to be derived from this work, it is added, that many of the volumes whence the discourses have been taken were falling into undeserved oblivion, and therefore the vendors may, possibly, find an increase, rather than a diminution, of their sale, from the favourable specimens here offered to the public.—One other apology is still subjoined,—that 'as to the general propriety of theological compilations, the Bishop of Landaff has set an example of them in his six volumes, which might fully justify it, if it wanted vindication.'

To some, perhaps to numerous, readers, it will be a great recommendation, that these sermons are the product of ministers of the English church as by law established. It may be pleasing to observe, that there is not one *non-con.* in the number, unless Dr. Alexander Gerard be regarded as some kind of exception; yet he, if not of the church of England, is of an establishment, although in its mode of worship it bears some affinity to that of English Dissenters; and farther, he ranks as the King's chaplain.

The

The preliminary discourse, relative to sermons and preaching, contains a number of sensible and just observations; one or two hints, it may be, will seem objectionable, or to require a little farther explication: but we pass them by, as the editor certainly wishes his publication to be popular. It is very reasonable as to price; for it contains upward of one hundred and eighty sermons.

Art. 50. *Remarks on a Sermon lately published by the Rev. John Clayton**, in three Letters to a Friend. By a Protestant Dissenter. 8vo. pp. 31. 6d. Johnson.

This gentleman, writing, (as he tells us,) from his counting-house, understands the principles of his dissent, and the genius of Christianity, much better than the Rev. Mr. Clayton; and has here offered some judicious observations on his sermon. He apologizes that, at the conclusion of the eighteenth century, it should be necessary to shew, that the sacred writers were not advocates for *the right divine of kings to govern wrong*. He reprobates Mr. Clayton's Christianity, as a monachism; points out the difference between his charity and that *common barlot*† universal love; and laments that his zeal for truth should so dam up his pity, as to prevent its flowing to the sufferings of heretics.

Art. 51. *A Remonstrance with the Rev. Mr. Clayton*, on his Sermon on the Duty of Christians to Civil Magistrates, occasioned by the Riots at Birmingham; and on his prefixed Address to the Public, intended to remove the Reproach lately fallen on Protestant Dissenters. 8vo. pp. 78. 1s. 6d. Johnson.

This publication examines more fully than that which we have just dismissed, the objectionable passages in Mr. Clayton's sermon. The author wields the controversial weapons with much ease and dexterity, and gives his reverend friend many a faithful wound. To Mr. Clayton's loose and incautious method of quoting and applying scripture, he opposes judicious comments and solid argument. Well understanding the subject of civil and religious liberty, he is more than a match for the preacher, who, as he candidly apologizes for him, 'was not, perhaps, aware of the real magnitude of the question which he undertakes to discuss, its complex nature, and the variety of things that were involved in it.' He generously defends the memory of the late Dr. Price against the insinuations of Mr. C.; laments his friend's want of feeling in the case of Dr. Priestley; is astonished that, in a sermon on the Birmingham riots, 'Rioting is not held up to view as a breach of the duty of Christians to the civil magistracy;' and, in vindication of his brethren, avers, 'that he does not know of one instance among dissenting ministers, to which Mr. Clayton's character of them applies.'—Nothing escapes this author. Even the pious part of Mr. Clayton's discourse is turned against him. 'You grant to all a liberty "of interfering in the government of their country by prayer." But where can be the reason of separating the use of means from prayer in the daily politics, any more than in the natural body?' What should

* See page 239 of this Review. † See Mr. Clayton's *Address*, p. 9.

we think of a man's understanding, or, indeed, of his piety, if having an estate on low ground, by the sea-side, he should content himself with praying against storms and inundations, without attending to the state of his banks?

The author of the Remarks and, more especially, this writer, have the advantage of Mr. Clayton: but the preacher lays himself so open, that the defeat, though total, is obtained with too much ease to entitle the victors to the honour of a triumph.

Art. 52. *Thoughts on the Riots of Birmingham.* By a Welch Freeholder. 8vo. pp. 29. 6d. Johnson.

These reflections of the W. F. on the Birmingham riots are pertinent and just: Whatever may be the sentiments of the dissenters, in general, or of some learned individuals among them, respecting religion or politics, these are evidently not peculiar to dissenters: but if they were, they do not justify external violence. Riots are odious substitutes for arguments. Fire and devastation can administer neither vigour nor splendour to truth. This sort of logic has, indeed, often been employed by the ignorant and blindly zealous, in opposition to reason and argument; and, for a moment, it produces a wonderful effect;—it has all the appearance of a complete overthrow and triumph; many of the suffering party are dispirited, while the persecutors are all in exultation: but, in a little time, it recoils on itself, and involves the party employing it in disgrace. As the questions at issue must at last be decided at the bar of reason and scripture, all calm and dispassionate men will condemn persecution of every kind as useless, and will advise religious and political champions never to bring into the field any weapons, but those sanctioned by truth. Speaking of Dr. Priestley, the W. F. expresses a wish that the Doctor's theological and political opponents had more resembled, in their behaviour and conduct, his philosophical adversaries. 'The Doctor stands at the head of those philosophers in this country, who maintain the old-established doctrines, a little modified, with respect to the nature of metallic and all combustible substances, in opposition to the new ones, which of late years have been set up in France. The new theory respecting the composition of elastic fluids, of water, and of the nitrous acid, which has been so zealously patronized in the same country, has Dr. Priestley for its most formidable opponent: Yet no persons, I am persuaded, would more regret the destruction of his laboratory and apparatus, than the French philosophers; who have taken a world of pains to establish this very theory, and whose reputation is much concerned in its fate.'

The Birmingham rioters should have spared the Doctor's laboratory and apparatus: for, as Sir Thomas More said to the executioner of his *beard*, that "*that* had not been guilty of treason;" so it might have been urged for these, *that they had not been guilty either of heresy or of disloyalty.*

At the end, (by way of appendix,) is given Mr. Row's *Address to the Public on the Birmingham Riots*; in which he strongly reprobates the principle of religious intolerance, and condemns the test-laws as an *impolitic* mode of protecting the establishment to which he professes himself a friend.

SINGLE SERMON.

Art. 53. *The Duty of Christians to Magistrates*: occasioned by the late Riots at Birmingham, preached at the King's Weigh-house, East-Cheap, on Lord's Day Morning, July 24, 1791; with a prefixed Address to the Public, intended to remove the Reproach lately fallen on Protestant Dissenters. By John Clayton. 2d Edition: 8vo. pp. 41. 1s. Dilly.

Though no two subjects be more distinct in themselves than *religion* and *politics*, it has been the practice to stir them up into a strange kind of mixture, whence has resulted a world of controversy and confusion. Every member of society is evidently concerned in both: but his interests and duties, as a Christian and as a citizen, when fairly stated, will not be found to clash with each other. According to some, however, Christianity demands such a spirituality and devotional elevation, as must greatly obstruct the discharge of social duties, and the perfect enjoyment of civil privileges. Much were we astonished at finding Mr. Clayton in this catalogue. His sermon, and prefixed address, betray great ignorance of the subject which he treats; and they are so completely out of character, as coming from a dissenting minister, that had we not been assured of their being genuine, we, who are apt to be suspicious, should have conceived them to have been the production of some churchman masquerading it under the cloak of a *non con. divine*. If we understand the principles of our protestant dissenters, (and we must be dull, indeed, if, after the multitude of publications that we have been forced to read on this subject, we do not understand them,) Mr. Clayton is not properly a dissenter. As if men, by becoming Christians, ceased to be citizens, he objects to the dissenters 'their blending religious and secular reasons as ground of complaint against the test laws.' He allows these laws to be a profanation of a sacred ordinance, yet he vindicates them as *prudent restraints*: that is, statesmen may subvert what part of our holy religion they please; but if it serves a civil purpose, Christians must not murmur, nor complain.

By the title and occasion of the sermon, we were led to expect sentiments very different from those which it contains. Little did we think that the preacher of East Cheap mounted his rostrum to palliate, at least, the enormities of the Birmingham rioters; (see his curious simile, *i. e.* in the sense of *lucus à non lucendo*, p. 31, 32) and that like an assistant at an *Auto da Fé*, he could talk with complacency of the flames which devoured the property of the Heretic. He allows the clergy to take some part in state matters: but dissenting ministers, he thinks, should be *politicians only in their prayers*.

Mr. Clayton has provoked animadversion; and as we must take notice of his opponents*, we shall finish this article with observing that, could Mr. C. establish the doctrine of his sermon from the scriptures, infidels might fairly, on that ground, argue against the divinity of the Christian scheme: Christianity, on his system, is not a religion adapted to Human Beings.

* See the three preceding articles.

CORRESPONDENCE.

. In a free country, like Great Britain, where the different religious persuasions compose an almost endless variety, and where the writings, that are daily employed in the attack and defence of their jarring and contradictory tenets, (especially when connected with political considerations,) are numerous, beyond all example of former times,—the Reviewer of such discordant publications must not expect to escape the censure of ill-informed and bigotted people, whose prejudices are disgraceful to whatever party they espouse; for, while he is laudably endeavouring to do justice to the arguments that may happen to be advanced and well-supported, on one side, the zealots of the opposite persuasion will consider him as their adversary, and illiberally bring against him a charge of undue attachment to the cause with which they are at enmity.—Thus, for instance, when the Dissenter pleads for a release from the restraints and penalties of the Test-act, if he argue rationally, and his ability be allowed by the critic, the jealous Churchman comes in wrath, and cries out, “Presbyterian*!”—on the other hand, when a learned champion of the establishment reasons powerfully on the contrary side of the question, and the Reviewer bears honourable testimony to his merits as an advocate, the Dissenter complains that “the cause of intolerance is countenanced*.”

Thus situated, how is the candid Reviewer to conduct himself? The answer is obvious. Let him, following his own ideas of right and wrong, persevere in the honest discharge of his duty respecting both writers and readers; and remain contented with the applause of the discerning and impartial few, and with the approbation of his own mind. As for those who cannot, or who dare not, presume to THINK FOR THEMSELVES, and who are unable to emancipate themselves from the fetters of SYSTEM, it is not to be expected that they will admire, in others, that independence of sentiment, of which they know not the value: *their* approbation of his labours, indeed, would be fatal; as it must be incompatible with the esteem of the wise and the good,—with the honour of TRUTH, and with the best interests of society.

The foregoing reflection has been excited by a letter bearing the Oxford post-mark, and signed *John George Walters*. This correspondent may rest assured, that whenever, in our critical capacity, we see occasion to deliver our opinion on what may appear to us to be falsehood, or absurdity, or as tending, in any way, to diminish the happiness of mankind,—from whatever quarter the error may proceed, or on whatever AUTHORITY it may be advanced,—we shall continue, with all decent freedom, to express our real sentiments on the subject: without regarding the resentment of those, of whatever denomination, whose understandings may be narrowed, or hood-winked, by systems and creeds.

††† We shall comply with the request of *Amicus* as soon as it is in our power.

††† P. Q.’s letter, arriving late in the month, will be farther noticed in our next number.

* Instances of this kind frequently occur to us.



T H E MONTHLY REVIEW,

For NOVEMBER 1791.

Art. I. *The History of Herodotus*, translated from the Greek. With Notes. By the Rev. William Beloe. 8vo. 4 Vols. 11. 1s. Boards. Leigh and Sotheby. 1791.

ALTHOUGH very different opinions have been entertained by the learned concerning the credit due to Herodotus, it may, perhaps, be asserted with truth, that his history has of late been rising in reputation. The censures passed on this historian by Plutarch, in his tract "On the Malignity of Herodotus," which appears to have had, for a long time, too much influence on the public judgment, have been discovered, on more accurate examination, to be, for the most part, ill-founded. The principal charge which Plutarch brings against Herodotus, viz. that of falsely accusing the Thebans of deserting the common cause of the Greeks in the Persian war, is ascribed, with much probability, to the partiality of the critic for his native country. This point, with the rest of Plutarch's strictures, has been fully examined by the Abbé Geinoz, in three distinct dissertations on the subject, contained in the *Memoirs of the Academy of Inscriptions and Belles Lettres*. The charge of credulity, so often brought against Herodotus, appears also to have little foundation: for, though many parts of his narrative be marvellous and incredible, he commonly takes care to inform his readers, that he relates tales of this kind on traditional authority alone; and he often intimates, that he himself doubts of their truth, or considers them as entirely fabulous.

With respect to the style of Herodotus, it has generally been admired by the best judges, both ancient and modern. Cicero, Dionysius of Halicarnassus, and Longinus, agree in their encomiums on the richness and harmony of his diction; and the latter speaks of him as, in this respect, so perfect an imitator of Homer, as to deserve the appellation of *Ὁμηροειδής*.

No doubt can be entertained concerning the propriety of introducing this "Father of History," to the English reader, in an elegant version; nor will it admit of a question, notwithstanding the attempt of Littlebury, (the only English writer, we believe, who has given an entire translation of this author,) that there is still ample scope for the exercise of ability, learning, and taste, in this undertaking. In what degree the present translator has succeeded, it will be our business to enable our readers to form some judgment, by laying before them specimens both of the translation itself, and of the notes with which Mr. Beloe has, with laudable industry, enriched his work.

After requesting the learned reader to turn to the original text of Lib. ii. § 77—85, we shall lay before him, first Littlebury's, and then Mr. Beloe's, translation of a part of the account which Herodotus gives of the customs of Egypt.

LITTLEBURY'S TRANSLATION.

"The Egyptians, who inhabit those parts of *Egypt*, which are sow'd with corn, are of all nations I ever saw *the greatest reasoners about the monuments of antiquity*, and actions of mankind. Their manner of life is this: they purge themselves every month, three days successively, by vomits and glysters, in order to preserve health; supposing that all diseases among men proceed from the food they use. *For otherwise*, the Egyptians are by nature the most healthy people of the world, the Libyans only excepted; which, as I conjecture, is to be attributed to the regularity of the seasons, and the constancy of the weather, *most distempers beginning* upon some alteration in the temperature of the air. They make their bread of Olyra, and call it by the name of Collestis; but their wine is made of barley, because they have no vines in that country. They eat fish, both pickled and dried in the sun; together with quails, ducks, and smaller birds, preserv'd in salt, without any other preparation. Whatever else has any resemblance to birds or fishes, except such as they account sacred, is eaten without scruple, either boil'd or roast-ed. At their principal feasts, when they begin to taste the wine after supper, a person appointed to that end, carries about in a coffin the image of a dead man, carv'd in wood, and representing the original in colour and shape. These images, which are always of one, and sometimes of two cubits in length, are carried round all the company, and these words pronounc'd to every one distinctly, "Look upon this: then drink and rejoice; for thou shalt be as this is." These, and all other usages deriv'd from their ancestors, they observe; but will not encrease their number by new additions. Among other memorable customs, they sing the song of *Linus*, like that which is sung by the Phœnicians, Cyprians and other nations, who vary the name according to the different languages they speak. But the person they honour in this song, is evidently the same that the Grecians celebrate. And as I confess my surprize at many things

things I found among the Egyptians, so I more particularly wonder, whence they had this knowledge of *Linus*; because they seem to have celebrated him from time immemorial. The Egyptians call him by the name of *Maneros*; and say he was the only son of the first of their kings; but happening to die by an untimely death in the flower of his age, he is lamented by the Egyptians in this mourning song; which is the only composition of the kind us'd in *Egypt*.

"In one particular, the Egyptian manner is like that of the Lacedemonians only among all the Grecians: for the young men rise up from their seats, and retire out of the way, at the approach of those who are of elder years; which is not practis'd in any other nation of *Greece*. When the Egyptians salute one another in publick, they bow the body reciprocally, and carry their hands to each others knee. They wear a linen tunic border'd at the bottom with fringes, and a cloak of white woollen cloth over it; but to enter into any temple with this garment, or to be buried in any thing made of wool, is accounted profane. This custom is observ'd by those who are initiated in the rites of *Orpheus* and *Bacchus*; which were borrow'd from the Egyptians and *Pythagoras*. For among them also, to inter the dead in woollen garments is accounted irreligious, and certain mysterious reasons are alleg'd to justify their opinion.

"The Egyptians were also the inventors of divers other things: They assign'd each month and day to some particular god; observing the time of mens nativity; predicting what fortune they shall have, how they shall die, and what kind of persons they shall be. All which the Grecian poets have made use of in their poems. Prodigies abound more in *Egypt*, than in all the rest of the world; and, as often as they happen, are describ'd in writing with their consequences; which accounts they carefully preserve, out of an opinion, that if the like happen at another time, the event will be the same. Predictions are not deliver'd by any human being; but only by some of the gods. For *Hercules*, *Apollo*, *Minerva*, *Diana*, *Mars*, and *Jupiter* have their several oracles. Yet that which they reverence above all others, is the oracle of *Latona* in the city of *Butus*. They are not all administred in the same manner, but differently.

"In these countries the art of physick is distributed into several distinct parts, and every physician applies himself wholly to the cure of one disease only, no man ever pretending to more: by which means all places abound with physicians; some professing to cure the eyes, others the head, teeth, or parts about the belly, whilst others take upon them the care of internal distempers. Their manner of mourning for the dead, and their customs relating to funerals, are these. When a man of any consideration dies, all the female sex of that family besmear their heads and faces with dirt; and leaving the body at home, march, attended by all their relations of that sex, through the streets of the city, with naked breasts, and girdles tied about the waste, beating themselves as they go: while the men, on their part, forming another company, gird and beat themselves

in like manner. When this office is perform'd, they go to those who are appointed to exercise the trade of embalming."

We leave our readers to their own remarks on the inelegant language of Mr. Littlebury. We have distinguished, by printing in *Italic*, two or three expressions in the foregoing extract; the impropriety of which being sufficiently obvious, we now proceed to

MR. BELOE'S TRANSLATION.

* Those Egyptians who live in the cultivated parts of the country are of all whom I have seen, the most ingenious, being attentive to the improvement of the memory * beyond the rest of mankind. To give some idea of their mode of life: for three days successively in every month they use purges, vomits, and clysters; this they do out of attention to their health †, being persuaded that the diseases of the body are occasioned by the different elements received as food. Besides this, we may venture to assert, that after the Africans ‡ there is no people in health and constitution ¶ to be compared with

* *Of the memory.*]—The invention of local memory is ascribed to Simonides. "Much," says Cicero, "do I thank Simonides of Chios, who first of all invented the art of memory." Simonides is by some authors affirmed to have taken medicines to acquire this accomplishment.—*See Bayle, article Simonides.*

* Mr. Hume remarks, that the faculty of memory was much more valued in ancient times than at present; that there is scarce any great genius celebrated in antiquity, who is not celebrated for this talent, and it is enumerated by Cicero amongst the sublime qualities of Cæsar.—*T.*

† *Their health, &c.*]—This assertion was true previous to the time of Herodotus, and a long time afterwards; but when they began to neglect the canals, the water putrefied, and the vapours which were exhaled rendering the air of Egypt very unhealthy, malignant fevers soon began to appear: these became epidemical, and these vapours concentrating and becoming every day more pestilential, finally caused that dreadful malady known by the name of the plague. It was not so before canals were sunk at all, or as long as they were kept in good order: but probably that part of Lower Egypt which inclines to Elearchis has never been healthy.—*Larcher.*

‡ Littlebury says "the Libyans;" which we prefer; the Egyptians themselves being *Africans*. Rev.

¶ *Health and constitution.*]—It is of this country, which seems to have been regarded by nature with a favourable eye, that the gods have made a sort of terrestrial paradise.—The air there is more pure and excellent than in any other part of the world; the women, and the females of other species, are more fruitful than any where else; the lands are more productive. As the men there commonly enjoy perfect health, the trees and plants never lose their verdure, and the fruits are always delicious, or at least salutary. It is true, that this air, good as it is, is subject to be corrupted in some proportion to other climates. It is even bad in those parts where, when the inundations of the Nile have been very great, this river in returning

with the Egyptians. To this advantage the climate, which is here subject to no variations, may essentially contribute: changes of all kinds, and those in particular of the seasons, promote and occasion the maladies of the body. To their bread, which they make with spelt, they give the name of *cyllestis*; they have no vines * in the country,

to its channel, leaves marshy places, which infect the country round about: the dew is also very dangerous in Egypt.—*Quoted from Maillot, by Harmer in his Observations on Scripture.*

* Pococke says, that the dew of Egypt occasions very dangerous disorders in the eyes; but he adds, that they have the plague very rarely in Egypt, unless brought by infection to Alexandria, where it does not commonly spread. Some suppose that this distemper breeds in temperate weather, and that excessive cold or heat stops it; so that they have it not in Constantinople in winter, nor in Egypt in summer. The air of Cairo in particular is not thought to be wholesome; the people are much subject to fluxes, and troubled with ruptures; the small-pox also is common, but not dangerous; pulmonary diseases are unknown. Savary speaks in high terms of the healthiness of the climate, but allows that the season from February to the end of May is unhealthy. Volney, who contradicts Savary in many of his assertions, confirms what he says of the climate of Egypt.—*T.*

* *No vines.*—That there must have been vines in some parts of Egypt, is evident from the following passage in the book of Numbers: "And wherefore have ye made us to come up round of Egypt, to bring us in unto this evil place? it is no place of seed or of figs, or of vines, or of pomegranates; neither is there any water to drink." Larcher therefore supposes Herodotus to speak only of that part of Egypt where corn was cultivated. Again, in the Psalms, we have this passage: "He destroyed their vines with hail-stones." Egypt, however, certainly never was a wine country, nor is it now productive of a quantity adequate to the wants of the inhabitants.—*T.*

* The Greeks were wrong, says Savary, in wishing to establish a perfect resemblance betwixt Bacchus and Osiris. The first was honoured as the author of the vine; but the Egyptians, far from attributing its culture to Osiris, held wine in abhorrence. "The Egyptians," says Plutarch, "never drank wine before the time of Psammetichus; they held this liquor to be the blood of the giants, who having made war on the gods, had perished in battle, and that the vine sprang from the earth mingled with their blood; nor did they offer it in libations, thinking it odious to the gods." Whence the Oriental aversion for wine originated, would be difficult to say; but exist it did, which probably was one reason why it was forbidden by Mahomet. Perhaps we should seek for the cause in the curse of Noah, pronounced upon Ham, who insulted his father finding him drunk.—*Savary.*

* In the time of Homer the vine grew wild in the island of Sicily, but it was not improved by the skill, nor did it afford a liquor grateful to the taste of the savage inhabitants.—*Gibbon.*

country, but they drink a liquor fermented from barley^{*}; they live principally upon fish, either salted † or dried in the sun: they eat also quails ‡, ducks, and some smaller birds, without other preparation than first salting them; but they rout and boil such other birds and fishes as they have, excepting those which are preserved for sacred purposes.

* At the entertainments of the rich, just as the company is about to rise from the repast, a small coffin is carried round, containing a perfect representation of a dead body: it is in size sometimes of one but never of more than two cubits, and as it is shewn to the guests in rotation, the bearer exclaims, "Cast your eyes on this figure, after death you yourself will resemble it; drink then, and be happy."—Such are the customs they observe at entertainments.

† They contentedly adhere to the customs of their ancestors, and

‡ Of the small quantity of wine made anciently in Ægypt, some was carried to Rome, and, according to Maillet, was the third in esteem of their wines.—*T.*

* *Fermented from barley.*—See a Dissertation on Barley Wine, before alluded to, where, amongst a profusion of witty and humorous remarks, much real information is communicated on this subject.—*T.*

† The most vulgar people make a sort of beer of barley, without being malted; they put something in it to make it intoxicate, and call it *houy*: they make it ferment; 'tis thick and sour, and will not keep longer than three or four days.—*Pococke.*

‡ The invention of this liquor of barley is universally attributed to Osiris.—*T.*

§ An Englishman may in this place be excused, if he assert with some degree of pride, that the "wine of barley" made in this country, or in other words British beer, is superior to what is made in any other part of the world: the beer of Bremen is however deservedly famous. It has been asserted by some, that our brewers throw dead dogs steaed into the wort, and boil them till the flesh is all consumed. "Others," say the authors of the *Encyclopædia Britannica*, "more equitable, attribute the excellency of our beer to the quality of our malt and water, and skill of our brewers."—*T.*

† *Salted.*—A distinction must here be observed betwixt sea-salt and fossil-salt: the Ægyptians abhorred the former, but made no scruple of using the latter.—*T.*

‡ *Quails.*—"The quails of Ægypt are esteemed a great delicacy, are of the size of a turtle dove, and called by Hasselquist, *Tetrao Israelitarum.*" A dispute, however, has arisen amongst the learned, whether the food of the Israelites in the desert was a bird; many suppose that they fed on locusts. Their immense quantities seem to form an argument in favour of this latter opinion, not easily to be set aside; to which may be added, that the Arabs at the present day eat locusts when fresh, and esteem them when salted a great delicacy.—*T.*

are averse to foreign manners *. Among other things which claim our approbation, they have a song †, which is also used in Phœnicia, Cyprus, and other places, where it is differently named. Of all the things which astonished me in Egypt, nothing more perplexed me than my curiosity to know whence the Egyptians learned this song, so entirely resembling the Linus of the Greeks; it is of the remotest antiquity among them, and they call it *Maneros*. They have a tradition that *Maneros* was the only son of their first monarch; and that having prematurely died, they instituted these melancholy strains in his honour, constituting their first and in earlier times their only song.

* The Egyptians surpass all the Greeks, the Lacedæmonians excepted, in the reverence ‡ which they pay to age: if a young person

* *Averse to foreign manners.*]—The attachment of the Egyptians to their country has been a frequent subject of remark; it is nevertheless singular, that great numbers of them anciently lived as servants in other lands. Mr. Harmer observes, that Hagar was an Egyptian, with many others; and that it will not be easy to pick out from the Old Testament accounts an equal number of servants of other countries, that lived in foreign lands mentioned there.—*T.*

† *They have a song.*]—Linus, says Diodorus Siculus, was the first inventor of melody amongst the Greeks. We are told by Athenæus, that the strain called Linus was very melancholy. Linus was supposed to have been the first lyric poet in Greece, and was the master of Orpheus, Thamyris, and Hercules.

‡ Plutarch, from Heraclides of Pontus, mentions certain dirges as composed by Linus; his death gave rise to a number of songs in honour of his memory: to these Homer is supposed to allude in the following lines:

To these a youth awakes the warbling strings,
Whose tender lay the fate of Linus sings;
In measured dance behind him move the train,
Tune soft the voice, and answer to the strain.

Pope.

* Song in Greece is supposed to have preceded the use of letters.—Not only the Egyptians, but the Hebrews, Arabians, Assyrians, Persians, and Indians had their national songs.

* Montaigne has preserved an original Caribbean song, which he does not hesitate to declare worthy of Anacreon.

“Oh, snake, stay; stay, O snake, that my sister may draw from the pattern of thy painted skin the fashion and work of a rich ribbon, which I mean to present to my mistress: so may thy beauty and thy disposition be preferred to all other serpents. Oh snake, stay!” *Ritson's Essay on National Song.*

† *Reverence, &c.*]—The following story is related by Valerius Maximus: An old Athenian going to the theatre, was not able to find a place amongst his countymen; coming by accident where the ambassadors from Sparta were sitting, they all respectfully rose, and gave him the place of honour amongst them. The people were loud

son meet his senior, he instantly turns aside to make way for him; if a senior enter an apartment, the youth always rise from their seats; this ceremony is observed by no other of the Greeks. When the Egyptians meet they do not speak, but make a profound reverence, bowing with the hand down to the knee.

* Their habit, which they call *calasiris**, is made of linen, and fringed at the bottom; over this they throw a kind of shawl made of white wool, but in these vests of wool they are forbidden by their religion either to be buried or to enter any sacred edifice; this is a peculiarity of those ceremonies which are called Orphic† and Pythagorean.

in their applause, which occasioned a Spartan to remark, that the Athenians were not ignorant of virtue, though they forbore to practise it.

* Juvenal, reprobating the dissipation and profligacy of the times in which he lived, expresses himself thus:

“ Credebant hoc grande nefas et morte pium
Si juvenis vetulo non affuxerat, et si
Barbato cuicumque puer.”

As if the not paying a becoming reverence to age was the highest mark of degeneracy which could be shown.

* Savary tells his readers, that the reverence here mentioned is at this day in Egypt exhibited on every occasion to those advanced in years. Various modes of testifying respect are adopted amongst different nations, but this of rising from the seat seems to be in a manner instinctive, and to prevail every where.—T.

* *Calasiris*.]—This *calasiris* they wore next the skin, and it seems to have served them both for shirt and habit, it being the custom of the Egyptians to go lightly clothed; it appears also to have been in use amongst the Greeks.—See Montfaucon. Poencke, with other modern travellers, inform us that the dress of the Egyptians seems to have undergone very little change; the most simple dress being only a long shirt with wide sleeves, tied about the middle. When they performed any religious offices, we find from Herodotus, they were clothed only in linen; and at this day when the Egyptians enter a mosque they put on a white garment; which circumstance, Pococke remarks, might probably give rise to the use of the sarplice. To this simplicity of dress in the men, it appears that the dress of the females, in costliness and magnificence, exhibits a striking contrast.—T.

† *Orphic*.]—Those initiated into Orpheus's mysteries were called Orpheotelestai, who assured all admitted into their society of certain felicity after death: which when Philip, one of that order, but miserably poor and indigent, boasted of, Leotychidas the Spartan replied, “Why do you not die then, you fool, and put an end to your misfortunes together with your life?” At their initiation little else was required of them besides an oath of secrecy.—Potter.

* So little do we know about Orpheus, that Aristotle does not scruple to question his existence. The celebrated Orphic verses cited by Justin are judged by Dr. Jertin to be forgeries.—T.

rean:

verse*: whoever has been initiated in these mysteries can never be interred in a veil of wool, for which a sacred reason is assigned.

* Of the Egyptians it is further memorable, that they first imagined what month or day was to be consecrated to each deity; they also, from observing the days of nativity †, venture to predict the particular circumstances of a man's life and death: this is done by the poets of Greece, but the Egyptians have certainly discovered more things that are wonderful than all the rest of mankind. Whenever any unusual circumstance occurs, they commit the particulars to writing, and mark the events which follow it: if they afterwards observe any similar incident, they conclude that the result will be similar also.

* The art of divination ‡ in Egypt is confined to certain of their deities. There are in this country oracles of Hercules, of Apollo, of Minerva and Diana, of Mars, and of Jupiter; but the oracle of Latona at Buto is held in greater estimation than any of the rest: the oracular communication is regulated by no fixed system, but is differently obtained in different places.

* The art of medicine § in Egypt is thus exercised: one physician is confined to the study and management of one disease; there
are

* *Pythagorean.*]—To be minute in our account of the school of Pythagoras, would perhaps be trifling with the patience of some readers, whilst to pass it over without any notice might give offence to others. Born at Samos, he travelled to various countries, but Egypt was the great source from which he derived his knowledge. On his return to his country, he was followed by numbers of his disciples; from hence came a crowd of legislators, philosophers, and scholars, the pride of Greece. To the disciples of Pythagoras the world is doubtless indebted for the discovery of numbers, of the principles of music, of physics, and of morals.—*T.*

* † *Days of nativity.*]—Many illustrious characters have in all ages and countries given way to this weakness; but that such a man as Dryden should place confidence in such prognostications, cannot fail to impress the mind with conviction of the melancholy truth, that the most exalted talents are seldom without their portion of infirmity.

* Casting the nativity, or by calculation seeking to know how long the queen should live, was made felony by act of the 23d of Elizabeth.

* Sully also was marked by this weakness; and Richelieu and Mazarin kept an astrologer in pay.—See an ingenious Essay upon the Dæmon of Socrates.—*T.*

* ‡ *Art of divination.*]—Of such high importance was this art anciently esteemed, that no military expedition was undertaken without the presence of one or more of these diviners.

* § *Art of medicine.*]—It is remarkable, with regard to medicine, that none of the sciences sooner arrived at perfection; for in the space of two thousand years, elapsed since the time of Hippocrates, there has scarcely been added a new aphorism to those of that great
man,

are of course a great number who practise this art; some attend to disorders of the eyes, others to those of the head; some take care of the teeth, others are conversant with all diseases of the bowels; whilst many attend to the cure of maladies which are less conspicuous.

‘ With respect to their funerals and ceremonies of mourning; whenever a man of any importance dies, the females of his family^{*}, disfiguring their heads and faces with dirt, leave the corpse in the house, and run publicly about, accompanied by their female relations, with their garments in disorder, their breasts exposed, and beating themselves severely: the men on their parts do the same, after which the body is carried to the embalmers †.’

Every

man, notwithstanding all the care and application of so many ingenious men as have since studied that science.—*Dutens*.

‘ With respect to the state of chirurgery amongst the ancients, a perusal of Homer alone will be sufficient to satisfy every candid reader, that their knowledge and skill was far from contemptible. Celsus gives an exact account and description of the operation for the stone, which implies both a knowledge of anatomy, and some degree of perfection in the art of instrument-making.

‘ The three qualities, says Bayle, of a good physician, are: probity, learning, and good fortune; and whoever peruses the oath which anciently every professor of medicine was obliged to take, must both acknowledge its merit as a composition, and admire the amiable disposition which it inculcates.—*T*.’

‘ * *Females of his family.* }—“ I was awakened before day-break by the same troop of women; their dismal cries suited very well with the lonely hour of the night. This mourning lasts for the space of seven days, during which interval the female relations of the deceased make a tour through the town morning and night, beating their breasts, throwing ashes on their heads, and displaying every artificial token of sorrow.”—*Irwin*.

‘ The assembling together of multitudes to the place where persons have lately expired, and bewailing them in a noisy manner, is a custom still retained in the East, and seems to be considered as an honour done to the deceased.—*Harmer*. This gentleman relates a curious circumstance corroborative of the above, from the MS. of Chardin; see vol. ii. 136.’

‘ † *Embalmers.* }—The following remarks on the subject of embalming are compiled from different writers.

‘ The Jews embalmed their dead, but instead of embowelling, were contented with an external unction. The present way in Ægypt, according to Maillet, is to wash the body repeatedly with rose-water.

‘ A modern Jew has made an objection to the history of the New Testament, that the quantity of spices used by Joseph and Nicodemus on the body of Christ, was enough for two hundred dead bodies.

‘ Diodorus Siculus is very minute on this subject: after describing the expence and ceremony of embalming, he adds, that the

relations

Every reader of taste will easily perceive, from these extracts, how much the new translation exceeds the former, in correctness and elegance of expression, and in harmony of construction; and it will require but a small share of learning, to see that while Littlebury, under the appearance of a close version, sometimes gives a false, and often an imperfect representation of the original, Mr. Beloe, with a considerable degree of latitude in interpretation, adheres, with great fidelity, to the general sense and spirit of his author. The rule, which he professedly follows, is certainly just: 'A translator, instead of servilely rendering his author phrase by phrase, and word by word, will endeavour to write as he [the original author] would have written, had he written in the same language.'

[To be continued.]

ART. II. *Sermons on the great Doctrines and Duties of Christianity*; proving, from the earliest Ages, the constant and uniform Interference of Divine Providence to bring them to perfection, the Concurrence of prophane Historians and Poets in Support of their Prediction, their Influence on the human Mind, and beautiful Efficacy in social and private Life. By George Laughton, D. D. Vicar of Wilton, Northamptonshire. 8vo. pp. 508. 6s. Boards. Law. 1790.

IF the reader be encouraged, from the title prefixed to these discourses, to expect any new arguments in support of religion, or any improvement in the exhibition or arrangement of those which have been already so frequently and ably stated, he will find himself disappointed. This preacher's method of treating his subject is rather declamatory than argumentative;

relations of the deceased, till the body was buried, used neither the baths, wine, delicate food, nor fine cloaths.

'In the Philosophical Transactions for 1764, a particular account is given of the examination of a mummy.

'Diodorus Siculus describes three methods of embalming, with the first of which our author does not appear to have been acquainted. The form and appearance of the whole body was so well preserved, that the deceased might be known by their features.

'The Romans had the art of embalming as well as the Egyptians; and if what is related of them be true, this art had arrived to greater perfection in Rome than in Egypt.—*See Montfaucon*. A modern author remarks, that the numberless mummies which still endure, after so long a course of ages, ought to ascertain to the Egyptians the glory of having carried chymistry to a degree of perfection attained but by few. Some moderns have attempted by certain preparations to preserve dead bodies entire, but to no purpose.—*T.*

rather

rather desultory than methodical ; and is more adapted to impress the zealous imagination, than to communicate new light to the understanding.

In the discourses on Natural Religion, the questions concerning a particular providence, the divine influence on the human mind, the freedom of volition, the divine prescience, &c. are treated in a manner, which will afford little satisfaction to those who are accustomed to accuracy of investigation. In representing the proofs of the truth of divine revelation, Dr. Laughton is not, in our judgement, more successful. On the subject of Prophecy, he connects, with his quotations from Isaiah, a reference to Tobit's instructions to his son, without informing his reader that the book of Tobit is apocryphal. Without attempting to produce any proof, he asserts (p. 153.) that the Jews, who dwelled in Asia Minor, and the Greek islands, had promulgated the expectation of the Messiah in Sibylline, or prophetic verses,—which, being bought by Tarquin 509 years before Christ, became known to the Romans, who, ignorant of the author, and according to the dictates of Paganism, attributed them to a Sibyl, who sang the will of the fates. Dr. L. is of opinion, that the Pollio of Virgil was formed from these Sibylline verses, and from prophetic ideas collected from the Jews who resided in Rome. On miracles, comparing those of our Saviour with pretended miracles of later times, he writes thus :

‘ In later ages, in the Christian church, there are those, who, to confirm the idea of a superior interposition of the Deity in their favour, assert that he has demonstrated it in conveying, by angels, the house where our Saviour was born from Palestine to Italy ;—who teach the doctrine of transubstantiation, the liquefaction of a saint's blood, as standing miracles and tenets of their religion.

‘ In reply to these several pretended miracles, we must observe, that those of ancient days are so far from having a divine characteristic as to shock the civilized heart, and, at best, were calculated to promote private lucre or political views : those of more modern structure cannot, indeed, be charged with barbarity ; but they are inconsistent with reason and nature, which a rational creature may certainly be allowed to think sufficient to hinder his giving credence to them. It is scarcely necessary to observe, that the story of a house being transported from Palestine to Italy is incredible, futile, useless, nay, disgraceful, to the Christian religion, founded on the basis of spirit and truth.

‘ With respect to the saint's blood, it is necessary to be more particular, because the operation is annually performed in the sight of numbers : reason and nature shew us, that blood is composed of two parts, which, as soon as they are drawn off from the regular course of circulation, separate, one becoming fluid, the other coagulated, which likewise, in a short time, becoming fluid, can never

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ver be restored to its former state; for, being animal substance, it must putrify, lose its essence, and sink into annihilation; that this privation should annually be restored is contrary to reason and nature; and that divine interposition should maintain its original parts sound and uncorrupted, to celebrate the death of one good man, would be conferring a distinction upon goodness, which the Gospel tells us is only paid in heaven, and imply an inferiority in the piety and virtue of all those glorious men, who sacrificed every thing this world holds dear in founding Christianity, and building up the kingdom of God on earth, who have no such external testimony of their excellence, which a knowledge of the wisdom and justice of God will not permit us to believe. But an acquaintance with natural causes tells us, that there are consistencies that will liquefy by the heat of the hand and the warmth the air receives from a multitude crowded together in a church, and has satisfied the discerning world of the quality of the supposed blood of the saint.

If the philosopher should be surprized to hear of a substance losing its essence, and sinking into annihilation, the critic cannot but be struck with the want of precision and elegance in the phrases, 'shock the civilized heart,'—'founded on the basis of spirit,'—'consistencies that will liquefy,' &c.—Further examples of inelegance will be perceived in the following passage on the weakness of human reason; which we give as a specimen of the kind of writing that the reader may expect in the parts of this volume which treat on practical subjects:

'Presumptive mortals! Where is that grand bulwark, reason, of which you vainly boast, when the most enlarged geniusses continually display corruption and folly? whilst the lowly cottager, unstained by the refined subtilties of vice, views, with humble deference, the works of God, and, prostrating his soul in adoration, unfolds the fruits of divine power in all the dignity of placid resignation and love:—and, whilst this mortal, despicable in the scale of human pride, walks in the path, practises the manners, and entertains the sentiments, which philosophers of old allowed to the best accomplishments and endowments of philosophy, the modern philosopher follows the force of his genius, until he sinks into conjecture, doubt and incredulity, dread and apprehension; becomes alienated from God, contemptible to men of religion, worth, and excellence; for, having made some superficial discoveries of the operations of nature, the properties and effects of bodies, he deduces, that there is an inherent force in them, excludes the first spring of action, and places the Deity, with respect to his works, in the sleeping state of Baal: thus, valuing himself on discovering a property of an element, mineral, or plant, he feeds his pride, and admires himself as a being of superior wisdom; and shews the reality of it, by attaching himself to flies, insects, and reptiles, entirely neglecting the vast scene of wonder and glory that surrounds the Imperial throne of God. Are these the happy effects of trusting to mental endowments? Have stoics and epicureans, magicians,

magicians, diviners, astrologers, speculatists, and experimentalists, failed in their various rational, conjectural, and imaginary, plans of happiness, and, amidst their schemes of wisdom and purity, shewn themselves deceivers, sensual, and brutal? Where then is the beauty of independent reason? It is not found in man, the finite child of creation.*

Dr. L. appears to be well acquainted with the Greek and Roman classics:—it is to be regretted that he has not more studiously formed his style on these excellent models.

ART. III. *A New Chronological Abridgment of the History of England, from the earliest Times to the Accession of the House of Hanover.* To each Reign is added a List of the cotemporary Princes of Europe. Written upon the Plan of the President Henault's History of France. By Charles Home, Esq. 8vo. pp. 443. 6s. Boards. Doddsley. 1791.

OF the two leading classes of historical writing, the philosophical and the chronological, it may not perhaps be easy to determine the comparative value. Each has its peculiar merit and use; the former to assist the reader's reflections, and to direct his judgment; the latter to furnish his memory with a regular detail of facts. Dissertations on history, such as are at present in vogue, are certainly works of great splendor: but they ought not to eclipse, as they cannot supersede, the humble but useful labours of the chronologist, who compresses much matter within a narrow compass, and leaves the reader at liberty to draw his own conclusions.

The chronological abridgment of the history of France by Henault has been generally read and admired. It is on the plan of this valuable work, that Mr. Home has formed this abridgment of the history of England; and we have no hesitation in giving it as our opinion, that this publication is equally judicious and useful with its model. The facts which the author has selected, are those which ought first to impress the memory of the young scholar: they appear to be stated with much fairness and impartiality; the arrangement is clear and regular; and the expression is accurate and perspicuous: dates are annexed to the great events of each reign; and at the close of each is given, in a distinct column, a list of the wives and children of the king, with the time of his death, and a list of cotemporary princes. We shall copy the short but interesting reign of Alfred:

* **ALFRED THE GREAT, 6th KING.**

* Accession 872.

* Alfred was no sooner seated on the throne, than he was obliged to march with his army against the Danes, who worked him

at

at Wilton; but they were so roughly handled in the action, that he was enabled to make a treaty with them, by which they were not to enter Wexsex, provided he did not interfere with them in any other part of England.

‘ 875.

‘ Halveden, with another body of Danes, landed in England, took Wareham castle, in Dorsetshire, and then proceeded with their depredations as far as Exeter.

‘ 876.

‘ Rollo the famous Norman, ancestor of William the Conqueror, likewise came to England; but finding too many of his countrymen there, he proceeded with his followers to France, in hopes of a better establishment.

‘ 893.

‘ Hastings, another famous Danish chief, arrived with a large body, and took up his quarters about Appledore, on the Rother, in Kent; but Alfred, by perseverance and good conduct, at last so distressed them, as to oblige Hastings to go to France with the remains of his followers.

‘ 895.

‘ Alfred built a large fleet, by which means he beat the enemy on their own element, and secured his own coasts.

‘ The Danes, assisted by their countrymen in England, and the restless Northumbrians collected from all parts under the command of Hubba, entered Wexsex, took Chippenham (a very strong place) and overpowered the English so effectually, that they fled either into Wales or beyond the sea. Alfred, finding his affairs in so hopeless a state, was obliged to conceal himself at a reat-herd's in the little island of Athelney, where hearing that Oddone earl of Devon had not only defended Kenwith castle, but had totally defeated the Danes, slain their leader Hubba, and taken their enchanted Renssen or standard, he acquainted his friends where he was, who collected an army with great privacy at Brixton, near Sellwood forest. Alfred, having gone into the enemy's army for some days as a minstrel, attacked them, and gained so compleat a victory over Guthrum, that he was not afraid of placing those that chose to be baptized in East Anglia and Northumberland, the others he sent back to Denmark.

‘ Alfred, being now pretty free from the incursions of the Danes, turned his thoughts to the good of his subjects. He divided the kingdom into shires, tythings, and hundreds, formed a regular militia for the defence of the nation, and compiled such a code of laws as occasioned justice to be distributed quickly, and more regularly than had ever been known before, so that England, in comparison of former times, was become a civilized nation.

‘ This conduct very deservedly acquired Alfred the name of Great.

‘ Alfred, about the year 884, founded the university of Oxford.

WIVES.	CHILDREN.	901. DEATH.	COTEMPORARY PRINCES.
ETHEL- WITHA, Daughter to an Earl of Mercia.	EDMOND, died before his father.	Died a natural death, 901, and was buried in the new church at Winches- ter, and afterwards removed with the monks to Hyde, without the North Gate.	Popes.
	EDWARD succeeded to the throne.		ADRIAN II. 872
	ETHEL- WARD, bred a scholar, at Oxford, and died in 922.		JOHN VIII. 882
	ELFLEDA, married to ETHELRED, a Mercian Earl.		STEPHEN VI. 891
ETHELWI- THA, married to BALDWIN Earl of Flanders.	ETHELGI- THA, Abbess of Shaftesbury Nunnery.		FORMOSUS 896
			BONIFACE VI. 896
			STEPHEN VII. 900
			JOHN X. 928
			Emperors of the East.
			BASIL I. 886
			CONSTANTINE VIII. 888
			LEO VI. 901
			Emperors of the West.
			CARLOMAN 880
			CHARLES THE FAT . . . 888
			ARNOLD 899
			LOUIS IV. 912
			Kings of France.
			LOUIS THE STAMMERER . 879
			CHARLES THE SIMPLE . . 929
			Kings of Spain.
			ALFONSO THE GREAT . . . 910
			Kings of Scotland.
			ETHUS 875
			GREGORY 892
			DONALD VI. 903
			Kings of Sweden.
			BIORN IV. 883
			INGELLUS 891
			OLAUS 901

The work will be of great use to young persons, in enabling them to store their memories with the leading events of the English history. To others, it may afford brief information, or serve as an aid to casual recollection.—The beauties of style, &c. are not to be expected in a *Chronological Abridgment*: but Mr. Home has certainly been rather too inattentive to his language.

ART.

ART. IV. *Petrarch's View of Human Life.* By Mrs. Dobson. 8vo. pp. 359. 6s. Boards. Stockdale. 1791.

WE have had occasion, more than once, to acknowledge ourselves indebted to Mrs. Dobson for the entertainment which her abridgments have afforded us. Her *Life of Petrarch**, collected from *Memoires pour la Vie de Petrarch*, and her Account of the Troubadours†, have been well received by the public. We are, therefore, sorry to say that we find, in the perusal of this work, little ground to expect that it will add to the translator's literary reputation.

The original work, *De Remediis utriusque Fortune*, though it certainly may be said to bear marks of genius and learning, and to contain excellent moral sentiments, would, in the present day, be thought, on the whole, a tedious performance. Mrs. D. who seems to have been long enamoured of Petrarch, speaks of this treatise with great admiration. In her dedication, (using the word *intrinsic* in a new manner,) she says, 'Intrinsic as the work is in itself, it cannot need an apology:' but we apprehend that few readers, who are conversant with the writings of later moralists, would be able to labour through the minute details of the *goods and ills of life*, given in this treatise, without sensations of fatigue. The work is chiefly valuable as a remnant of the learning and taste which prevailed at the revival of letters. If it be, on this account, worth translating, it ought to be translated entirely, and with accuracy. Mrs. D.'s representation of her author is the farthest from such a translation, that can well be imagined. She neither observes Petrarch's method, nor marks his divisions, nor gives a faithful interpretation of his language. Various portions of the work, selected without any apparent reason for preference, are thrown together in one confused mass, without marking the transitions from one topic to another, or affording the reader any notice of the change of speakers in the dialogue. In short, the exhibition here given of Petrarch's work, instead of resembling, as every good translation will do, the distinct reflection of surrounding objects from the smooth surface of a clear lake, may be compared to the glimmering fragments of images reflected from a ruffled stream.—Out of the numerous topics discussed by Petrarch, we shall select that of friendship; concerning which, according to Mrs. D., he writes thus:

'I abound in friends: It is strange that thou only shouldst abound and have such plenty of that thing whereof all other men have such scarcity: who so finds one good friend in a long life, is

* See Rev. vol. liii. p. 222.

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† Rev. vol. lxii. p. 490.

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accounted a very diligent traveller in such matters.—I am fortunate in friendship; thou canst not know that, unless thou be unfortunate in other things. My friendships are assured—then thy adversity is assured also.—Thou mayst think thy friendships assured, thou mayst joy with one and grieve with another; or if debates happen among them, break thy faith with either or with all: But thou speakest of acquaintance not friends, and to have a multitude of meer acquaintance, is unworthy a mind capable of employment: One approved friend is a precious jewel, but common friends bury themselves in worldly matters, and will not know thee but in prosperity; for, led by vile interest, and envious opinions, they neglect so dear, so precious a commodity.—If thou hast so divine a thing as a friend, be diligent to preserve such a treasure; love thyself if thou wilt be beloved, and never shrink from such a jewel: But some are so discourteous they cannot love! their cankered minds when much made of, do the more disdain; and the better they are dealt with the more dogged they are. Nothing is so hard to be known as the heart of man, it is in many cases an impenetrable as well as an ungrateful soil: Plenty will come to plenty, but in need, the friend is descried; search therefore the depth of the mind; a good mind is a most excellent thing, it is gentle and loving, sincere and candid, if such did inhabit the world it would be holy, quiet, and virtuous; if thou hast one such, it will be scarcely found in thy household, for a friend is oft nearer than a brother.

For what reason Mrs. D. has, through this work, imitated the phraseology of our old English writers, we cannot discover: it is certainly neither better suited to express Petrarch's ideas, nor to interpret his language, than the modern style. How very far this diction, in the manner in which it is here applied, falls short of a faithful representation of Petrarch, the learned reader will soon perceive, by comparing the translation with the original.

ART. V. *Six Letters on Intolerance*: including Ancient and Modern Nations, and different Religions and Sects. 8vo. pp. 550. 6s. Boards. Dilly. 1791.

THE inconveniences attending public dissensions are, in some measure at least, counterbalanced by the attention which they excite to important questions, and by the consequent correction of established error, and the diffusion of useful knowledge. The repeated applications which have been made to parliament for a repeal of the corporation and test acts, have kept the subject of religious liberty long before the public, and have given existence to many judicious publications; by which, liberal ideas must have been disseminated. Still farther advantages may be expected, as writers, possessing talents and learning equal to the task, advance from the particular ground of a temporary

temporary dispute, to the discussion of the general topics with which it is connected.

Of this we have a happy example in the work now before us. The author, at the time when the question relative to the tests was depending in parliament, wrote a very sensible and able defence of the proposed repeal, in "A Letter to a Nobleman *." He has now pursued his ideas on the subject of the repeal, and on other religious reforms, in a second letter; and, in the remaining letters contained in this volume, he has proceeded to a general historical inquiry concerning the state of toleration in the ancient pagan world, and in the Christian church. The whole work is strongly marked with the characters of sound judgment, a liberal spirit, and extensive erudition.

The first letter has been already noticed. The subject of the second letter has been of late so frequently and so fully discussed, that we shall pass it over with remarking in general, that it states very clearly the causes of the failure of the application to parliament for the removal of tests, and, at the same time, argues strenuously for the farther extension of toleration, and for the more perfect reformation of the established church.

The most valuable part of the volume is the historical view of intolerance, contained in the last four letters.

The writer's general position is, that intolerance has prevailed, in different forms and degrees, among all nations. In the most ancient times, he finds traces of a persecuting spirit among the Hebrews, Persians, Syrians, Scythians, Egyptians, and Arabians. To determine how far the system of policy in ancient Greece was intolerant, he examines the laws, the institutions, and the practices, of the Greeks, respecting the gods, the temples, the statues, and the sacred mysteries. With regard to the latter of these, his remarks are as follows:

* The sacred mysteries came particularly under the protection of the magistrates; and those who revealed them were punished with death.

* Not only the laws being so severe against the discovery of the Eleusinian mysteries, but the revelation being held infamous to the highest degree, the ancient authors either forbear to speak of them altogether, or only mention them obscurely.

* The city of Athens set a price on the head of Diagoras the Melian, for having revealed the Orphic and Eleusinian mysteries.—For this profanation he passed for an atheist with the people.

* Æschylus narrowly escaped being torn in pieces in the public theatre for having introduced into his dramatic pieces too strong allusions to the sacred mysteries, and was saved in consideration of his brother Anynias, who had been wounded at the battle of Salamis.

* See Rev. vol. i. *New Series*, p. 459.

—But two young Acharnanians, who, uninitiated, had stolen into the temple of Eleusis, and being accused had been convicted before the high priests, were immediately hurried to execution by an enraged populace.

‘Socrates was not initiated into the mysteries, though it was usual and honourable for all ranks of people, with a view that he might not be chargeable by his doctrine with infringing the law.

‘To decline initiation was to incur a suspicion of infidelity. It was an article of accusation against Diagoras, that he endeavoured to dissuade men from being initiated. So great was the desire to participate of the benefits of initiation, that even children were brought to be admitted.—The pagans seem to have entertained the same notions of it, which many Christians afterwards had of baptism, and those who delayed it to the approach of death, did it under a firm persuasion that all former crimes were then obliterated. The Epicurean philosophers were considered as enemies to the Eleusinian mysteries, and kept from initiation by the Mystagogues.—These philosophers in their turn considered the ceremonies as fit only to inspire unmanly terror into minds already infected by superstition.—Plato was not initiated: but he approved, nevertheless, of the secret doctrines of the Mystagogues.—Speaking of those who established the mysteries, he declares, “They were excellent persons; that they taught, that all who died before initiation would descend into the infernal regions, and there be condemned to grovel in filth and mire: but all who had been initiated would, upon their arrival at the same place, be translated to the habitations of the gods.”

‘The latter Platonists were superstitiously devoted to the different mysteries.—The Emperor Julian was an enthusiastic admirer of them, and gave them his countenance and support. Witness his letter to Ariacius, the high priest of Galatia, in which he promised protection to the inhabitants of Pessinunt, in case they made Rhea, the mother of the gods, propitious, by the celebration of the mysteries performed in that city to her honour: and at the same time he threatened them with his highest displeasure, if they were omitted, or neglected in the slightest degree, quoting two lines from Homer’s *Odyssey*.

‘The divine philosopher, when he discoursed to his disciples on the unity of the Deity (a secret doctrine taught in the mysteries), was careful to do it in the presence of those only who were initiated; whose minds were inured to secrecy, and had given proof of a sanctimonious silence.

‘It has been remarked, that Plato cautiously dissembled his opinion on the subject of the Divinity, for fear of being called to account by the Areopagites. In his political treatises, he maintained the utility of a national religion, which he guarded by the severest pains and penalties, making impiety a capital offence. He may be said to have borrowed a system of divinity from the Oriental philosophy, and to have so contrived it, as not to offend egregiously the established worship; for, had he been summoned before the people, for inculcating false doctrines, he might have justified him-
self

self by saying, that though he maintained the belief of the First Cause of Infinite Power and Goodness, yet he had never denied the existence of gods and dæmons, such as were the objects of Athenian worship: on the contrary, he held that the *Demiurgus*, the immediate author of the universe, under the Supreme Being, created them when he made the world, and left to them the formation and government of all inferior beings.

* Epicurus was not initiated. This extraordinary man was once expelled the city, but afterwards allowed to treat of the origin of the universe, in the way he did, as a point of philosophical speculation; taking care not to deny the gods of his country.

* The Stoics gave no offence when they openly proclaimed and asserted in their books concerning the gods, providence, fate, and nature, that the gods were generated and will be destroyed by fire, in order to be dissolved, like so many pieces of wax or lead, into the *anima mundi*, which stands in need of a constant supply, and without which it would in time consume, and waste into nothing.

* On more ticklish points, the fear of giving umbrage to the followers of the established religion compelled philosophers to have recourse to a vulgar and a secret, to an external and internal doctrine.

* The invention of a vulgar and a secret doctrine, was plainly a contrivance to avoid the resentment of the people, so extremely jealous of the honour of their deities; though other reasons had been assigned for it. Toland calls it the *issue of craft*; Fontenelle, the *apanage of barbarism*; Warburton has dignified it, by attributing to it a motive of *public utility*.

* Fear certainly was at the bottom; for every attempt to substitute purer notions in the room of the reigning mythology, was a matter of alarm to the populace.

With respect to Rome, the author adduces the following law of the Twelve Tables, as a proof, that, under the republic, even the private worship of foreign divinities was not tolerated. "Apart let no one have new gods."—"Those of strangers let no one worship privately, unless they be publicly allowed." As this prohibition was never repealed, he concludes that there can be no sufficient ground for asserting, as some have done, that at Rome every family was left to worship in its own way. He examines the nature of the religious respect paid to the tutelary deities, in order to prove that it was not of a kind to give umbrage to the national establishment.—The persecutions, actually inflicted by the Romans on Egyptians, Jews, and Christians, are adduced as sufficient refutations of the opinion, that the spirit of the Roman government was tolerant. Although it be allowed, that, in the imperial state of Rome, the treatment of foreign religions depended on the caprice of the Emperors, yet, since it must be owned,

that by far the majority of them were persecutors, and that among these the Emperors were most celebrated for maintaining a strict observance of the laws, it is urged, that the intolerance of the Roman policy may hence be clearly inferred.

A material circumstance, in which the pagan establishment differed from the Christian, and which had an influence in rendering the persecutions of the former less severe, is pointed out in the following paragraphs :

‘ Nothing is so true, as that no term is to be found in the ancient languages to express an *infidel*, as contra-distinguished from the *faithful*: no creed, by which the canon of orthodoxy was settled: no such duty inculcated, as the suppressing of heresy: no court established to prevent schism. These refinements in persecution were the offspring of a *dogmatical theology*, introduced into the world by an order of priests, claiming a divine mission and uninterrupted succession*, infallible preachers of sacred truths, heirs to exclusive rights, whose energy and effects are such, that *only to believe*, is a title to life eternal.

‘ In the revealed word of God committed to their custody, expressions were inserted, which they perverted not only to authority, but to direct compulsion. In consequence of which, it became a meritorious employment to force men into the pale of the church, to use wholesome severities, and to make proselytes, not by argument merely, but by the sword, as it rescued them from eternal damnation, at the expence only of a few worldly enjoyments.

‘ This system of religion is so unlike all others in its essence, that the ancients had no words to express many of the ideas in it, still less to convey the general idea we attach to the word religion. “*Religio*†, though it comes the nearest to it, means ceremonious observances; not modes of faith, consisting of the belief of mysteries, of assistance from the Holy Spirit, of the terms of salvation, of original sin, or of the redemption of mankind.”

* “ The * apostolical line has through all ages been preserved entire, there having been a constant succession of such bishops as were truly and properly successors to the apostles, by virtue of that apostolical imposition of hands, which, being begun by the apostles, hath been continued from one to another, ever since their time, down to us; by which means, the same spirit which was breathed by our Lord into his apostles, is, together with their office, transmitted to their lawful successors, the pastors and governors of our church at this time.”

‘ Though the bishops of these days do not assert their apostolical lineage so roundly, yet they tell you, that they have *some claims* to be originally derived from apostolical appointment.—*Bishop HALIFAX*.’

† ‘ Warburton.’

* ‘ Beach’s Calm and Dispassionate Vindication of the Professors of the Church of England, p. 5.

‘ Such

* Such a religion, so transcendantly excellent, and so universal, admits of no competitor, no intercommunity of rites and worship. "The several religions of paganism did not consist in matters of belief, in which, where there is a contrariety, religions destroy each other, but in matters of practice, in rites and ceremonies; and in these, contrariety did no harm. Therefore, the pagans having no modes of faith, could not persecute for any; but Christians having* modes, did and *might* persecute for them†." Such a persecution would be more lasting, more systematic, and more cruel than any other. In such a system of theology, the secular arm could come in aid only of the spiritual power; and act a subordinate part to the other, invested with a higher commission, and which had authority to consider its enemies as the enemies of God. With such pretensions, are we to wonder that Croisades have been preached, and the world desolated by armed fanatics? In vain shall we seek in ancient history for examples of holy wars, in the modern sense of the word. Such as we read of under that name, had their foundation in a struggle for power, not for the right construction of a sentence, or the meaning of a word."

A masterly sketch is next given of the history of Christian persecutions, from the time of Constantine, to the present day.

* "Persecution for difference of opinion owes its rise to more modern ages, and Spaniards were the bloody enthusiasts, who, it has been remarked, caused Priscillian to be the first sufferer for mere speculative notions:—*quales ab principio ad imum*."

† Priscillian was a man of family and property, and was conspicuous for his eloquence and various good qualities of the head and heart. None of these availed him. The Emperor Maximus*, to whom the matter was transferred by appeal, at the instigation of Magnus and Rufus, two zealous catholics, and of Ithacius his inveterate enemy, and allured by the confiscation of his riches, caused sentence of death to be executed upon him at Treves, and with him, some of his most respectable friends and converts of either sex.

"St. Martin † being then at Treves, never ceased to reprimand Ithacius, and to admonish him to desist from his persecution. He also entreated the Emperor not to shed the blood of these heretics; and when they were put to death, St. Ambrose and St. Martin would no longer hold communication with Ithacius, or with the bishops who adhered to him, although they were protected by the Emperor; and Theognostus, a bishop, gave sentence publicly against them. As to Martin, he reproached himself all his life afterwards, for having occasionally communicated with the Ithacians, and even then with a charitable view, to save the life of some innocent persons."

† "Warburton, Divine Legat. preface to vol. iii. p. 62."

* "Abregé Chronologique de l'Hist. de France, tom. i. p. 256. Essai sur les Mœurs et l'Esprit des Nations. Gibbon, chap. xxvii.

† "Jortin, vol. iv. p. 88. vol. v. p. 326.

The mischiefs arising from an intolerant policy are well represented in the author's remarks on the expulsion of the Moors and Jews from Spain:

'The Arabian conquerors of Spain had introduced into that kingdom an hospitality, generosity, and refinement, unknown before in the West. The court of Cordova was the most elegant and polite in the world.—Together with the mechanical, the Saracens cultivated the liberal arts; and whilst a noble external appearance was manifested in their buildings, furniture, and dress, their poetry and music, consecrated to heroism and love, displayed an inward generosity and elegance of mind still more noble and affecting.

'At the time of their expulsion, the Morescoes were not only industrious, but frugal and parsimonious to excess.—The Spanish villages all over Castile and Andalusia had fallen into decay, whilst those of the Morescoes increased and flourished. The Spanish farmers were unable to pay their rents, whilst the Morescoes, who generally lived in the most barren parts, after paying the third part of their crops to the proprietors of their farms, were not only able to support themselves and their families, but annually increased their stock.

'The Barons of Valentia, in their remonstrances to the court, set forth, That there were several manufactures, equally necessary for the internal consumption and foreign trade, with which the Morescoes alone were acquainted; and that without their skill and labour, it was an unquestionable fact, that a great part of the kingdom would lie waste. These representations availed nothing against the determined bigotry of the court.—Of the whole one hundred and forty thousand who were at this time transported to Africa, there is ground to believe, from the concurrent testimony of persons who had access to know the truth, that more than one hundred thousand men, women, and children, suffered death in its most hideous forms, within a few months after their expulsion from Valentia.

'Instances are recorded of such inhuman cruelty exercised against this harmless, persecuted, and defenceless people, by the owners and crews of private ships in which they transported themselves, as equals any thing of the same kind of which we read in history.—As for Fonseca the historian, it is observed by Watson, on these instances of cruelty, that there is little ground to doubt, from the style of his history, he would with pleasure have acted the same bloody part which he describes.

'The fate of the Morescoes who reached the Barbary coast, was not less deplorable than those who perished in their way.

'These were the descendants of those Jews and Moors who, after the reduction of Granada, had chiefly planted themselves in Valentia, Castile, and Andalusia; most of them had been baptized, and were called *New Christians*.—It is true, they were known to lean still towards their old superstition; but time and gentle usage might have brought them into the bosom of the church.

'Notwithstanding Spain had been exhausted by bloody wars with the Morescoes for about 775 years, reckoning from the reign of Don Pelago

Pelago to the taking of Granada by Ferdinand, yet this last-mentioned Prince, surnamed the Wise, entered upon the very strange scheme to banish all the Jews from the kingdom, though they had never been molested by the Moorish government. Their religion was not so incompatible with Christianity as Moslemism; yet by a severe edict, A. D. 1472, the Jews were compelled to depart; and Mariana computes, that there went away one hundred and seventy thousand families; in all, eight hundred thousand persons.

‘ When numbers occur in history, we may safely abate something for exaggeration; yet the partiality of Mariana should have induced him to diminish, not to enhance the number.

‘ The concessions made by the Arabian conqueror to the Gothic Princes whom he subdued, is a striking picture of his lenity and toleration. He neither deposed the reigning prince, nor plundered his people; but, on payment of a moderate tribute, stipulated not to deprive them of their lives or property, and gave them also their churches, and general toleration for their religion.

‘ The Koran does not permit men who have laid down their arms to be vexed for their religion.—It declares, in very energetic terms, “ Oh! infidels, observe your law, and I will observe mine.”—Mahomet the Second, when he conquered Greece, though bound by no capitulation, permitted the inhabitants to enjoy their religion. But Cardinal Ximenes, contrary to a solemn treaty, obliged the Moors, after the taking of Granada, to renounce Mahometanism. It is computed, that Torquemada the inquisitor general, in fourteen years, tried above eighty thousand persons; and of these he brought to the stake between five and six thousand: so that when the descendants of the Arabian conquerors came in their turn to be subdued in Spain, they did not experience that indulgence and protection which had been granted by their forefathers.—The Moslem religion, established by a succession of Arabian conquerors, grew more and more tolerating as it spread; whereas the Christian religion, which was announced to the world by an angelic host in those memorable words, “ *on earth peace, good will towards men,*” which was plainly sounded in humility and mutual forgiveness, became more and more sanguinary, as it increased in power; till at length a tribunal was established to force the consciences of men, and to punish even the private exercise of any religious ceremonies not authorized by the church.

‘ The institution of the inquisition in Spain, was principally levelled against Jews and Moors. Neither the merit of having introduced into that country the fine arts and abstruse sciences; neither great knowledge in agriculture, and skill in manufactures; neither the charms of music and poetry, nor the admiration of *hospitality, valour, and eloquence*, the three things of which the Arabs boast, could plead on behalf of a people whom a bigoted and ignorant clergy had doomed to destruction.’

This volume concludes with several important deductions from the facts exhibited in the preceding sheets: among which the principal is, that the most effectual means of preventing religious

religious animosity, is, that the magistrate should relinquish the impracticable and unprofitable design of producing an uniformity of religious opinion and practice:

‘ A Christian union may then exist, though mankind should continue to differ about mysteries, ceremonies, and terms of acceptance. Religious hatred is provoked only by declarations of hostility, and by the interposition of the magistrate to obtain an uniformity. Let people alone, and they will turn over the numerous volumes of religious ceremonies with no ill humour to one another.—In these, the most pious Christian considers the rights of the Persees, the Brachmans, the Talapians, and the Lamas, with a philosophical indifference: and why should he not contemplate those of men who acknowledge the same Master, with equal *sang froid*, if not with perfect charity?—And so he would, if his angry passions had never been excited by polemics and pulpit oratory.

• “ Experience sufficiently teaches us, that the sword, the fagot, exile, and persecution, are better calculated to irritate than to heal a disease, which, having its source in the mind, cannot be relieved by remedies which act only on the body. The most efficacious means are sound doctrine and repeated instruction, which make a ready impression, when inculcated with mildness. Every thing else bows to the sovereign authority of the magistrate and the prince; but religion alone is not to be commanded.”

‘ The existence of any penalties serves only to unite the sectaries in stronger bonds; just as actual persecution hath ever inspirited greater resolution to undergo it: whereas the obstinacy of these men would yield to gentle usage, and melt away in the sunshine of favour and protection.’

The wisdom of the mild policy here recommended, is so manifest, that it will surely be adopted without waiting for farther confirmation of a truth established by the experience of all past ages, That persecution defeats its own ends.

While we recommend this work to the attention of our readers, as abounding with interesting facts and just reflections, we with pleasure announce the writer's intention to add a second volume, in which he purposes to give a view of the present state of intolerance in the different countries of Europe.

ART. VI. *Poems*; wherein it is attempted to describe certain Views of Nature and of Rustic Manners; and also, to point out, in some Instances, the different Influence which the same Circumstances produce on different Characters. Crown 8vo. pp. 179. 3s. 6d. sewed. Johnson. 1791.

TO those readers whose taste is not too refined, or too fastidious, to be pleased with true and lively pictures of nature, sketched with a careless hand—who are capable of discerning

• ‘ De Thou's Address to Henry IV. on revoking the edicts published against protestants.’

and

and admiring the fair form of simplicity, though negligently clad in a rustic garb,—these poems will be acceptable. They can, indeed, boast no wild fictions to seize the fancy; and they have little of that richness of melody which, in many of our modern poets, so sweetly captivates the ear: but they contain minute and circumstantial descriptions of natural objects, scenes, and characters; and they express, in easy though peculiar language, the feelings of undisguised and uncorrupted nature. The singular purpose of the poems, to represent the different effects of the same circumstances on various characters, is executed, in the different farewells of a melancholy, a chearful-tempered, a proud, and a sound-hearted lover, to his mistress; and in addresses to the night from a fearful, a discontented, a sorrowful, and a joyful mind. Beside these, the volume contains descriptions of a Winter-day, and of a Summer-day; Night Scenes; the Storm-beat Maid, in the style of the Old English Ballads, and several other descriptive and pathetic pieces. We select the following rustic Tale:

A DISAPPOINTMENT.

• On village green, whose smooth and well worn sod,
Cross-path'd with every gossip's foot is trod;
By cottage door where playful children run,
And cats and curs sit basking in the sun:
Where o'er the earthen seat the thorn is bent,
Cross-arm'd, and back to wall, poor William leant.
His bonnet broad drawn o'er his gather'd brow,
His hanging lip and lengthen'd visage shew
A mind but ill at ease. With motions strange,
His listless limbs their wayward postures change;
Whilst many a crooked line and curious maze,
With clouded shoon, he on the sand portrays.
The half-chew'd straw fell slowly from his mouth,
And to himself low muttering spoke the youth.
“How simple is the lad! and rest of skill,
Who thinks with love to fix a woman's will:
Who every Sunday morn, to please her sight,
Knots up his neck-cloth gay, and hosen white:
Who for her pleasure keeps his pockets bare,
And half his wages spends on pedlar's ware;
When every niggard clown, or dotard old,
Who hides in secret nooks his oft told gold,
Whose fold or orchard tempts with all her pride,
At little cost may win her for his bride;
Whilst all the meed her silly lover gains
Is but the neighbours' jeering for his pains.
On Sunday last when Susan's bans were read,
And I astonish'd sat with hanging head,
Cold grew my shrinking limbs, and loose my knee,
Whilst every neighbour's eye was fix'd on me,

Ab,

Ah, Sue! when last we work'd at Hodge's hay,
 And still at me you jeer'd in wanton play;
 When last at fair, well pleas'd by show-man's stand,
 You took the new-bought fairing from my hand;
 When at old Hobb's you sung that song so gay,
 Sweet William still the burthen of the lay,
 I little thought, alas! the lots were cast,
 That thou should'st be another's bride at last:
 And had, when last we tripp'd it on the green
 And laugh'd at stiff-back'd Rob, small thought I ween,
 Ere yet another scanty month was flown,
 To see thee wedded to the hateful clown.
 Ay, lucky swain, more gold thy pockets line;
 But did these shapely limbs resemble thine,
 I'd stay at home, and tend the household geer,
 Nor on the green with other lads appear.
 Ay, lucky swain, no store thy cottage lacks,
 And round thy barn thick stand the shelter'd stacks;
 But did such features hard my visage grace,
 I'd never budge the bonnet from my face.
 Yet let it be: it shall not break my ease;
 He best deserves who doth the maiden please,
 Such silly cause no more shall give me pain,
 Nor ever maiden cross my rest again.
 Such grizzly suitors with their taste agree,
 And the black fiend may take them all for me!"

' Now thro' the village rise confused sounds,
 Hoarse lads, and children shrill, and yelping bounds,
 Straight ev'ry matron at the door is seen,
 And pausing hedgers on their mattocks lean.
 At every narrow lane, and alley mouth,
 Loud laughing lasses stand, and joking youth.
 A near approaching band in colours gay,
 With minstrels blythe before to cheer the way,
 From clouds of curling dust which onward fly,
 In rural splendour break upon the eye.
 As in their way they hold so gayly on,
 Caps, beads, and buttons glancing in the sun,
 Each village wag, with eye of roguish cast,
 Some maiden jogs, and vents the ready jest;
 Whilst village toasts the passing belles deride,
 And sober matrons marvel at their pride.
 But William, head erect, with settled brow,
 In sullen silence view'd the passing shew;
 And oft' he scratch'd his pate with manful grace,
 And scorn'd to pull the bonnet o'er his face;
 But did with steady look unmoved wait,
 Till hindmost man had turn'd the church-yard gate;
 Then turn'd him to his cot with visage flat,
 Where honest Tray upon the threshold sat.
 Up jump'd the kindly beast his hand to lick,
 And, for his pains, receiv'd an angry kick.

Loud shuts the flapping door with thund'ring din;
 The echoes round their circling course begin,
 From cot to cot, in wide progressive swell,
 Deep groans the church-yard wall and neighb'ring dell,
 And Tray, responsive, joins with long and piteous yell.'

Among the pathetic pieces, we must particularly mention that entitled, 'A Child to his Sick Grandfather,' which has an uncommon degree of simple tenderness.

ART. VII. *The American Oracle*; comprehending an Account of recent Discoveries in the Arts and Sciences, with a variety of Religious, Political, Physical, and Philosophical Subjects, necessary to be known in all Families, for the Promotion of their present Felicity, and future Happiness. By the Honourable Samuel Stearns, LL. D. and Doctor of Physic; Astronomer to his Majesty's Provinces of Quebec, and New Brunswick; also to the Commonwealth of Massachusetts, and the State of Vermont, in America. 8vo. pp. 627. 8s. 6d. Boards. Lackington. 1791.

WHAT glorious and happy times are these! In days of yore, when wretched mortals were desirous of learning their destiny from the gods, they were obliged to travel, with many a weary step, to the temple at Delphi, or to some other hallowed seat of inspiration:—but now the oracles themselves visit every man's door, and pour on him floods of eleemosynary wisdom. How much is the European world indebted to this American Oracle, for traversing the Atlantic to instruct men on 'a variety of subjects, religious, political, physical, and philosophical, necessary to be known in all families!'

Art thou desirous, gentle reader, to be instructed in chronology, geography, astronomy, botany, chemistry, anatomy, electricity, magnetism, mechanics, optics, agriculture, architecture, politics, law, physic, and divinity? wouldst thou be informed concerning the American revolution and constitution? wouldst thou learn the history of the Quakers, Moravians, Methodists, Swedenborgians, and Shakers? wouldst thou be taught how to chuse a good wife, to grow hemp, to buy tea, to manage bees, to get rid of fleas, lice, and bugs, and to cure all manner of diseases? in fine, wouldst thou be convinced, by good and true witnesses, of the reality of apparitions, and of the wonderful effects of animal magnetism?—consult the American Oracle; and when thou art made wise, never say again, that oracles are grown dumb, and that miracles have ceased.

The oracles of old spake in verse: so also the American Oracle:—of himself and his lucubrations, thus:

'In profound studies I take much delight,
 At high noon day, and in the silent night;

OF

Of wond'rous things I aim to find the cause,
 By diving into Nature's secret laws.
 Sometimes I sit, and with myself converse,
 And contemplate upon the universe;
 Sometimes, when on my downy bed I lie,
 My wand'ring thoughts to distant objects fly:
 Sometimes they're fixed on the splendid sun,
 To see the planets round his body run,
 In that position there to stand and gaze,
 Whilst rambling comets in the system blaze.'

Then he comes down to earth:

' Here I gaze at the lands, the rocks, the seas,
 The num'rous plants, and diff'rent kinds of trees;
 The birds, the beasts, the fishes—all that be
 In air, in earth, and the extensive sea.
 I view the people all, both great and small,
 In kingdoms, towns, and cities large and tall;
 See their religion, customs, and their laws,
 Their times of peace, and times of bloody wars.'

Then for his calculations!

' When in the morn I'm weary of my bed,
 I rise and write what came into my head,
 What I upon great Nature's laws had thought,
 What in the night had to my mind been brought:
 But still I find my thoughts, without controul,
 Upon a number of great objects roll.
 I go to work, and, with a ready mind,
 The planets places in their orbits find.
 For times not come I find their longitude,
 And compute their diurnal latitude;
 Their right ascensions, declinations too;
 Their risings, settings—all point out I do.'

From the peculiar *simplicity* of these verses, we conjecture that the poet must be descended in a right line either from the celebrated John Hopkins, or from the more celebrated Thomas Sternhold.

Whatever may be thought of Dr. S.'s poetry, which, certainly, does not constitute the most valuable part of his publication, candour must allow, that the book contains information on a multitude of topics, which may be new, and instructive to THOUSANDS of readers; particularly among the planters, &c. in America, whose libraries cannot be supposed to be over-stocked with the most scientific, or the most generally useful, authors.

As a specimen of Dr. S.'s *prose*, and of his peculiar turn of thinking, we shall extract a paragraph or two from what this Oracle has delivered, on the favourite subject of eating swine's flesh.

The

The lovers of roasted pig, and of pork, whether roasted or boiled, will, no doubt, be sorry to learn, from our author, that they ought *not* to eat it.

I. He rests his prohibition on the authority of the laws of Moses; See Levit. xi. 8.

And it seems (says Dr. S.) that Christ himself was no great friend to the swine, otherwise he would not have suffered the devils to have entered into them, nor have suffered their owners to be deprived of their property, by letting their swine run violently down a steep place into the sea, and perish in the water. Vid. Matth. viii. 31, 32.

The Jews, adds the Doctor, 'obey the commandment of the Lord to this day; for they abstain from the eating of swine's flesh, and other unclean things forbidden in the Mosaic law. I once asked a Jew, why he did not eat swine's flesh, and he said, it was because it is unwholesome. I was afterwards credibly informed, that several of his young children went to a neighbor's house, where they eat some pork, but soon returned home, and told what they had been eating; the father gave them an *emetic*, which soon made their stomachs discharge their contents.'

II. The Oracle likewise refers to the very numerous inhabitants of Abyssinia, Persia, and the vast empire of the Mogul, none of whom, he says, will eat swine's flesh: but, surely, the Hindoos do not furnish a case in point, since they will eat *no* animal food whatever.

III. Our author himself *seldom* eats pork: but his dislikes seems not to proceed altogether from principle, but, in some degree, from bodily constitution:

'I never eat much pork myself; but sometimes when I have been upon a journey, or have *fell* into company, I have eat some of it, and if it was fresh, it has produced a nausea, griping pains, and a diarrhoea, both in Great Britain and America, but it does not have such an effect upon every constitution.'

IV. With respect to the unwholesomeness of swine's flesh, he observes that,

'According to the accounts mentioned by some physical authors, swine's flesh generates the leprosy, and other cutaneous eruptions; in divers countries, and especially in hot climates.'

V. He carries on his attack, by Philosophical Observations:

'The flesh of all animals is impregnated by the nourishment they subsist upon. Hence those birds, beasts, and fishes, that feed upon poisonous and filthy things, must be unclean, and of course unwholesome to the human race.

'Fish that live upon beds of copper mines are poison, because their bodies are impregnated with the qualities of that mineral.

'That the swine will feed upon the worst of carrion, and other filthy things, is evident to every one that is acquainted with those animals. And if their flesh is unclean to the Jews, and to the in-

habitants

habitants of those great countries which I have mentioned, how comes it to pass that it is not so to other nations? If the learned and ingenious physicians have discovered, that pork fed in London is far from being a wholesome diet, should not the raising of it be suppressed? Why should the people be suffered to raise and eat things prejudicial to their health?

‘But if any should object, and say, that the swine may be shut up, and kept from eating unclean things, and that their flesh may thereby be made wholesome, I answer, that although that may tend to make their flesh more wholesome than it might be if they fed altogether upon poisonous things, yet some animals are unclean and unwholesome in themselves by Nature.

‘Surely the Great Governor of the Universe knew what was so and what was not. The commandment I have mentioned came from him, for the chapter (viz. Levit. xi.) begins thus—“And the Lord spake unto Moses, and to Aaron, saying unto them, Speak unto the children of Israel, &c.” and nothing is more strictly forbidden, not even murder and theft, than the touching and eating of *swine’s flesh*.

‘But, perhaps, some may say, that this command was ceremonial, and is abolished.’

VI. In answer to the objection that may be brought against his doctrine, from the great utility of swine to many people, ‘who would starve’ if there were none of those animals, he observes,

‘VII. That the expence of raising swine is very great; and that if the clean things which they eat, were to be given to the cattle and sheep, it would do more good, more meat would be raised, and with less expence: it would be more wholesome, and better for the community; and this is not only my opinion, but the opinion of many of the American farmers.’

Thus have we given a mere abstract of Dr. S.’s *philippic* against the pigs. He has a variety of arguments drawn from the Scriptures: but as we have no great taste for such theology, and as we imagine the case may be the same with regard to the generality of our readers, we shall here take our leave of the American Oracle: a work which may probably be more acceptable, as well as more useful, in the dominions of the United States, than in the more cultivated regions on this side of the Atlantic.

ART. VIII. *Travels through Barbary*, in a Series of Letters, written from the Ancient Numidia, in the Years 1785 and 1786; and containing an Account of the Customs and Manners of the Moors and Bedouin Arabs. Translated from the French of the Abbé Poiret. 12mo. pp. 336. 2s. 6d. Boards. Forster.

THE Abbé Poiret visited the inhospitable deserts of Barbary, chiefly for the purpose of improving the science of natural history:

history: but, at the same time, he made many observations on the countries through which he passed, and on the manners of the inhabitants; the result of which is communicated to the public, in a work written in French, in two volumes octavo. From this, the translator, omitting the botanical parts, has extracted a small volume of entertaining narrative.

M. Poiret's method of travelling is thus described:

'The only method of travelling commodiously in Barbary, is to have a tent to one's self, and to lay in a sufficiency of provisions; but sometimes this precaution is impossible. In such a case, you must be contented to put up with the tents of the Moors, dirty and disgusting as they are; but, above all, you must accustom yourself to their coarse and unpalatable food. How often must you depart in the morning, without knowing where you will arrive in the evening! How oft, losing yourself in these deserts, must you search out your way amidst thorny brakes, thick forests, steep rocks, and burning sands; sometimes stopped by a river, which you must wade through, by a lake which you must walk round, or by a marsh which you cannot cross without danger; sometimes scorched by the sun, or drenched by the rain, and at others dying with thirst, without being able to find the smallest spring to quench it! If you carry no provisions with you, it will be impossible for you to take any refreshment before night. This is the only time at which the Moors make a regular repast, or can offer any food to a stranger.

'When night arrives, that period of repose for the traveller in Europe, it is not so for the African traveller. He must then choose out a dry situation, and well sheltered, to erect his tent; he must unsaddle his horses, unload his mules, cut wood, light fires, and take every precaution that prudence dictates, to defend himself against ferocious animals and robbers. It is safest to encamp not far from the tents of the Arabs, when one can find them. They furnish many succours when they are tractable, and they are always so when they see one with a sufficient guard.

'It is on the bare ground, or at most covered with a mat, that the Moors repose; and it is thus that the traveller must resolve to pass the night, unless he be provided with a matras, which, however, he must renounce when he meets with much rain. Besides, as all luggage is incommodious, it will be better to adopt at first the custom of the Moors, to which one must come either soon or late.

'With regard to the precautions necessary for my safety, I proceeded in the following manner:—Before I quitted La Calle*, I began by enquiring what nations carried on the greatest trade with the company, and among whom a Christian could go with the least danger. I took with me some Arabs, on whose fidelity I could depend; and I gave them to understand, that my intention in tra-

* La Calle, or the Bastion of France, is the first factory of the Royal African company, established chiefly for carrying on the coral fishery, and is our traveller's principal station.

verfing the country, was to fearch for plants ufeful in medicine. This is the only motive which one can affign to men who cannot conceive how people can be induced to vifit them from curiofity alone, and how they can travel merely for the fake of pleafure. They are, befides, much inclined to fufpect ftrangers, who come amongft them, of fome treacherous defign, and that they wifh to make obfervations. But the title of phyfician, to which they affix great confideration, infpires them with confidence, and renders them more tractable. As foon as I am received among any tribe, I endeavour to gain over their chief to my interefts, and I almoft always obtain fome horfemen, who accompany me to other tribes, in friendfhip with them, and to whom I am recommended. Thefe horfemen fwear by their lives to bring me back fafe: if, on my return, I made any complaint againft them, they would be feverely punifhed by their chief who fent them. By thefe means I have been able to penetrate amongft thefe blood-thirfty people, and by degrees to venture farther from the coaft.'

The following defcription of the Numidian lion is perfectly poetical :

' Every object changes its form in our hands, and in proportion as we are removed from Nature, fo much is every thing near or around us removed from its original ftate. Is it for example in our menageries, thofe prifons of favery, that we can know the real character of animals? How different is the horfe from himfelf under the fhameful bonds of fervitude, or even amidft thofe capering motions which he exhibits in the harnefs! What graces, on the contrary, and what agility does he difplay, when he finds himfelf perfectly at liberty in the fields, and when he has not loft by cruel mutilation his fire and vivacity? Is that the impetuous bull, inflamed with defire and terrible in combat, which advances flowly with his head bent down and fubmiffive to the yoke? By that melancholy and dejected look, by that languor and inactivity, can I perceive in the lion the king of animals? Become a docile and tractable flave, he has loft his natural ferocity, and with it his original character.

' It is here that we muft admire him; it is in the midft of the forefts of Numidia that he is noble and majestic. It is here that he exercifes his empire, and renders himfelf formidable to all other animals. During the day he remains peaceable in his retreat, and his terrible voice is heard only amidft the filence and horrors of the night. As a ftormy cloud, yet at a diftance from our habitations, announces itfelf only by its hollow and continued murmurs, fo refounds the voice of the fovereign of the forefts. By degrees he approaches, but with a majestic dignity. Full of courage and intrepidity, no obftacle checks, no danger affrights him. Confiding in his ftrength, he thinks cunning and ftratagem unworthy of him. He appears, it is true, only amidft darknefs; but he never takes advantage of it to furprize his enemy. By long and tremendous roarings he informs him of his danger; the fignal of battle is heard afar; the alarm becomes general; no animal thinks of defence, all are terrified, and betake themfelves to flight; but if the lion
fhews

shews himself, if they perceive his bristly hair erect, and behold his eyes sparkling with the fire of courage, they abandon themselves to their fate. Struck with terror and dismay, they remain motionless and torpid at the sight of their formidable adversary. The boar forgets his tusks, the bull loses the use of his horns, and the horse is incapable of saving himself by his fleetness. All yield without resistance. With his bloody claws, the lion tears out the bowels of his prey, satisfies his appetite, and when he has eat what he chooses, he abandons the remains to other carnivorous animals. All then is in safety. Sanguinary by necessity, the lion is not cruel but as hunger urges and incites him. If when satiated he meets with another animal, he passes haughtily by without turning aside, or remains in his place without being discomposed. When attacked, he despises his enemy; he rarely defends himself; he retires, but never flies.

‘ I have several times been present when he has made his appearance near the tents of the Moors. As soon as his voice is heard, the flocks begin to tremble and seem agitated; and in proportion as the enemy advances, the cattle send forth loud bellowings, and cries of terror. Universal disorder prevails, and every animated being is struck with dismay. The dogs united and crouding together howl all at the same instant, while the Moors run to their muskets, kindle large fires, and prepare themselves for defence: the women on their part express their fear by loud shrieks. Very often by means of this din, and the repeated firing of muskets, the Arabs drive away this common enemy; but when the lion is pinched by hunger, it is not always so easy to remove him. He rushes through the midst of the fires, leaps over the tents, falls upon the flocks, and, amidst obscurity, terror, and disorder, finds means to escape, often carrying his prize along with him.’

Of the funeral ceremonies of the Arabs, our traveller gives the following account:

‘ These Arabs, who set so little value on the lives of mankind, respect their remains, and take the utmost care of their interment: the want of it they consider as one of the greatest misfortunes that can happen; and in the present desolation they die with composure when they are certain of leaving some one behind them to bury them. The severest punishment, therefore, among them, is to be cut to pieces, and thrown to the dogs. Their funeral ceremonies, as far as I have had an opportunity of observing them, are as follow:

‘ Scarcely has an Arab breathed his last, when his body is carefully washed; after which it is wrapped up in a winding-sheet of white cloth, reserved by the Arabs for that purpose. This cloth is manufactured in the towns of Arabia; but they set a much higher value upon that which is brought them by pilgrims from Mecca, and which has been blessed by the principal Iman. This benediction is expensive, it is true; but the singular favors annexed to it make them forget what it costs.

‘ As soon as the dead body is purified, it is placed upon a kind of litter, and is carried to the place of interment, either on horse-

back, or by the friends and relations of the deceased. While the men are employed in digging the grave, the women squat down in a circle around the body, which they feel and uncover, and afterwards converse together with much indifference; but every now and then they break off their discourse, to give vent to their lamentations, to ask the body questions, and to beseech it in the most earnest manner to return again, and to take up its abode amongst them. "Why," say they, "hast thou quitted us? Did we not prepare thy *courcoufon* well? Alas! shall thy children then behold thee no more? At present, since thou hast plunged them in sadness and woe, nothing remains for them but to sigh and to weep. Ah! return again with us; nothing shall be wanting to thee. But thou hearest us no more; thou no longer givest an answer to our words; thou hearest only our sighs," &c. and other expressions of the same kind, which I have often made the Arabs translate to me, whilst I was assisting at these mournful ceremonies. These dismal lamentations, which display a natural and pathetic eloquence, would have a powerful effect in moving the hearts of the spectators, did they not see these very women, a moment after, throw aside that external appearance of the deepest grief, talk and laugh together, and afterwards return to their former wailings.

'During these tender complaints they tear their hair, and open the veins of their temples with their nails, while the blood trickles down, mingled with their tears, and exhibits an appearance of the deepest despair. When the grave is finished, the body is deposited in it on its side, and with the face turned towards the east. One of their *Papas* put into its hands a letter of recommendation to Mahomet; after which a kind of arch is formed over it with branches of trees, in order that the earth may not touch it. When the grave is covered with earth, other branches of trees are laid over it, and a quantity of large stones, to prevent savage animals from devouring the body in the night time. In the middle of the stones an opening is left, where they deposit earthen vessels, and other family utensils; but this is only done to Arabs of a certain rank. Before they quit the grave, they erect in the middle of it a kind of funeral flag, which is generally a piece of the clothes of the deceased fixed to the end of a stick. When the ceremony is finished, each returns home with the greatest tranquillity, and without shewing in their exterior appearance any signs of the melancholy duty which they have been discharging.

'The nearest relations and friends of the deceased go, from time to time, to visit his tomb. They remove some stones from it, and in part uncover the body, to see that the person has not returned to life; and when the smell convinces them of the contrary, they renew their wailing and lamentations, as above described. Some scatter a little lime over the stones, to make this rude tomb look somewhat brighter. On every holiday the Arabs go in crowds to visit the tombs of their dead, and to bedew them with their tears.'

Speaking of the plague, Mr. P. says:

'You can form no idea of the dreadful ravages which the plague has made, and is still making in this country. The people
of

of Tunis are diminished one third, and the isle of Tabarca, twice re-peopled, has twice served as a tomb to its new inhabitants. Several cities are absolutely deserted; the crops perish on the ground for want of hands to reap them; and immense flocks wander in perfect liberty through the fields, and no longer acknowledge any master. I have met with several *donares*, which had no other inhabitants but a few dead bodies, that were rotting without burial in the tents; and I saw the nation of the *Ouled Amours* reduced to about fifteen people, who had escaped the contagion. Among them there was an old man, who served as interpreter to the African Company at Tabarca. One day, when he had conducted me to his tent, he made me ascend a little hill, where I perceived a very beautiful plain. "All this," said he, "belongs to me." "And why," said I, "is not so fertile a piece of ground cultivated?" The only answer he returned was the following history of his misfortunes:

"I had," said he, "two wives and six children, all stout and robust, and in the flower of their age; my wives kept my flocks, and my children cultivated that land which you at present see neglected; but they were all attacked by the pestilence, which at first carried off one of my wives and two of my children. I possessed a piece of blessed cloth from Mecca, which we all equally shared, and we were much comforted to think, that we should each of us have a shroud. I had now only two children remaining; I had interred all the rest, when I myself fell sick also. We had no person in our *donare* to assist us; I could be of no service to my children, and they no longer knew me: At length I fell asleep, and having remained for some time in that condition, when I awoke, feeble and dejected, I perceived my two children rotting by my side. At this horrid spectacle I endeavored to recover my strength, in order to bury the remains of my unfortunate family, but I found it impossible for me to move from my place, and I continued for a long time amidst the putrid bodies of my children, whom I afterwards interred with my own hands. During the long time that I slept, my crop, my flocks, and every thing that I possessed was taken from me; even my tent was plundered, and nothing was left to secure me from the inclemency of the weather, but a few rags. I in vain sought for my companions; they had almost all been struck by the hand of Death, but the few that had been spared soon uniting, I joined myself to them, and we comforted each other by mingling our tears together, and submitting ourselves to the will of Heaven. At my age I could not remain alone, I therefore married a widow, who had four children, and by these means I found a new family; but I lost with my first children those vigorous arms which cultivated my fields. Of all that extent of land which you now behold, I cultivate only a small corner, scarcely sufficient for my subsistence, and even this labor is above my strength." Whilst the old man was reciting this story, which made me melt into tears, we had descended into the plain, and were walking on the banks of the Zaine.—"Let us save ourselves," cried he all of a sudden, "I perceive on the other side of the river a troop of Arabs

from Cape Negro, with whom we are at war: but as they must cross the river to reach us, we shall have time to escape to the mountains." Indeed we set out thither as fast as possible, and we soon lost sight of the enemy.'

The botanist will regret that the translator has omitted M. Poiret's discoveries and observations in Natural History.

Of the original of this work, an account was given in the Appendix to the First Volume of our *New Series*.—Should this little volume be reprinted, an index, or table of contents, ought to be added.

ART. IX. *Poems by the Author of the Village Curate, and Adriano* 8vo. pp. 254. 4s. fewed. Johnson. 1790.

THE task of censuring is never agreeable; and to be obliged to censure where we hoped to commend, adds to its unpleasantness. The author of these poems has shewn, by his former productions, that he can write well; nay, he has given ample proofs of it in the present performances: but he has likewise proved that he can write ill. Nor let him imagine that he offers a sufficient apology, by asking if HOMER had not faults*: allowed that he had,—yet, as our author has not equalled Homer's sublimity, he should not imitate Homer's negligences: the one bard may be allowed to slumber, but it behoves the other to be watchful.—We learn, from the preface, that our poet had been advised not to publish the pieces before us, lest they might detract from the reputation that he had already acquired. The advice was friendly. We do not, however, wish that the poems had been suppressed: but they certainly should have been amended.

The faults which are chiefly reprehensible in this volume, are,—the mistaking rudeness for simplicity; the particularising and dwelling on circumstances which are too mean to be noticed; and the consequent lengthening of the story, till it becomes weak and uninteresting. We will take a view of the poems, which will afford sufficient opportunities to exemplify faults and perfections.

Of the first poem, it is remarked in the preface, that 'it is a *simple*, the critic perhaps will say, a *foolish* story: the author will not contradict him.' It is in parts an improbable story, although the best in the book: but this is not the objection

* The motto adopted by the author is,

*'At dixi suorum hunc lulentum, saps ferentem
Plura quidem tollenda relinquendis. Age, quæso,
Quid, nihil in magno doctus reprændis Homero?'*

that we mean to urge.—Ophelia, the heroine of the piece, is the discontented, though indulged, niece of Elmer. At a country ball, she dances with an officer, and becomes enamoured. The next morning, her uncle finds her at the breakfast table in tears: till at length

‘ The clock strikes ten,
The hall re-echoes with a double rap.
John enters to announce the guest. Who comes?
An officer enquiring for Ophelia,
The gentleman she danced with, and he hopes
She finds no inconvenience from the ball.

————— With a smile
She welcomed her gay spark, she shook his hand,
And introduced him,—&c.

This prosaic detail is more like the tattle of a boarding-school girl than the description of a poet.

Ophelia determines to elope with her ‘ gay spark,’ though Elmer tells her a dismal and very unlikely tale, that her lover’s father was the seducer and murderer of her aunt. Both uncle and niece grow angry:

‘ Old Elmer’s heart
Had almost burst with anger. In great wrath
He raised his hand, but reason check’d his arm,
And he forbore to strike! No more he said,
But *hasting to his desk*, with *bills* and *draughts*;
Paid all her fortune to the utmost doit;
A little fortune, a few hundred pounds.’

Ophelia hastens joyfully to her unknown admirer.

‘ She *shews the bills*.
She *shews the draughts*.
And is this all? he cried?’

He desires her to return and sooth the old man: in the mean time, says he,

‘ leave these with me.’
‘ So much at least, Ophelia said, I give thee;
And put the better half of all her wealth
Into her lover’s hand.’

She however absolutely refuses to return; and her lover proposes that she should live with him, without any marriage intervening. With virtuous indignation, she exclaims,

‘ Give me again my *bills*! and I depart
Never to see thee more.’

Poor Ophelia reckoned without her host:

‘ Begone, he cried,
The *bills* were freely giv’n, and they are mine.’

The remaining part of his speech, if we except the 'great dog,' is well managed: it marks the artful and designing villain:

'But it were wiser to reflect a while,
How this so tender form, this silky hand,
These crimson lips, and this vermilion cheek,
So smooth and delicate, shall bear the pains
Of hunger, cold, and want? How shall this eye
That never slumber'd but in beds of down,
Be clos'd in peace upon a mow of straw,
Where busy vermin squeak, and the starv'd owl
In hungry disappointment shrieks all night?
How shall it sleep upon the rich man's fill,
While robbers, watchmen, and the drunken rake,
Plunder, insult, and kill, and the great dog
Roars at his master's door, till morning dawn?
Or while the howling tempest scatters shards,
And angry winter blows his frozen snow
To ev'ry corner of the cheerless porch?
How shall thy tender foot, us'd to be nurs'd
In silk and cotton, on the naked flint
Go bare, wounded and hurt at ev'ry step?
How shall it bear the frost and chilling snow
Upon no hearth expos'd. O think of this,
Nor let thy tongue too rash renounce the terms
Of ease and pleasure.'

Ophelia departs; and the method of her departure is minutely related:

'————— At her just rebuke
He rose in fury, but she shut the door
And turn'd the key, and to the street escaped.'

She goes to the house of an ancient female friend, whose anger she afterward raises by unconsciously obtaining the affections of her beloved, but false-hearted, 'aged bachelor.'

'What indulgent friend shall next
Provide her food and lodging? For her draughts,'

(out on these villanous drafts!)

And few remaining bills she felt; but ah!
Some needy servant's hand had pilfer'd *these*,
And left her only *these*. One hundred pounds.
Were all her fortune now, she chang'd her draughts
For bills and money, wrapt them up, and put
The poor provision for a life to come
Into her bosom.'

The following description is, in part, beautiful:

'See her now
The wretched tenant of a smoke-dried room
Dark as a dungeon. There the cheerful Sun

Sheds

Sheds not a ray in all his annual course ;
Nor there the Moon, wont to attend her bed,
And shine upon her, as she slept in peace
At Elmer's. Now her dismal chamber needs
The taper's light at noon, obscur'd by blinds
And windows dull with dust. No verdant lawn
Sprinkled with tufts, and solitary paks,
Delights her eye, oft rais'd, but rais'd in vain.
No lofty poplar, birch, or ancient elm
Shakes his green honours in the western sun,
Checqu'ring the wainscot with amusive dance.
No leaf is seen, save what the batter'd crock,
And spoutless tea-pot yield, from sickly flow'rs,
Starv'd myrtles, and geraniums loth to live.
It was a corner Nature had forsook,
Shut out for ever from the longing eye
By crowded buildings. And what peace within
Could thy uneasy heart, Ophelia, find,
No books, no instrument, no chosen friend,
No music, and no voice to sing, no clock
To count the tardy hours, no maid to wait,
No pen and ink, no work-bag, and no cards.
She curs'd her folly, and a thousand times—
Resolv'd to ask forgiveness, but her heart
A thousand times recoil'd. So there she liv'd,
And often wander'd through the streets alone,
Despis'd, and little notic'd. For she found
That poverty and want were crime enough,
Though virtue still remain'd.'

From this wretched mansion she was relieved by an old friend of Elmer, who removed her to his house ; where she was happy, till his son attempted her virtue ; for poor Ophelia was ever pursued by Misfortune in the shape of Love ; and though the rascal luckily failed in his grand robbery, he always got some inferior booty : she ran away from this house, leaving her purse and money in a ' private drawer.'—The mode of her departure must, however, be quoted :

' So when the time of rest was come, and night
Muffled in gloomy clouds, without her moon,
Drew to her darkest hour ; while the hall lamp
Yet in the socket blink'd, and yet was heard
The sound of noisy servants gone to bed,
She left her room, and silently unbarr'd,
Unbolted, and unlock'd the outer door,
Lifted the latch, went out, and drew it to,
And fled. Happy she was, for her good heart
Approv'd the virtuous deed, and to itself
Teem'd with congratulation.

' But where now
Shall houseless Virtue find a waking friend ?

Where

Where shall her sleepy eye be clos'd in peace ?
 Who will regard her sighs, and strew the couch
 Of kind indulgence for her weary limbs ?
 Silent and cold she travel'd ev'ry street,
 But saw no friendly light and heard no voice
 Save at the public inn. And there a ring
 Of clam'rous bacchanals, involv'd in smoke,
 Sat roaring o'er their cups. Each in his turn
 Bray'd uncouth song, half drunk and half asleep.
 Then loud applause ensued, encores and claps,
 Bravos and hearty laughs. The heavy fift
 Fell on the table, and with sudden bounce
 Thunder'd the transport of the clownish heart,
 Till pipes and glasses danc'd upon the board.
 She heard and trembl'd, half inclin'd to fly,
 Nor seek the bar alone to ask a bed.
 She paus'd, she gather'd courage, and at length
 Went to the door.^a

The purse, as we have already said, was gone ! Ophelia had no alternative, but to spend the night in the meadow. The description, that succeeds, of the opening of a summer morning, near a country town, is good :

‘ At length a breeze

Blew from the east, and rent the sable clouds
 That all night long had veil'd the starry Heav'ns.
 From many a cheerful loophole thro' the gloom
 Peeps the clear azure with its living gems.
 Fast flies the scud, and now the glowing dawn
 Stands unobscur'd upon the mountain's top,
 Her lovely forehead with a waning moon
 And her own brilliant day-star grac'd. The clouds,
 Still floating overhead, touch'd by the beam
 Of the slow sun emerging from the deep
 (But to Ophelia's eye not yet reveal'd)
 Are fleeces dipt in silver, dappled pearl,
 And feathers smoother than the cygnet's down ;
 Here red and fiery as the ferret's eye,
 Here dun and wavy as the turtle's breast.
 The fainting stars withdraw, the moon grows pale,
 And the clear planet, messenger of light,
 Hides in the splendor of returning day.
 The mountains are on fire. The forest burns
 With glory not to be beheld. The Heav'ns
 Are streak'd with rays from the relumin'd east,
 As from the center of a flaming wheel,
 Shot round. The sun appears. The jovial hills
 Rejoice and sing, the cheerful valleys laugh.
 All Nature utters from her thankful heart
 Audible gratitude. The voice of man
 Returning to his labor fills the land.

The

The shepherd whistles, and the cow-boy sings.
 The team with clinking harness seeks the field.
 The plough begins to move. The tinkling flock
 Streams from the fold and spots the dewy down.
 The mounting bell upon his axle swings
 And fills the country with his cheerful note.
 Wak'd at the sound, the daw has taken wing
 And skims about the steeple. Lo! the smoke
 Ascending from a thousand chimney tops
 And by its upright course presaging calm.
 Hark! how the sawyer labours with his saw,
 The joiner with his hammer and his plane.
 The farmer's wife comes jogging to the town,
 Timing her dirty to old Dobbin's foot.
 The railing fish-dame follows with her panniers.
 The chimney-sweeper bawls. The milk-maid cries.
 The blacksmith beats his anvil, and the dray,
 Stage-coach and waggon lumber thro' the streets.
 'Then to the town once more Ophelia turn'd,
 And briskly stepping thro' the busy street,
 Went on to Elmer's. Thrice she halted, thrice
 Her heart misgave her, thrice she firmly vow'd
 Not to retreat. To Elmer's gate she comes,
 Throbbing with hurry, and her trembling hand
 Scarce dares to lift the latch. She hears a noise,
 And like the tim'rous hare with ear erect
 Stands list'ning, and surveys the country round.
 'Twas nothing but the woodman at his work.
 So on she went, at ev'ry perching bird
 Surpris'd, and startled at the falling leaf.
 In a bye-way she walks, that thro' a wood
 Leads to the house, and now beholds a seat
 In former days belov'd and often sought,
 On ev'ry side from the cold wind secur'd,
 But open to the south. To it she speeds,
 But ere she enters, listens and looks round.
 Nothing was heard. So fainting with fatigue,
 Here she resolves to rest. Once more she stops,
 And looking round, steps in and takes her seat.'

Here Elmer enters; and with a description of his forgiveness, and of her penitence and recovered happiness, the poem closes.

The second and fourth poems, called *The Hue and Cry*, and *The Orphan Twins*, are avowedly trifles; the former a happy one; the latter not so.

PANTHEA, the third, is long and tedious. For some reason, it should seem that this Greek tale will not receive English decorations. In the present attempt, 'discrimination of character, expression of passion, and loftiness of description,' are sought: the search is not crowned with remarkable success. Of the poet's defects in this, as in other places, the essence or character

character is *littleness* or meanness : grandeur or sublimity does not, however, characterize his excellence : he is often pretty, frequently beautiful, but seldom sublime : his description delights, but never astonishes : he animates his reader to joy, but does not exalt him into rapture : he soothes him to sorrow, but does not depress him into despair : his muse exerts herself rather to analyse, than to combine : she shews the most brilliant fragments, but fails to produce a finished whole.

ART. X. *Genuine Poetical Compositions, on various Subjects*. By Elizabeth Bentley. Small 8vo. pp. 70. sewed. Norwich, Crouse and Stevenson. 1791.

THE Pierian Dames, unlike the aristocratic fine ladies of Great Britain, do not disdain to associate with the low-born and obscure, but have been frequently observed to seek them out; and to honour them with a distinguished preference; in so much, that *poverty* and *poetry*, from the days of blind *Mæonides* to the present, have been considered as very nearly allied. Reviewers, therefore, are not surprized at beholding genius in a russet garb, nor at poetical compositions written under the pressure of indigence:—yet such publications we deem entitled to indulgence, and our readers might have some plea for calling the goodness of our hearts in question, were we to view them through the medium of stern and remorseless criticism. The poetry of a female pen, composed in youth, and in poverty, would dispose us to still farther mildness; and with our minds thus softened by the short history of Elizabeth Bentley, prefixed to her poems, we entered on their perusal. It is but justice, however, to add, that we found not much occasion for the exercise of critical forbearance.

In a letter addressed to the Rev. Mr. Walker, in Norwich, our female poet gives the following account of herself:—

‘ I was born at Norwich, in the parish of All Saints, in November, 1767, and was the only child of my parents. My father’s name was Daniel Bentley, by trade a journeyman cordwainer; who, having received a good education himself, took upon him to teach me reading and spelling, but never gave me the least idea of grammar. Being naturally fond of reading, I used to employ my leisure hours with such books as were in the house; which were chiefly a spelling-book, fable-book, dictionary, and books of arithmetic; and with such little pamphlets as I could borrow of my neighbours. When I was about ten years of age, my father was afflicted with a paralytic stroke, which took from him the use of one side, and disabled him from working at his business; but still retaining the use of his right hand, and his disorder not affecting his mental faculties, he taught me the art of writing, from copies in the spelling-book. My father

ther was now obliged to go about selling garden-stuff for a living, till (a few months before his death) he obtained the place of book-keeper to the London Coach, which then set out from the King's Head, in the Market-Place. His lameness continued till his decease, which happened by a second stroke of the same disorder, on the 25th of January 1783, in the 48th year of his age; I being then about fifteen years old. My father died in the parish of St. Stephen, in which place my mother and I have continued ever since. About two years after my father's death, I discovered in myself an inclination for writing verses, which I had no thought nor desire of being seen; but my mother shewing my first productions to some acquaintances, they encouraged me to proceed. Soon after I purchased a small grammar-book, second-hand, from which I attained the art of expressing myself correctly in my native language. My mother's maiden name was Lawrence; her father, when living, kept a cooper's shop in St. Stephen's parish.'

From this short narrative, it appears that this poetess of Nature enjoyed few advantages of education, and had few incentives to study: but she must certainly have read more than she enumerates, for she mentions no books of poetry, and some of these she doubtless had seen. Her poems are, nevertheless, generally elegant and harmonious. As a specimen, we shall extract the following Ode

' TO HOPE.

' O thou! advance, whose heav'nly light
Can make each scene of sadness please;
On future bliss can fix the sight,
And anguish change to ease.

'Tis thou, sweet Hope, of race divine,
Who bid'st the Poet's thoughts aspire;
Thou breath'st thy influence o'er each line,
And add'st celestial fire.

Thou bid'st his anxious bosom glow,
To climb the steep ascent of fame;
To share that praise the just bestow,
And gain a deathless name.

The Painter, fir'd by thee, can trace
Each genuine beauty Nature gives,
As on the canvas shines each grace,
Renown'd his mem'ry lives.

'Tis thou, sweet Hope, whose magic pow'r
The griefs of absence best can calm;
While Friendship chides each loit'ring hour,
Thou shed'st thy soothing balm.

Thou mak'st the captive's heart rejoice
In gloomy regions of despair;
In thought he hears fair Freedom's voice,
And breathes in purer air.

But

But oh! when thou forsak'st his breast,
 What dismal horrors round him rise!
 His mind, with weightier chains oppress'd
 Deep sunk in sorrow lies.

The sailor on the wat'ry waste,
 While boist'rous waves terrific roar,
 Thou bid'st ideal pleasures taste,
 And tread his native shore.

The wretch whom keen Remorse assails,
 Or he who feels Misfortune's dart,
 His hapless fate no more bewails,
 Such joy thy beams impart.

When Life presents her closing scene,
 Thy radiant sunshine cheers the soul;
 'Tis thou, bright Hope, with smile serene,
 Canst Fear's dread hand controul.

No mist obstructs thy piercing sight,
 Thou bid'st the mind her greatness know;
 Soaring, thou point'st to realms of light,
 And scorn'st to rest below.'

The editor assures us* that the poems are the genuine and sole productions of E. Bentley; that neither correction nor addition has been made nor suggested but by her; and he concludes his preface with observing, that she is not less respectable for her modest virtues, than for her superior abilities. The general estimation of her worth may, with some certainty, be inferred from the very long list of subscribers. A portrait of the poetess fronts the title; by which any one would guess her to be forty years of age, at least, when, by the account, she is only twenty-four.

ART. XI. *Celestina*. A Novel. By Charlotte Smith. 8vo. 4 Vols. 12s. Boards. Cadell. 1791.

THE forms of Nature, being infinitely diversified, afford an inexhaustible fund for the exercise of the imitative arts; and as long as those who practise these arts, whether painters or poets, select their objects of imitation with taste, and copy them with fidelity, the world will never cease to be delighted with their productions. Poetry, in particular, though its cloathing may vary, will, in its essential characters, ever remain the same, and will always continue to be a source of elegant pleasure; and under the general term, poetry, we comprehend, with the first ancient critics, all those literary productions, in which fancy collects, judgment combines, and taste

* In a private letter.

expresses in suitable language, images furnished by nature; whether the expression be, or be not, subjected to the artificial restrictions of metre.

The modern Novel, well executed, possessing the essential characters of poetry, perhaps even more perfectly than the ancient Romance, certainly deserves a place among the works of genius:—nor ought the multiplicity of insignificant or contemptible pieces, which are poured forth under this title, to preclude from notice such as possess superior merit. This circumstance rather furnishes a reason for taking some pains to bring them forward out of the promiscuous crowd, in which they first appear, and to give them that distinction, to which, in every walk of literature, genius is entitled.

Such distinction we judge to be due to the author of the novel now before us, who has already given several pleasing proofs of her ready invention and elegant taste. We shall therefore make no apology for allowing a larger portion of our journal to this novel, than we usually think it right to devote to productions of this class.

Celestina, the heroine of this interesting tale, makes her first appearance, at five years of age, in a convent at Hieres, on the coast of Provence, where she had been placed, when only a few months old, as a child whose birth it was of the utmost consequence to conceal. Here she is observed by Mrs. Willoughby, an English widow, who, with her daughter, a child somewhat older than Celestina, had taken up a temporary residence in this place. Pity and affection induce Mrs. Willoughby to take Celestina under her protection; and, having procured her release from the convent, she receives her as an adopted daughter. On their return to England, to the family estate at Alvestone in Devonshire, Mrs. Willoughby's son (George) forms an early attachment to Celestina, while his mother settles a plan for his marriage with Miss Fitz Hayman, the daughter of her brother, Lord Castlenorth. Mrs. Willoughby, finding her health declining, communicates the plan to her son, and, on her death-bed, extorts from him a promise not to marry Celestina. Miss Willoughby, soon after her mother's death, marries Mr. Molyneux, the son of an Irish baronet; while George Willoughby, according to the promise made to his mother, forces himself from the object of his affection. Celestina, who, from Willoughby's apparent coldness, concludes that his marriage with his cousin is determined, and who finds herself slighted by the vain and haughty Mrs. Molyneux, retires into lodgings near Sidmouth. Willoughby, in the mean time, is persecuted with the importunities of the Castlenorth family; and, resolving at all hazards to unite him-
self

self with Celestina, visits her, with his college friend the gay Vavasour, and fixes the day of the marriage. Lady Castle-north, who had watched his motions, in order to prevent the match, follows him into Devonshire; and, sending for him to Exeter, informs him, on evidence which he knows not how to controvert, and which seems to be confirmed by what had passed in his mother's last moments, that his beloved Celestina was his sister, the offspring of an illicit amour. Willoughby, distracted by this unwelcome intelligence, immediately goes abroad, in hopes of detecting the falsehood of the story, by means of information which he might obtain at the convent of Hieles. While he remains abroad, vainly attempting, by various expedients, to unravel this mystery, Celestina becomes a resident in the house of Mr. Thorold, a worthy clergyman. His son, Montague Thorold, a romantic college-youth, falls in love with her, and pursues her with his troublesome importunities; while, at the same time, Vavasour visits her, and declares himself a candidate for the honour of succeeding to his friend's place in her affections. In hopes of freeing herself from these unwelcome suitors, Celestina leaves Mr. Thorold, and takes a tour into Scotland with a female companion. Hither she is followed by her romantic admirer Montague Thorold, and by the roving Vavasour. On their journey, Celestina, at an inn on the road, accidentally meets with Lady Horatia Howard, formerly a friend of Mrs. Willoughby; who, hearing her story, requests her, after her return from Scotland, to make her a visit. Celestina accepts the invitation, and, after a considerable interval, becomes a stated resident in the house of this lady. Still, however, she is pursued both by Montague Thorold and by Vavasour; the former of whom is countenanced by Lady H. Howard, who endeavours to persuade Celestina to banish from her mind the hopeless remembrance of Willoughby.

Willoughby, in the mean time, continues wandering about Europe without any fixed plan; till at length he returns to England to satisfy himself concerning the truth of a report which had reached him, that Celestina had transferred her affections to another lover. Many circumstances concur to confirm the report; and his jealousy converts every thing into a proof of her inconstancy. This determines him, without farther delay, to offer himself to Miss Fitz Hayman, and he is accepted. However, an intimacy, which he discovers between this lady and an Irish officer, Capt. Cavanaugh, soon furnishes him with a good pretext for breaking off an engagement, to which his heart had never assented; and he again leaves England with a full persuasion that Celestina would soon give her-

self to another.—Travelling over the Pyrenean mountains, he arrives at the Vallée de Loufon, where he is hospitably entertained at the Chateau de Rochemarte, by the Count Bellegarde. This French nobleman's sister, Genevieve, had been formerly married to an English gentleman, Capt. Ormond; on whose absence and death, on military service, his infant daughter had been consigned, through the cruelty of Genevieve's father, to a convent. This child is, by indisputable proofs, found to be Celestina. Willoughby, in a transport, returned to England. On inquiry, he finds that Celestina is gone to Exmouth with Lady H. Howard. He impatiently hastens thither, not without apprehension that she is by this time married to Montague Thorold. Appearances cherish the apprehension. Celestina, too, believes him married to his cousin. A pathetic interview brings forth an *éclaircissement*, which produces mutual transport; and the whole terminates in their happy marriage.

This, with a few subordinate incidents, and two or three affecting episodes, is the story of Celestina: it is natural, and well conceived; and the whole business is so artfully conducted, as to give the narrative a general air of probability. Some few circumstances are, perhaps, liable to objection. Particularly, it may be thought,—at least by those who have never heard, or who have forgotten, that it is one of the characters of love “to hope, though hope itself were lost,”—that Montague Thorold's inflexible perseverance is improbable;—that the sudden transfer, which he makes of his affections, from Celestina, after her marriage, to her cousin Anzoletta, on account of her likeness to Celestina, is incredible;—and that there is no foundation for supposing such a likeness, as Celestina's father (to whom her resemblance was so great as to strike his sister Lady H. Howard, at their casual interview,) was not related either to the father or mother of Anzoletta: but, notwithstanding these and a few other trivial defects, the incidents of this novel are happily imagined, and judiciously disposed. The characters, particularly those of Willoughby and Celestina, Vavasour, Montague Thorold, Lady Castlenorth, and Mrs. Molyneux, are distinctly marked and well supported: the sentiments are such as could only have been dictated by true sensibility: the descriptions of natural scenes are elegant and picturesque; and the language is natural, easy, and, as the subject requires, familiar, ornamented, or pathetic.—We give, as a specimen, the following description of Celestina's casual view of Alvestone, the family seat of Willoughby, after an absence of several years. (Vol II. p. 207.)

The road they were travelling led along the side of Alvestone Park for near a mile and a half.—On looking up, she saw one of

the park gates, and cried—"Alvestone! is it not? oh! yes I see it is: there is the house!" Cathcart [her companion] answered that it was.—"I have a strange fancy," said Celestina, "to get out, and go up to that tuft of beech trees on the brow of the hill: it is not far. I shall not be gone long. Will you wait for me?"

They then went into the park over the stepping-stile, and walking about half a quarter of a mile, reached the group of beech trees which shaded a high knoll in the park; from whence the house, half concealed by intervening wood, appeared to great advantage. It was now the beginning of May, and the trees under which the flood were just coming into leaf, while others scattered over the park were many of them of the most vivid green, contrasted by the darker shade of fir and cypress mingled among them. One of the trees of this clump was marked by Willoughby with her name, his own, and his sister's, and the date. It was five years since; and the bark had grown rough and knotted round the scars, but the letters still remained. It was to revisit this well known memorial that Celestina had been anxious; and now she could hardly bear the thoughts of leaving it. She recollected every trifling circumstance that happened when Willoughby cut those letters; the cloaths he wore, and his very look were again present to her; while, in the breeze that sighed among the trees, she fancied she heard the sound of his voice, and that he pronounced the name of Celestina. In this state of mind she had almost forgotten that Cathcart waited for her, till a herd of deer ran bounding by her; and looking up she saw following them in mimic race several horses which grazed in the park. There was among them a favourite little mare, which Willoughby had been fond of from a boy: it had always carried him to Eton, and been the companion of all his boyish sports; and when it became old, had been turned into the park in summer time, and carefully sheltered in winter. While Mrs. Willoughby lived, it had been accustomed to be fed with bread once or twice a day from her hand, from her daughter's, or Celestina's; and since her death, the old servants in the house, with whom it was a sort of temporary, had accustomed it to the same indulgence, to which it had become so habituated, that on sight of any of the family it went towards them to be fed. This creature, therefore, no sooner saw Celestina's cloaths fluttering among the trees, than it left its companions, and came neighing towards her.

Celestina fancied the animal remembered her. She caressed it fondly, and, with tears in her eyes, and a deep sigh, cried—"Ah! Fanchette, you recollect then your old friend, when perhaps your still beloved master is trying to forget her, and may already have succeeded but too well." She found herself too much affected with this idea, and turning her swimming eyes towards the house, the contrast between what she now was, and what hardly a month since she expected to be—the fearful apprehension that Willoughby had become a convert to avarice and ambition, and that Miss Fitz-Hayman, who had the power to gratify both those passions, would soon possess the place, where she had fondly hoped to constitute the happiness of *his* life whose happiness was dearer to her than her own—all crowded with cruel force on her mind: and feeling her sensations

become

become more and more painful; she tore herself from the spot which had so forcibly presented them, Fanchette still following her, and importuning to be sed. She walked slowly towards the park gate, and saw Cathcart, who began to be uneasy at her stay, coming to meet her. He understood the nature of her sensations too well to make any inquiries: but offering her his arm, in silence led her towards the chaise. Before she ascended the steps of the stile, she turned once more to look at the horse; kissed the sensible animal as it licked her hands; and pronouncing a half stifled and tremulous *adieu! Fanchette!* she got as hastily as she could into the chaise, and desired Cathcart to order the postillon on quickly.

Celestina, as her thoughts went back to past pleasures, and as her heart felt all the bitterness of disappointed hope, indulged herself without restraint in the sad luxury of sorrow.—Tears fell slowly down her cheeks, while distressing images presented themselves to her fancy; and insensibly the tender adieu she had taken of the place, the tender wishes she had formed for the lamented friend and lover to whom it belonged, arranged themselves into verse, and produced the following

SONNET.

Farewel ye lawns! by fond remembrance blest,
As witnesses of gay unclouded hours,
Where to maternal friendship's bosom press'd,
My happy childhood pass'd amid your bow'rs,
Ye wood-walks wild! where leaves and fairy flow'rs
By Spring's luxuriant hand are strewn anew;
Rocks, whence with shadowy grace rude nature lours
O'er glens and haunted streams!—a long adieu!
—And you!—oh! promis'd *Happiness!* whose voice
Deluded fancy heard in every grove,
Bidding this tender trusting heart rejoice
In the bright prospect of unfailling love:
Tho' lost to me—still may *thy* smile serene
Bless the dear Lord of this regretted scene.

This extract, added to the accounts which we have given of her former works, will give the reader no unfavourable idea of Mrs. Smith's talents, both for prose composition, and for poetry.

ART. XII. *A Critical Analysis and Review of all Mr. Voltaire's Works*; with occasional Disquisitions on Epic Poetry, the Drama, Romance, &c. By Mr. Linguet. Translated from the French by James Boardman. 8vo. pp. 269. 4s. Boards. Johnson. 1790.

TO review the works of so voluminous and various a writer as Voltaire, is a vast undertaking. To review his reviewer, with a distinct inquiry into the ground of his canons of criticism, and into the propriety of his various strictures, would be a work scarcely less laborious. As it lies far beyond the limits of a miscellaneous journal, we must satisfy ourselves with reporting to our readers the contents of this volume.

M. Linguet, after a few slight observations on the life and character of Voltaire, proceeds to examine, first his poetical, and then his prose writings.

As an epic poet, the critic is disposed to allow Voltaire a very small share of merit. Comparing the *Henriade* with the *Iliad*, the *Æneid*, the *Jerusalem Delivered*, and the *Orlando*, he concludes it to be, in many respects, inferior to each of them. He complains of the inaction, and of the consequent coldness, which prevail through this poem: 'It abounds (says he,) with beautiful descriptions, but has hardly a single animated Being: they are highly-finished medallions, adapted to the decoration of a gallery; not living characters, crowding into it.' In short, all the merit which he allows to this poem, is that of containing many very fine verses, and some portraits, admirably drawn; collecting, in the text, and in the notes annexed to it, the principal events of an epocha ever memorable to the French nation, and furnishing, to those among them who have the charge of educating youth, some details, which they may compare in their language with the fine descriptions taken from the poets of antiquity.

In the drama, M. Linguet gives Voltaire higher praise, but pronounces him inferior to Racine in the just, delicate, and pathetic developement of the human heart; and to Corneille in force of genius, in depth of thought, and in subtlety of discrimination. His chief excellencies he judges to be, abundance and variety of character; and a kind of philosophy at once dignified and pathetic. He applauds his taste, in excluding from his tragedies all absolutely detestable characters. On this point, M. Linguet remarks as follows:

'This is a point on which I presume to think almost all our authors have been mistaken, who have displayed their talents in this species of composition. It is necessary, say they, to avail ourselves of the feelings of the audience: but at the same time they have forgotten that there should be a proportion between the shock, and the organs which are to sustain it.

'In common life, in spite of our invincible propensity to interest ourselves in favor of every being who seems to suffer, if his cries are continual, if they degenerate into screams, if his wounds are hideous and openly displayed, we are presently impressed with horror, rather than pity. We fly from a spectacle which operates as a punishment, and become indifferent from excess of sensibility; it is the string of the violin which loses its sweetness from being too much stretched.

'This principle is universally true, equally on the theatre as elsewhere. There the organs should not be wounded, from a too great desire of affecting them; which must happen, even in comedy, when the humour is too gross, or the vices too odious; and

in tragedy, when the misfortunes, and, for a stronger reason, when the guilt of the heroes, is extended to a degree of atrociousness.

Has not Moliere somewhat violated this fitness in his *Tartuffe*? This piece possesses some most excellent strokes of humor, and some masterly traits of character: but the outlines of the picture appear to me neither just nor pleasing: his impostor is at the same time too base, too knavish, and too gross; the real *Tartuffes* would be much less to be dreaded, if they were not more skilful: those among them who are capable of equal guilt, use very different means to conceal it.

Further, an abuse of religion, pushed to such an excess, becomes more properly an object of justice than comedy. We do not laugh at a scene of horror; and the character of the *Tartuffe* is so criminal, that the poet had no way left of disposing of him but by sending him to prison, by an immediate and irregular act of power, by a *lettre de cachet*, which assuredly is neither instructive nor humorous.

The rule is the same, and even still more essential to tragedy. Its object is to impress and affect the heart: true, but in order that the tears may be gentle, it must be gentle sensations that produce them, not painful ones, which force them from us.

Even in catastrophes, which the audience has foreseen, those which they appear to have sought, but, in order to partake as it were, in the horror attending them, such as public executions, (these, as we know, are tragedies of the vulgar) in those scenes of terror to which the spectators are attracted by the hope and the expectation of being affected, the sentiment must proceed from one of these two sources; either the guilt is of such a nature as absolutely to extinguish all compassion, in which case the sufferings of the victims excite no pity, or their remorse, when compared with their crimes, obtain their pardon; the audience then becomes interested in their fate, and every spectator awaits the fatal moment with painful anxiety.

Both reason and experience then seem to concur, in admonishing the poet not to carry the theatrical emotion to that excess by which it becomes annihilated, or changed into fixed grief; which, I repeat, can never fail to happen, when the characters are too criminal, or too unfortunate.

In the comedies of Voltaire, M. Linguet finds little wit or pleasantry; and he condemns the stale pedantry, the gross equivokes, and the contemptible ribaldry, which the poet admits into those pieces in which he professes to introduce humorous characters.

Voltaire's tales, epistles, satires, and treatises in verse, have obtained this critic's warm admiration. In these casual sallies of genius, he is of opinion, that the name of the author will ever be ranked among the most celebrated, and will often be regarded as the first. In these pieces he continually presents us with ingenious similes and allusions at once poignant and instructive: we discover in them the delicacy and lightness of

the man of the world, united with the dignity and ease of the philosopher.

M. Linguet opens his critique on the prose works of Voltaire with this general encomium :

‘ This is the field in which Mr. Voltaire might be truly said to triumph ; at least, the applause he gains or forces from his readers, when addressing them in a language divested of the pomp, the pretensions, we may even say the embarrassments of poetry, is then much less liable to exception. A purity of elocution, a justness of epithet, a profusion of ideas, perspicuity and energy of expression, neatness of style, and harmony of period, gaiety, dignity, all are here found, united with an ease, a facility, and an art of familiarizing every subject, in a manner before him unparalleled.’

Those departments of prose-writing, which depend on imagination, Voltaire is allowed by his critic to have traversed with great success : but he rests his fame chiefly on his historical works. ‘ His Charles XII. is written with wisdom, dignity, and elegance ; and his Age of Louis XIV. places him superior to all historians modern or ancient.’

Voltaire's writings on the subject of religion are, in M. Linguet's judgment, highly censurable, on account of their immoral tendency. He acknowledges, indeed, that, in the character of a philosopher, Voltaire has been a great benefactor to mankind.

‘ Being of all men who have written, the most universally read, who even to the highest point of perfection possessed the art of expressing his ideas with perspicuity, and of insinuating them with art, he has made an infinite number of proselytes, and he ought to have his due tribute of thanks, when his notions have been found to conduce to the public welfare and the general benefit of society. Of these he possesses many, on literature, education, government, legislation, and even on jurisprudence.

‘ Though he did not immediately work a reformation, because he did not possess the requisite power, he kindled that general spirit, which in time produces it, and therein effected a real change. Manners are become more polished, if not more pure, and the eyes of men are more open to what may do them harm. Decrees, which thirty years earlier would not have excited the least alarm, have been annulled by the voice of the people, which has compelled their governors to yield to the claims of reason and justice. Debates, partly political and partly religious, which at the commencement of the present century, and perhaps still later, would have led to violence and persecution, have excited no interest whatever. The general indifference has rendered them less acute, and their effects less tedious and mischievous ; and perhaps, in the end, may in time wholly prevent them, and thus spare our children from a scourge which has afflicted and disgraced their ancestors.

‘ Justice obliges us to acknowledge, that it is in a great measure to Mr. Voltaire we are indebted for these benefits. So far he is entitled

entitled to claim the gratitude of his contemporaries and of posterity. I will even go further—had he confined himself, in treating on religion, to shew how far, under pretence of enforcing its privileges, the spirit of its founder has been departed from—to what a degree passion has sometimes prevailed over morality—if, in a masterly description of the crimes produced by fanaticism, the scandals of superstition, the meanness of avarice—veiled under a venerable form, addressing mankind he had said, “These horrors are no less opposite to true religion than to reason;” an idea so well expressed in *Alzira*,

“Our God is their's, my son, but they insult him.”

If even he had sometimes embellished these serious truths by the graces of his style, and made use of his powers of ridicule to expose the opposite errors, he had still merited the title of a benefactor of mankind.*

Thus much the author concedes in favour of Voltaire's philosophy: but he condemns his numerous and violent attacks on Revelation, as injudicious and cruel attempts to deprive the world of a system the best calculated ‘to encourage the weak, to console the wretched, to curb the wicked, and to serve as a sign of union to all men.’ If we agree with the critic in this censure, it must be on ground very different from that which he has chosen. He leaves to divines the care of justifying the Revelation, and of establishing its truth; and he grants that ‘when all men are become Philosophers and Deists, it will no longer be necessary for them to be Christians:’ but, in the mean time, he thinks Christianity necessary as the cement of society. His advice to kings is, ‘Suffer not the principles of your faith to be discussed; they are fixed: permit them not to be defended any more than attacked.’ He even asserts, that toleration ought not to extend so far as to permit any one to endeavour at destroying or altering the public faith*. What is all this, but asserting, in other words, that the established belief is, at all events, to be maintained, whether it be true or false? For our part, convinced as we are that error must always be injurious to mankind, we disclaim all alliance with that oppressive and absurd system of policy, which would lay violent restraints on freedom of research, and which attempts to govern men by deception and imposture; and we profess ourselves friends of Christianity, only on the supposition of its truth.

* The author, we suppose, would not have written in this repulsive strain in a Protestant country. Such sentiments seem only calculated for those climates, in which the religion is just what the Pontiff or the Musli have prescribed.

ART. XIII. *An Appeal from the New to the Old Whigs*, in consequence of some late Discussions in Parliament, relative to the *Restraints on the French Revolution*. 8vo. pp. 139. 3s. sewed. Dodley. 1791.

"EVERY thing," it has been remarked, "has two handles—a right handle, and a wrong one." It seems as if it were by the last of the two, that Mr. Burke had of late determined to lay hold of whatever he takes up. In his first publication on the affairs of France, he represented the appropriation of the ecclesiastical revenues, (*i. e.* the public property,) to the payment of the public debt, as a measure adopted, not to preserve the public faith, but solely to gratify a wicked passion for robbery and sacrilege. He considered the unlimited liberty, granted to Christians of every denomination, of openly maintaining their opinions and practising their worship, not as an attempt to derive credit and strength to the Christian cause from every quarter, but as a settled design to destroy the Christian faith. He viewed the trial by jury, an equal representation, the frequent shifting of power into different hands, the freedom of the press, and all the salutary restraints on tyranny, as undeniable evidences of a deliberate intention to establish the most ferocious and oppressive despotism. He lamented the destruction of that infernal prison-house, the Bastille, as a cruel and unprovoked demolition of the "*king's castle*." He deprecated the formation of a numerous militia, by which the power of the sword was taken from a standing army, and placed in the hands of the nation at large, as an endeavour to enslave the people, and to govern by an army. In a word, in direct defiance of a rule which has the strongest sanction, not only of reason, but of religion, though the fruit was good, he contended that the tree was corrupt; and whenever he saw the grape and the fig, he exclaimed, with vehemence, behold a thorn and a bramble.

In his second publication, the right hon. gentleman improved on his ideas, and rose some degrees higher in his unaccountable scale of interpretation. He there told us, that the enormous crimes, which he had before laid to the charge of the National Assembly, were not committed with reluctant submission, but that they were perpetrated with delight: that they were not the necessary evils into which they were unavoidably hurried by the wild nature of the schemes in which they had engaged, but that the schemes themselves were planned on purpose that they might have an opportunity of committing the crimes. "They do not commit crimes" (said he) "for their designs; but they form designs that they may commit crimes *;" and when, on

* See the whole paragraph, in Rev. vol. v. p. 322, New Series. the

the 14th of July 1790, the French celebrated the destruction of despotism, and seated their monarch on a throne, to convince him that, though they had cast off the fear of slaves, they still retained the loyalty of freemen, yet, to Mr. Burke's singular optics every thing appeared inverted. He saw the king on a pillory, exposed to the scorn and derision of a seditious and unprincipled multitude; and he beheld insults offered to degraded majesty, which, in his eye, were more atrocious than the horrors of the 5th and 6th of October 1789!

In the same spirit of sinister inference, Mr. Burke, in his present appeal,—[for to him it is universally ascribed,—] concludes that the favourable reception and extensive sale of his "Reflections" was 'not owing to any excellence in the composition capable of perverting the public judgment;' not owing to his 'dextrous argument and powerful eloquence:' but that his work was admired, because 'it tended to establish no maxims and to inspire no sentiments adverse to the wise and *free* constitution of this kingdom *!' He supposes that such of his former friends as disapprove his book, have censured it solely for its critical defects, and not for its political principles; and therefore, 'though he may find himself humbled in their critical censure as a writer, yet as a man and as an Englishman, he finds matter not only of consolation, but of pride!' As to that difference of sentiment, too glaring to be denied, between himself and those with whom he used to co-operate, and who still continue to call themselves Whigs, he finds it is wholly owing to *their* change of opinion, and not to any alteration of *his* ideas.

Though an appeal chiefly seems to imply that its author

* Mr. Burke seems to think the approbation, which the public has bestowed on his "Reflections," is to be attributed solely to the liberal and constitutional principles maintained in that work. We are of opinion that the causes of approbation have been various. Some of the right hon. gentleman's indiscriminate admirers, ["wise men," said Mr. Burke, as we have elsewhere had occasion to quote, "are not admirers,"] have been influenced by one motive; some by another. Of the more honest motives, the principal may, perhaps, be enumerated in the words of the poet:

"Some, to the fascination of a name
Surrender judgment, hood-wink'd. Some, the style
Infatuates, and through labyrinths and wilds
Of error leads them, by a tune entranc'd.
While sloth seduces more, too weak to bear
The insupportable fatigue of thought,
And swallowing, therefore, without pause or choice,
The total grist unfixed, husks and all."

COWPER.

should

should stand on the defensive, yet this work, like Mr. B.'s last letter, is more replete with invective than with justification. In his solicitude, his over-solicitude, to shew that he was not bound by any party principle * from expressing his sentiments strongly against the French Revolution, which, being a matter standing by itself, was an open subject of political discussion, Mr. B. gives a detail of what he intended to have shewn (he himself says, 'demonstrated by arguments which he thought could not be refuted, and by documents which he was sure could not be denied,') respecting the French Revolution, if he had been permitted freely to deliver his sentiments, in the debate on the Canada bill :

'He meant to demonstrate, that the French scheme was not a comparative good, but a positive evil.—That the question did not at all turn, as it had been stated, on a parallel between a monarchy and a republic. He denied that the present scheme of things in France, did at all deserve the respectable name of a republic: he had therefore no comparison between monarchies and republics to make.—That what was done in France was a wild attempt to methodize anarchy; to perpetuate and fix disorder.—That it was a foul, impious, monstrous thing, wholly out of the course of moral nature. He undertook to prove, that it was generated in treachery, fraud, falsehood, hypocrisy, and unprovoked murder.—He offered to make out, that those who have led in that business, had conducted themselves with the utmost perfidy to their colleagues in function, and with the most flagrant perjury both towards their king and their constituents; to the one of whom the assembly had sworn fealty; and to the other, when under no sort of violence or constraint, they had sworn a full obedience to instructions.—That by the terror of assassination they had driven away a very great number of the members, so as to produce a false appearance of a majority. That this fictitious majority had fabricated a constitution, which as now it stands, is a tyranny far beyond any example that can be found in the civilized European world of our age; that therefore the lovers of it must be lovers, not of liberty, but, if they at all understand it, of the lowest and basest of all servitude.

'He proposed to prove, that the present state of things in France is not a transient evil, productive, as some have too favourably represented it, of a lasting good; but that the present evil is only the means of producing future, and (if that were possible) worse evils.—That it is not an undigested, imperfect, and crude scheme of liberty, which may gradually be mellowed and ripened into an orderly and social freedom; but that it is so fundamentally wrong, as to be utterly incapable of correcting itself by any length of time, or of being formed into any mode of polity, of which a member of the house of commons could publicly declare his approbation.

* In our opinion, Mr. B. deems much too highly of party, of party principles, and of party engagements, for a genuine Whig. True Whiggism is exclusively attached to no party, but follows truth and liberty into all parties.

* If it had been permitted to Mr. Burke, he would have shewn distinctly, and in detail, that what the assembly calling itself national, had held out as a large and liberal toleration, is in reality a cruel and insidious religious persecution; infinitely more bitter than any which had been heard of within this century.—That it had a feature in it worse than the old persecutions.—That the old persecutors acted, or pretended to act, from zeal towards some system of piety and virtue: they gave strong preferences to their own; and if they drove people from one religion, they provided for them another, in which men might take refuge, and expect consolation.—That their new persecution is not against a variety in conscience, but against all conscience.—That it professes contempt towards its object; and whilst it treats all religion with scorn, is not so much as neutral about the modes: it unites the opposite evils of intolerance and of indifference.

* He could have proved that it is so far from rejecting tests (as unaccountably had been asserted) that the assembly had imposed tests of a peculiar hardship, arising from a cruel and premeditated pecuniary fraud: tests against old principles, sanctioned by the laws, and binding upon the conscience.—That these tests were not imposed as titles to some new honour or some new benefit, but to enable men to hold a poor compensation for their legal estates, of which they had been unjustly deprived; and, as they had before been reduced from affluence to indigence, so on refusal to swear against their conscience, they are now driven from indigence to famine, and treated with every possible degree of outrage, insult, and inhumanity.—That these tests, which their imposers well knew would not be taken, were intended for the very purpose of cheating their miserable victims out of the compensation which the tyrannic imposers of the assembly had previously and purposely rendered the public unable to pay. That thus their ultimate violence arose from their original fraud.

* He would have shewn that the universal peace and concord amongst nations, which these common enemies to mankind had held out with the same fraudulent ends and pretences with which they had uniformly conducted every part of their proceedings, was a coarse and clumsy deception, unworthy to be proposed as an example, by an informed and sagacious British senator, to any other country.—That far from peace and good-will to men, they meditated war against all other governments; and proposed systematically to excite in them all the very worst kind of seditions, in order to lead to their common destruction.—That they had discovered, in the few instances in which they have hitherto had the power of discovering it, (as at Avignon, and in the Comtat, at Cavaillon and at Carpentras) in what a savage manner they mean to conduct the seditions and wars they have planned against their neighbours for the sake of putting themselves at the head of a confederation of republics as wild and as mischievous as their own. He would have shewn in what manner that wicked scheme was carried on in those places, without being directly either owned or disclaimed, in hopes that the undone people should at length be obliged to fly to their tyrannic protection,

protection, as some sort of refuge from their barbarous and treacherous hostility. He would have shewn from those examples, that neither this nor any other society could be in safety as long as such a public enemy was in a condition to continue directly or indirectly such practices against its peace.—That Great Britain was a principal object of their machinations; and that they had begun by establishing correspondences, communications, and a sort of federal union with the factious here.—That no practical enjoyment of a thing so imperfect and precarious, as human happiness must be, even under the very best of governments, could be a security for the existence of these governments, during the prevalence of the principles of France, propagated from that grand school of every disorder, and every vice.

‘He was prepared to shew the madness of their declaration of the pretended rights of man; the childish fatuity of some of their maxims; the gross and stupid absurdity and palpable falsity of others; and the mischievous tendency of all such declarations to the wellbeing of men and of citizens, and the safety and prosperity of every just commonwealth. He was prepared to shew that, in their conduct, the assembly had directly violated not only every just principle of government, but every one, without exception, of their own false or futile maxims; and indeed every rule they had pretended to lay down for their own direction.

‘In a word, he was ready to shew, that those who could, after such a full and fair exposure, continue to countenance the French insanity, were not mistaken politicians, but *bad men*; but he thought that in this case, as in many others, ignorance had been the cause of admiration.’

‘These,’ says Mr. Burke, ‘are strong assertions. They require strong proofs:’—They do indeed!—but, ‘the member who laid down these positions was and is ready to give; in his place, to each position, decisive evidence.’—Why then has he not favoured the public with some such evidence? would it not have been as convincing, if it had been printed in his books, as if the right hon. member had delivered it orally in his place? Several of these assertions, we believe, it would be very difficult to prove, either in or out of the house. Before it can be proved that the majority in favour of any question, decided in the assembly, was a false appearance, it must be shewn that the numbers constituting such majority, were less than the number of absentees; and even then, it will still remain to be proved, that those absentees were kept away by the terror of assassination. After all, whatever might be the case of the deputies, we think no man of observation can doubt of there being a real and decided majority of the French nation, in favour of every important measure that has been adopted. What wretched sophistry, however, is it to say, that the old persecutions, when they drove people from one religion, provided for them another, in which they might take refuge and expect consolation! Admirable

table consolation, doubtless, it must have been for a Christian, to be not only allowed, but compelled, to take refuge in the bosom of paganism! A comfortable retreat, to be sure, for a protestant, who abhorred popery as the vilest of prostitutions, to have an asylum provided for him in the house of one whom he loathed as the mother of harlots! The National Assembly have renounced all partial protection and exclusive privileges in favour of the Catholic religion; and have granted the rights of citizenship to persons of every religion without distinction. Mr. Burke, it seems, would have had them relinquish this superiority in favour of one religion only, that they might transfer and confine it to another;—and this is his idea of a large and a liberal toleration!

As to a test, if, as we suppose, the civic oath be intended, that amounts to no more than a solemn engagement, on the part of an individual, that he will not raise any private cabals, form any separate plots, nor enter into any secret machinations, intrigues, and conspiracies, to disturb the peace or resist the will of the majority;—and in all this, we not only see nothing with which any man may not comply, without complaining of a test, or talking of any imposition on his conscience, but we see nothing with which every man is not bound to comply, by the obligations of moral duty, whether he does, or does not, take the oath. In the civic oath, we can see no more than an oath which binds a man to do his duty, as a member of society, toward his neighbour; and how can this be considered as a hardship, or called a test? The case of this oath has been much misrepresented, or much misunderstood, by Mr. Burke and others; and so has another point of a similar nature. We mean the regulation which declares, that future legislatures shall not alter the constitution, and that it shall remain without change, or revision, for a certain number of years. Mr. B. in page 21, speaks of this as if it prevented all future improvements: whereas it prevents no improvement, nor even alteration. It does not preclude even a total change and utter subversion of the new constitution; nay, it does not prohibit a return to their old despotism to-morrow, if the people chuse. The fact is this: Though it be necessary that a legislative body should constantly exist, and be chosen, from time to time, for carrying on the ordinary business, and for providing for the successive exigences of the society; and though, for this purpose, it be requisite to invest that body with very high powers; yet there are some powers, which the people wisely think are too great to be delegated, even to that body which they have made supreme: such, for instance, is the power of determining the degree of authority with which the legislature executive, and judicial,

judicial, and other great public bodies, shall be invested; and of prescribing the mode in which that authority shall be exercised; in other words, the power of making, or new-modeling, a constitution. The French nation say, that their ordinary representatives shall not only have no power to change the constitution of their own accord, without the consent of the people, but that they shall not even, till the expiration of a certain period of years, propose any alteration to the people for their approbation. This does not prevent the people themselves from altering their form of government. It does not exclude change or improvement. It only declares that such change shall not originate from the ordinary legislative body. It is no more than a declaration, on the part of the people, that they at present cordially approve of the new constitution; and that succeeding legislatures are to conclude, that these sentiments of popular approbation continue invariably the same, until the period for revision arrives; unless the people themselves shall expressly declare the contrary. Here there is nothing that binds the present constitution on the nation, in opposition to its own will and inclination, even for a day; much less is there any thing, as Mr. Burke and some others pretend, to bind it on posterity for ever.

Many more of Mr. Burke's 'strong assertions' appear to us entirely destitute of proof, and some of them destitute of consistency. How does he prove that the French, 'far from peace and good-will to men, meditate war against all other governments?' So far, indeed, as the French government possesses any superior excellence, it may be said to make war on whatever is corrupt and unsound in other governments. Truth and purity are always carrying on a secret warfare against error and corruption: but if the French regulations are bad and mischievous, as Mr. Burke contends, the consequences that result from them will deter other nations from copying the example, and will derive strength and security to all that is good in other governments. As to any French emissaries being expressly sent into other nations, to sow the seeds of sedition, it is an idea only fit for ridicule. The French are too busy with their own great and pressing affairs, to meddle with those of their neighbours. Beside, the very circumstance of a man's being a foreigner, is, on many accounts, a great drawback on his qualifications for a conspirator. The government* which proscribes all foreign knife-grinders, hawkers, and pedlars, cannot fail to excite a smile at its pusillanimous terrors, arising from the consciousness of its own internal weakness and injus-

* See the Spanish proclamation.

tice: but to make a Brutus or a Cassius, one that may lead the world a madding, and overthrow the stable kingdoms of the earth, of an itinerant French tinker—he that can do this, let him never be deterred by any thing so simple as a proverb, from attempting to “make a silk purse of a sow’s ear.”

We said, that some of Mr. Burke’s ‘strong assertions’ were destitute of consistency; and we know not how he could reconcile it, that the French reformers should be so ‘childish and futile, so grossly and so stupidly absurd,’ and yet, at the same time, that their plots and machinations should be so artfully contrived, so deeply laid, and so insinuatingly mischievous, as to ‘endanger the very existence of the very best of governments,’ by infusing a spirit of discontent among the people, even when one would suppose they were rendered proof against such wicked schemes, by the ‘practical enjoyment of all human happiness.’

Mr. Burke’s publications have, in a manner, made groundless assertions and inconsistencies familiar to us. He has now no longer need to say, *passer moi cela*. We are, as it were, habituated to such forgiveness:—but how shall we forgive the strong, the very strong assertion, that ‘those who continue to countenance the French insanity, are not mistaken politicians, but *bad men*?’—Oh! party-zeal! for what hast thou not to answer! Thou that warpest the hearts of good men (such we have ever been used to esteem Mr. Burke,) to think thus hardly of their fellows, for a mere variety in opinion!

In pursuance of his vindication, Mr. Burke inquires: ‘whether he had a right, on general principles, to prove his allegations respecting the French Revolution, in a parliamentary discussion:’—‘whether the debate on the Quebec bill was a proper season for so doing;’—‘and whether the opinions contained in his book, and which he had begun to expatiate on, that day, were in contradiction to his former principles, and inconsistent with the tenor of his conduct.’—On each of these topics, Mr. Burke throws out many desultory observations. We were not a little surprized to hear him preface the last head of inquiry, by saying: ‘He believes, (if he could venture to value himself upon any thing,) it is on the virtue of consistency that he would value himself the most. Strip him of this, and you leave him naked indeed!’

In order to prove his consistency, Mr. B. tells us, that in his whole political life he has never been actuated by any other than one uniform wish—that of preserving entire *every* part of the British constitution. In his desire to do this, he has sometimes stood forward in defence of one part of the government, sometimes of another: one while he was the advocate of the democratic

democratic branch, and now again of the monarchical; defending each as he deemed each to be in danger:—but, if his zeal for the particular branch whose cause he was pleading, made him overlook, and seemingly neglect, that which he formerly defended, it is extremely unfair, to infer that he thought less highly than before, of the part which he now passed over in silence, only because he conceived that, at present, it required not his support. To charge him with inconsistency on this account, he contends, is the height of injustice.

This vindication may be admitted in favour of the man who, while defending one part of the constitution, is barely silent, respecting another part: but it will not justify him in censuring, and in condemning as defective, a part which he once extolled as excellent; nor will it uphold him in building his defence, at one time, on general principles, propositions, and doctrines, which are utterly incompatible with those principles, on which he proceeds at another time. Now Mr. Burke, in his former publications, has advanced principles of general politics, which it would puzzle the wit of man to reconcile with the doctrines on which he grounds the reasoning in his later works. That this has been the case, needs no other proof than the reception which these general principles, delivered at different times, have found from different parties. Formerly, his principles were cordially embraced by the Whigs, and as cordially abhorred by the Tories. Latterly, it has been just the reverse. It is not enough to say that the Whigs have changed. If Mr. B. has continued the same, the Tories must have changed also. Whether the right hon. gentleman has uniformly maintained the same sentiments in his heart, is another point—best known to himself. Certainly, his declarations, if he will literally abide by them, have not been uniform:—but perhaps, he never intended that his general positions, on either side, should be construed *literally*, nor taken in their full extent;—he never intended to adopt them in the abstract as universal and independent truths, but merely to borrow their aid in support of the particular object in which he might happen to be engaged. This, at least, seems to have been the case with his “grand swelling sentiments of liberty,” which he appears to have used only as auxiliaries to his rhetoric, a sort of mercenaries, to be disbanded as soon as the warfare, for which they were hired, should be ended; and not the native troops on whom he would chuse to rely in every contest, as having at all times a common interest with himself.

‘ I allow, as I ought to do, for the effusions which come from a general zeal for liberty. This is to be indulged, and even to be encouraged, as long as the *question is general*. An orator, above all men,

men, ought to be allowed the full and free use of the praise of liberty. A common place in favour of slavery and tyranny delivered to a popular assembly, would indeed be a bold defiance to all the principles of rhetoric. But in a question whether any particular constitution is or is not a plan of rational liberty, this kind of rhetorical flourish in favour of freedom in general, is surely a little out of its place.*

If Mr. Burke has failed in proving his own consistency, he has not been more successful in maintaining that the new Whigs, as he calls them, have departed from the principles of the old. Mr. Paine's book is not, in every instance, a fair specimen of the tenets of the modern Whigs; neither do the speeches of the managers at Sacheverel's trial contain a proper sample of the Whig principles of those times. Beside, Mr. Burke, we think, has sometimes rather overstrained these speeches, and drawn inferences, and put constructions on their meaning, which the words themselves do not always warrant. He should also have recollected, that these Whigs were in administration, and that it might be therefore expected that the complexion of their language should be tinged and "sicklied o'er with the pale cast" of their situation*. The prosecution also being carried on against Tory principles, there was no fear that the nature of it could be mistaken; and therefore the managers might be less scrupulous in selecting their expressions; because the nature of the trial would clear up all ambiguities, and shew that the language was always to be construed in a Whig, and not in a Tory, sense, as Mr. Burke would interpret it. It should also have been remembered that Sacheverel's impeachment was not 'carried on,' as Mr. B. says, 'for the express purpose of stating the true grounds and principles of the Revolution:' but for the purpose of supporting the interest and strengthening the power of the crown, as settled by the Revolution.

If the Whigs of the present day carry their doctrines somewhat farther than those of former times, this ought not to be considered as a departure from the principles of their predecessors, but rather as an improvement and extension of them. The Tories of modern times are much more liberal than those of former reigns; and why are not the Whigs to participate in the growing liberality of the age? while all other knowledge is progressive, must the knowledge of civil liberty and government alone stand still? If the modern Whigs did not extend and advance the knowledge transmitted to them by their predecessors, as those predecessors did that which was transmitted to them-

* "It has been said, that Tories are Whigs when out of place, and Whigs, Tories when in place." Boswell's Life of Johnson, vol. i. p. 65.

selves, they would not be worthy of being their descendants. To be slavishly bound by the force of authority, is contrary to the essence of Whiggism; and Mr. Burke never shewed himself so little of a Whig, as when he attempted to use such force, and impose such fetters:

“For Whigs allow no force but argument,” as Sir William Browne long since told Dr. Trapp.

After a few more vague and miscellaneous observations, Mr. Burke concludes his Appeal with some remarks on the use of the word *people*.

‘The factions, now so busy amongst us, in order to divert men of all love for their country, and to remove from their minds all duty with regard to the state, endeavour to propagate an opinion, that the *people*, in forming their commonwealth, have by no means parted with their power over it. This is an impregnable citadel, to which these gentlemen retreat whenever they are pushed by the battery of laws, and usages, and positive conventions. Indeed it is of such and of so great force, that all they have done in defending their outworks is so much time and labour thrown away. Discuss any of their schemes—their answer is—It is the act of the *people*, and that is sufficient. Are we to deny to a *majority* of the people the right of altering even the whole frame of their society, if such should be their pleasure? They may change it, say they, from a monarchy to a republic to-day, and to-morrow back again from a republic to a monarchy; and so backward and forward as often as they like. They are masters of the commonwealth; because in substance they are themselves the commonwealth. The French revolution, say they, was the act of the majority of the people; and if the majority of any other people, the people of England, for instance, wish to make the same change, they have the same right.’

‘Just the same undoubtedly,’ says Mr. Burke. ‘That is, none at all.’ We, on the contrary, contend that they have every right in the world. What! says the right hon. gentleman, ‘surely neither the few nor the many have a right to act merely by their will, in any matter connected with duty, trust, engagement, or obligation.’ Most certainly, not only no majority however great, but no whole, of a society, nor all the societies on earth combined, have a right to violate the smallest of moral duties:—but we deny that the alteration of any form of civil government, considered simply in itself, and taken as an independent action, is any breach of moral duty. Men are no more restrained nor forbidden by the laws of God, by the laws of nature, nor by the laws of morality, from pulling down one form of government to-day, setting up another to-morrow, and changing it again for a third on the day after, if they seriously think such change conducive to their happiness and welfare, than they are prohibited by the laws of morality from changing the form of their habitations, or the fashion of their garments.

As

As to 'there being no power existing of force to alter a constitution of a country, which has been once settled upon some compact, without a breach of the covenant or the consent of all the parties;' if Mr. Burke means, that the great body of a community are bound by compact not to alter the form of their government without the consent of those few, or, perhaps, of an individual, whom they have made their governor, who may be, and who, in the case of hereditary succession, has often been found to be, one of the weakest and vilest of mankind:—if, we say, this be what Mr. Burke means, we deny that there ever was such a compact, or that a community were ever bound by such engagement. To enter into such contract, would not only be grossly stupid, but it would be criminally wicked; as it would not only prevent all improvement in art and science, but check all progress in virtue. It would be such an idolatrous bowing of the knee to Baal, as a creature, endowed with the gift of reason, and accountable for the improvement of all his talents, would never be able to answer to his Creator:—but such is not the nature and obligation of the social compact.

'In a state of *rude nature*, (says Mr. Burke,) there is no such thing as a people. A number of men in themselves have no collective capacity. The idea of a people is the idea of a corporation. But in such a dissolution of an ancient society, as hath taken place in France, amongst men so disbanded, there can be no people, neither majority, nor minority, nor power in any one person to bind another. The power of acting by a majority, after men have violated the contract out of which it has arisen, (if at all it existed) must be grounded on two assumptions; first, that of an incorporation produced by unanimity; and, secondly, an unanimous agreement, that the act of a mere majority (say of one) shall pass with them and with others for the act of the whole.'

So then, if a number of persons were to assemble together, in Salisbury plain for instance, it would be a solecism to say, there was a great crowd of *people*, the *majority* of whom were Englishmen; because, not being an incorporated body, there could be neither people, nor majority. What quibbling is this! Mr. Burke might as well say, that the French, by dissolving their ancient government, had ceased to be men and women, as that they had ceased to be a people. When it is said, that the *people* have a right to frame their own government, nothing more is meant by the word *people*, than a collection of human beings who chuse to live and associate with each other. Of such a collection of men, (no matter what Mr. Burke, or any one else, may call them, whether a *people*, or 'a number of vague loose individuals,') we affirm, that 'the majority told by the head,' have a right to set up any form of government that they like,

like, and to change that form as often as they think it conducive to their welfare and happiness so to do.

This right of the majority does not rest on the two positions, which Mr. B. calls assumptions, or *gratis dicta*. It rests, not on a supposition, but on a fact, on a natural necessity, which universally does, and must prevail. God and nature have given to majorities, to minorities, and to every individual, arrived at maturity, full and absolute right to govern themselves, as they think best for their own interest. If, however, men chuse to live in society, and a part of any society think it conducive to their interest to establish a certain law, or rule, which another part of the society disapprove, there is then a natural and inevitable necessity, unless they chuse to separate into two distinct communities, that the will of one part should yield to that of the other part. Either therefore the majority, or the minority, must govern.

If the *minority* are suffered to govern, who shall say where this power of the minority shall stop? To how few persons shall it be limited? It may be reduced to the will of an individual; and thus men would depart, *as far as possible*, from the first law of nature, that of self government. In such a society, none but a single individual might retain that power of self-direction, which the Creator, doubtless for the wisest purposes, has bestowed on all men. The safety which resides in a multitude of counsellors, the general welfare which results from an opposition of interests, the salutary discipline and the wholesome breeding which men experience from mutual correction, would all be lost and annihilated; and every thing valuable, both virtue and wisdom, both the law of God and the happiness of man, would be sacrificed to the selfish desires, the arbitrary caprices, or the sensual lusts, of an individual, debased by having his fellow-creatures the servile instruments of his corruptions, instead of the independent guardians of his integrity.

If, on the contrary, the will of the *majority* be supreme, every thing would be reversed. Were we to put Mr. Burke's extreme case, and say, that the majority were but of one, even then, there must always be more than half the society who would possess the power of self-direction:—but as the majority may approach nearer and nearer, without limit, toward the whole, it is evident that there is no limit to the extension of this power of self-government. By making the will of the majority to prevail, we approach *as nearly as possible* to the first law of nature. We do every thing in our power to extinguish partial interest and partial will, which are often corrupt and detrimental, and to establish the general will, and the general interest, which are ever wise, and good, and salutary, because purged from all

impurities by the fermentation of opposite and contending passions. To collect, into one focus, all the wisdom and all the virtue of a society, is rarely possible, on account of the variety of human views, opinions, talents, and pursuits: but, by means of a majority, we concentrate as much wisdom and virtue, as the law of our nature will admit. Hence arises the right of a majority to make laws for the whole.

If what we have said be just, whoever chuses to become a member of society, is bound, as the immediate consequence of such choice, to obey the will of the majority. It is not enough to allege in opposition, that there has been no regular, formal, 'unanimous incorporation,' nor any 'unanimous agreement that the act of the majority shall pass for the act of the whole.' To submit, is a matter of duty and moral obligation, incumbent on every individual, flowing directly from the choice which he has made, without requiring any farther consent or agreement whatever.

It is precisely this duty and obligation, which constitute the bond of allegiance, or the *social compact*; which is not, as Mr. Burke supposes, a compact between the many who are governed, and the few who govern, and which, being once contracted, is absolutely and for ever irrevocable, unless those who govern consent to an alteration: but is merely an obligation, binding every man to obey and faithfully observe the will of the majority, as long as he chuses to continue a member of the society. This obligation is so directly implied by associating ourselves with any set of men, that the very act of associating, is justly and fairly deemed sufficient evidence that we hold ourselves bound by it. It is one of those cases in which silence is a proof of acquiescence. It is the non-assent, the refusal, and not the assent, which requires an express verbal declaration. Hence the social compact has been considered as a *tacit compact*, which, on Mr. Burke's idea of it, we do not well see how it can be supposed to be.

The interesting nature of the subject, and the general discussion which the principles of civil government are now undergoing, not only in this, but in almost every country of Europe, have induced us to be thus copious in our review of the present Appeal, rather than any merit of the Appeal itself; which has not more solidity, though it has less eloquence, than Mr. Burke's former writings on the French Revolution. Indeed the right hon. gentleman has here so much abated of his usual brilliancy, that we have heard one of his warmest admirers call the Appeal, "a *dull book*." Possibly, however, as he has not chosen to sanction it with his name, he might intentionally deny to it that particular branch of internal evidence, for which his writings are so remarkable.

ART. XIV. *Memoirs of the Court of France, during the Reign of Lewis XIV. and the Regency of the Duke of Orleans.* By M. Anquetil, Regular Canon of the Congregation of France, &c. Translated from the French. 8vo. 2 Vols. About 500 Pages in each. 12s. Boards. Robinsens. 1791.

AFTER the full account which we gave of this lively and interesting work, from the original*, it may be thought that little need be now added, more than a general notice of the merit of the translation; and this we consider as tolerably well performed: yet, for the greater satisfaction of such readers as wish to be enabled to judge for themselves, it may be deemed necessary to produce a specimen.

During the splendid reign of Lewis XIV., his court can be considered in no other point of view than as a magnificent brothel; and it is humiliating to observe, how much it was in the power of one supreme lawless libertine,—with a train of dependants as profligate as their master,—a succession of titled prostitutes,—their spurious progeny,—and a few ecclesiastical parasites, the pliant tools of the whole intriguing crew; to sport with the fate of a great nation, during the chief part of a century! The Duchesse of Burgundy, Dauphiness in the Reign of our Queen Anne, saw these things in a just light, when she made the following reflection: ‘Aunt†,’ (said she, to Madame de Maintenon,) ‘in England, it must be allowed, Queens govern better than Kings. Do you know why? The reason is, that under Kings, the women govern; but under Queens, the men.’

From amid this licentious group, a few distinguished exceptions are to be noted; the most conspicuous of whom was Madame de Maintenon, whose extraordinary history is well known, from her first marriage with the decrepid poet Scarron, to her death, as the widow of Lewis XIV.; and as this monarch, the ostensible ruler of so many millions of subjects, was himself to be governed by women, it was well for them, that he at last fell into the hands of so good a one. Her private family history, not so generally known, will, we are persuaded, be agreeable to many of our readers:

‘Frances d’Aubigné, grand-daughter to Theodore Agrippa d’Aubigné, who distinguished himself in the civil wars, and of Mademoiselle de Cardillac, was born on the 27th of November 1635, in the prison of Niort, in which her father was, at that time, confined on account of his imprudent conduct, and in which his wife, a prudent and virtuous woman, had shut herself up with him.’ ‘Madame de Villeite, sister to the husband, came to visit the lying-in woman, and beheld them in all the horrors of indigence;—

* See Rev. vol. lxxxi. p. 666.

† Her common style of address to that lady.

her brother deprived of reason by despair, and emaciated by hunger; their eldest child wrapped in rags, and already sensible of the miseries of her condition; their second in the cradle, a girl two days old, who, by her cries, seemed to invite death; the mother weeping, and offering her breasts, sometimes to her husband, sometimes to her daughter, but hopeless of saving either the one or the other, as distress and hunger had dried up her milk, and she was unable to pay a nurse." Abstracting from this description, whatever it may be supposed to owe to the imagination of the author, we may still conclude, that, at her birth, Frances d'Aubigné was exposed to extreme misery. Madame de Villette took her away with her, and put her into the hands of the same nurse to whom she had intrusted Mademoiselle de Villette, her daughter.

In a few years, Madame d'Aubigné obtained liberty to her husband, and set out with him, and all her family, for America, where they had considerable claims. "In the course of the voyage, Frances fell ill, and was reduced so low, that she ceased to exhibit signs of life. A sailor was going to throw her overboard. The signal gun was ready loaded. Madame d'Aubigné begged leave to press her poor infant once more in her arms. She put her hand on the heart, and felt it still palpitate. 'She is not dead,' cried she, and her maternal cares restored her fully to life." The vessel in which this unfortunate family were passengers, was attacked by a corsair, but escaped, and arrived safe at Martinico.

D'Aubigné established himself there in so advantageous a situation, that he was enabled to live in opulence. His wife was obliged to return to Europe to settle some affairs. In her absence, d'Aubigné spent his whole fortune at play, and she found him, on her return, ruined and dying. The widow returned to France to obtain assistance, leaving her daughter, who was now seven years of age, as security to her creditors, who sent the child about from one to another. The judge of the place, taking pity on her, received her into his house; but becoming soon as weary of her as the others, sent her after her mother. She fell first into the hands of Madame de Montalambert, her kinswoman, who refused to entertain her. She was then received by Madame de Villette, her aunt, who brought her up in the Calvinist religion.

Her mother, a good catholic, wished, notwithstanding her distress, to take her daughter into her own hands. This Madame de Villette refused, alleging that Madame d'Aubigné could not possibly support her. But to obviate the objection, Madame de Neillant, another relation, in easy circumstances, obtained an order to have her delivered to her. Wishing to bring her back to the catholic religion, she attempted that at first by gentle and fair means, but when these did not succeed, had recourse to severity. Frances was confounded with the servants, and degraded to the meanest tasks about the family, to the kitchen and the court-yard. "She went, every morning, with a mask on her face, to preserve her fine complexion, a straw hat on her head, a basket under her arm, and a switch in her hand, to watch the turkies; with orders not to touch her breakfast, which she carried in the basket under her

arm, till she had first got by memory five stanzas of sacred poetry.¹⁰⁰ Ill treatment had no effect to make her gratify the wishes of Madame de Neuillant. She therefore placed her among the Ursuline nuns of Niort, where Madame de Villette agreed to pay her board. But after her conversion, that lady withdrew her kindness, and the young catholic then returned to Madame de Neuillant.

"This lady went occasionally to Paris in a sedan chair, carried by two mules, on one of which Mademoiselle d'Aubigné used to ride. She introduced her to the company with which she herself used commonly to associate, boasted in public of her growing charms, and in private exercised over her all the tyranny which dependants are liable to suffer from their benefactors. The young lady was already charming, and promised to become completely beautiful. Her figure and her understanding were both above her years." She was about thirteen. Madame de Neuillant took her to communicate for the first time with the Ursuline nuns in St. James's street. Frances continued with them, except when she went to see her mother, who supported herself by her labour, and Madame de Neuillant, who continued to shew her in the world.¹

It was this lady who introduced her to the house of the Abbé Scarron, where the best company used then to assemble; and thus unknowingly placed her in the road to an exaltation, that can only be compared, in some degree, with that of her contemporary, Catherine I. of Russia.

In M. Anquetil's remarks on this event, such readers as may not be brought to a better acquaintance with Madame de Maintenon, will at least be led to a judgment of the writer's abilities, by observing his sentiments on so singular an occurrence:

"The marriage of Lewis XIV. with Madame de Maintenon, is perhaps the most important action in the private life of that monarch, and what had the greatest influence on the court. Let us then examine, if this marriage can be considered as an infringement of decorum; what were the King's reasons for resolving on it; if it was necessary; and what advantages Madame de Maintenon could expect by contracting it. From all this, we shall be enabled to judge of the purity of her motives.

"1. It will not be denied, that a man, at the age of forty-seven, has a right to seek refuge in marriage from the uneasiness of widowhood; much less can it be disputed, that a king, surrounded by a crowd of rapacious syrens, whose only aim is to make him their prey, is entitled to exercise this right. Father to a prince, whose consort was already fruitful, and who was likely to bring more heirs to the throne, it would have been imprudent in Lewis to introduce a new family into his house, already loaded with the charge of providing for several legitimated princes and princesses. He found, in his court, a woman of fifty-five years, whose birth was not so high as to entitle her to that public rank which he was willing to bestow; nor was it so mean as to make him ashamed of his connection, Frances d'Aubigné could reckon back seventeen generations, to

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Geoffrey d'Aubigné, who was a knight in 1160. Her descent was not less noble on the side of Mademoiselle de Cardillac, her mother. Her connection with a gentleman of the law, and of a good family, had he been an obscure blockhead, would never have exposed her to public ridicule; but as he happened to be a celebrated genius, whose burlesque muse had excited the envy and resentment of rival wits, these wreaked their spleen on his widow, in a strain of irony, that, in the opinion of many, ought not to have been disregarded by his Majesty. This accidental blemish, if it can be called a blemish, is, however, the only circumstance that can subject the King's behaviour to the imputation of the smallest impropriety.

2. We have already mentioned, that the King became, as it were, insensibly habituated to Madame de Maintenon, whom he disliked at first. Those attachments that succeed to aversions, are often the strongest and most lasting; because they are the result of reflection and experience. He had remarked, that she was affectionate and attentive in the management of his children; and careful in educating them;—that she was patient in her disputes with Madame de Montespan; and above shewing hatred, or a desire of revenge, though constantly opposed and insulted by her rival;—prudent in bestowing her confidence; gentle, cheerful, and sympathizing with his weaknesses, without flattering him in his errors. She had the art of rendering the austerities of religion agreeable to the King, by encouraging his hopes, rather than chiding him for his faults. Had she not been sincere in her professions of piety, she would have been unable to conceal her hypocrisy so long from a person who had every opportunity, and was so deeply interested to discover her real character. In short, grateful for the favours of Lewis, sorrowful at his misfortunes, and happy at his success, she made him experience the charms of friendship; a feeling, new indeed, to the heart of a king!

Her contemporaries, even her enemies, all agree, that she had an excellent understanding; was agreeable in conversation, and possessed uncommon acuteness and sagacity. Though they had been silent on this head, her letters afford a sufficient proof of her talents. In these we discover a graceful ease and simplicity; a purity of style; a sweet flow of elegance, natural and unaffected, which never fails to interest the heart. In short, they always breathe an earnest wish for the public good, and an ardent love of virtue. With these superior qualities she had personal attractions, which, no doubt, contributed, in some measure, to the King's resolution. "She possessed all the charms we can imagine to exist, independent of the bloom of youth: her hands and arms were beautiful; the lower part of her face was agreeable beyond expression. Her stature and air were inimitably graceful; there was a peculiar vivacity and significance in her look; her smile, too, was so highly expressive, that one might often know what she had said, without hearing her words; the brilliancy of her eyes, contrasted with the uncommon whiteness of her skin, was like the sparkling of fire amid snow. Her lively wit, and even her beauty, remained unimpaired

unimpaired by years. Whatever slight injuries her charms had sustained, she was able to repair by the art of dress,—by those graces which belong alike to every age,—by modesty, the most estimable of all, and a thousand amiable qualities, which are proof against the depredations of time.”

3. In the present situation of Lewis XIV. he had absolute need of a person capable of taking direction of the ceremonies of his court, and his household. The Dauphiness, since the Queen's death, had shown as little inclination as formerly, to undertake the public duties incumbent on the first personage at court. Always alike solitary and unsocial, she never thought of making her house a retreat for the King and his courtiers, where they might find agreeable amusement at a leisure hour, or pleasing relaxation from the fatigues of business. Besides, the King's children were now growing up; these, being the fruits of his amorous engagements, were the more dear to him, that he saw them without resources, and entirely dependent on his affection. He had two princes and three princesses by Madame de Montespan, who must be educated, well attended, and established in the world. Their mother, after the Queen's death, by a train of arrogant pretensions, flattered herself, that Lewis, with a view to insure the rank of his children, would break off his connection with Madame de Maintenon, and bestow his hand on her. What a disgraceful union would this have been! But by making choice of a virtuous and intelligent woman, the King was assured, that, from motives of gratitude and friendship, she would take every necessary care of his children's education; that she would save him much trouble in the management of his private household affairs; that by her merit, and the respect she would command, she might over-rule any disputes that arose among his children when they grew up; whether among themselves, or with the other princes, of whom the fecundity of the Dauphiness promised a numerous family; that he himself would find, in this connection, not only the pleasure of unreserved confidence, but the greatest attention to his health and ease, when age and infirmity should overtake him. In all these points of view, then, it must be allowed, that this marriage was useful, and even necessary to Lewis XIV. But, on the part of Madame de Maintenon, it was perhaps a sacrifice.

“A sacrifice, indeed!” exclaimed her brother. “What, would she marry God the Father?” This sarcasm of d'Aubigné has been looked upon as a piece of raillery on his sister's ambition. There is, however, good reason to believe, that she experienced more uneasiness than pleasure from that passion. In a letter to her brother, in 1684, she thus expresses her discontent: “Next to those who hold high places at court, I know none so unhappy as those who envy them. Were you to know what we suffer!”—People born in high life are insensible of the disagreeable circumstances attending it; or perhaps they become familiarized to them. “From the cradle,” says she, “languor and restraint are their portion.” What Madame de Maintenon calls “the loss of liberty,” is their natural condition.

condition. Those who have not been, from their infancy, fettered with the gilded chains, are soon galled by their weight, and cannot conceal their uneasiness. Besides the tedious, dull, and uniform round of ceremony, to which this marriage must subject her, Madame de Maintenon had every reason to dread the consequences of a match so unequal. How could she hope to fix the affections of a king, who, by his recent attachment to Mademoiselle de Fontange, had shewn himself so little master of his passions? Another such capricious connection might induce him to forsake her, and condemn her, during the rest of her life, to forlorn wretchedness. On the other hand, while she was her own mistress, she was sure of living in a state of affluence, of which her former indigence heightened her enjoyment; and she flattered herself, that she might at last pass her days in quiet and happiness, at her seat of Maintenon, which she had embellished with that view. "I was in hopes (says she, in her letter of 4th January 1684) of *dying* at that place; but I fear, I shall never have the pleasure of even *living* there." This date indicates the time at which the King had declared his intention of espousing her; that is, six months after the Queen's death. Almost two years more elapsed in deliberating on the proposal; a space of time which leaves no room to suspect that either party had been surprised, or hurried unawares into this marriage. From these reflections we may infer, that Madame de Maintenon, having approached the throne by very extraordinary circumstances, suffered herself to be seated on it; and if it must be granted, that she made some advances to that elevated station, we may say with the poet:

"Who has not felt, once in his life, at least,
"A spark of proud ambition?"

Having entered so fully into the character of Madame de Maintenon, we shall add one brief anecdote, that we may not totally overlook her *august* spouse. In the distress of the nation under the adverse fortune which he experienced at the close of his reign,—to the oppressive taxes under which the people groaned, was added a tenth, the edict for which was framed,

"Under the sanction of pains and penalties against such delinquents as should be brought to conviction, and was presented to his Majesty. Accustomed as he was to the imposition of the most enormous taxes, he could not help being shocked at this: his uneasiness even appeared on his countenance. His domestics observed it, and Marechal, his surgeon, from whom I had the anecdote, says St. Simon, ventured to mention, that he had observed a degree of melancholy hang about him for these several days, and that he was afraid for his Majesty's health. Lewis acknowledged to him, that he was in great uneasiness, with respect to the present posture of affairs. Having, however, within eight or ten days recovered his ordinary tranquillity, he sent for Marechal, and, taking him by himself, told him: 'Now, that I feel myself at ease, I must tell you the cause of my anxiety, and by what means I have

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got quit of it.—He then informed him, that the urgent necessity of his affairs having compelled him to impose new taxes, his compassion for his subjects, and his unwillingness to make free with every person's property, had greatly distressed him on the occasion. 'At last,' added he, 'I opened my mind to Father Tellier. He required some days to think of the matter. He has now brought me a consultation of the subtlest doctors of the Sorbonne, who all agree, that the whole property of my subjects is mine personally; and that, when I take it from them, I take nothing but what is my own. This decision has restored the ease of my mind which I had lost.' Luckily for Marechal the King immediately left him without noticing his astonishment, which would possibly have given offence to the monarch."

Lewis was rather more scrupulous, or more dull, than our James I. who acutely stated this very question of right to two of his bishops, Neale and Andrews; and the ready decision of it by the former, had it come to Lewis's knowledge, might have saved him and Messieurs of the Sorbonne, a great deal of trouble. Such casuists were very convenient and comfortable for royal consciences: but kings are now better instructed.

Before we dismiss this agreeable collection of royal anecdotes, we shall present our female readers with one that is both amusing and instructive, if politeness will warrant the use of so bold a word as we have connected with their amusement.

"Among the nobility who were expelled from France by the revocation of the edict of Nantz, was Count de Roye, of the family of Rochefoucauld, who fled to Denmark with his wife, a son, and two daughters. As he had held the rank of a Lieutenant-General in France, he was appointed Grand Marshal, and made a Knight of the order of the Elephant by the King of Denmark. He was thus, at once, established on a respectable footing at the Danish court; but his lady was guilty of a piece of indiscretion, which entirely ruined his good fortune. It is customary with the northern kings to dine in company with their courtiers; and the Count and Countess de Roye, with their family, had often the honour of sitting at the royal table. One day at dinner, the Countess was so much struck at the oddity of the Queen's appearance, that, turning to one of her daughters, she whispered, 'Don't you think her very like Madame Pannache?' Though the question was put in French, and in a very low voice, the Queen overheard it, and instantly asked, Who Madame Pannache was? The Countess was surprised, and answered in great confusion, That she was a very amiable lady of the French court. The Queen, who had remarked her embarrassment, became uneasy at the comparison, and wrote to the Danish ambassador at Paris, ordering him to send her notice what sort of person Madame Pannache was, her age, her situation, and on what footing she lived at the court of France; adding, that he had best
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be cautious of his words, for she was resolved not to be deceived in this affair.

"The ambassador was astonished at the question; and returned for answer to the Queen, That he could not imagine how the name of *Madame Pannache* should have reached her ear, much less how she should be so seriously desirous of knowing the character of so insignificant a creature. She is, said he, a little shrivelled figure, a pitiful old hag, with monstrous thick lips and fiery red eyes; a sort of beggar, who is a laughing-stock to the whole court. She is sometimes invited to sup with the King, with the Dauphin and Dauphiness, at Versailles or at Paris. The company make sport by provoking her; she falls into a rage, scolds them furiously; and sometimes stumbles on such reproachful expressions and severe truths as confound her assailants, to the great amusement of the princes and princesses. They cram her pockets with a jumble of ragouts and sweetmeats; one gives her a pistole,—another a rap on the shoulder; being so short-sighted as not to see who struck her, she vents her fury on any body next her, or any one that comes in her way. In short, she is the pastime of the company wherever she appears.

"At this answer, the Queen was so much picqued, that she could never again bear to see the Countess de Roye. She prayed her husband to assist in resenting this indignity. The King was much displeased at seeing two strangers whom he had honoured at his court with the best places and the highest appointments, ridicule his Queen in so cruel and ungrateful a manner. Many noblemen of the country, and the ministers, jealous of the influence of foreigners at court, joined with the enraged princess; so that the Count de Roye could no longer weather the storm, but was obliged to retire. He and his family were for some time wanderers, uncertain of their lot; till at last King James received them in England, and bestowed on the Count the Irish peerage of Lifford, which title was afterwards assumed by his son."

We have no doubt that the Countess de Roye paid as much public respect to the Queen, as any lady in the court: but the crime of suffering herself to be overheard, was beyond all forgiveness! Yet, if every whisper were so disclosed, and so resented, Kings and Queens must give up all pretensions to levees, and galas.

We must here, with regret, take leave of M. Anquetil; whose work is so amusing, yet so desultory, that, having once begun to make extracts from it, and meeting with so many temptations to multiply them, there was some difficulty in determining where to end them, by closing the book.

ART. XV. *The Antiquities of Scotland.* By Francis Grose, Esq.
F. A. S. 4to. Super-royal Paper. 2 Vols. 8l. 15s. Boards;
and in Imperial 8vo. 2 Vols. 6l. 6s. Boards. Hooper. 1791.

THE late ingenious, instructive, and entertaining antiquary, Capt. Grose, by rescuing the remains of old British^{*} and Irish[†] architecture, from any farther depredations of time, and by fixing their appearance at the eras of his several surveys and collections, has erected a monument for himself, that will be far more durable than those mouldering structures, for the recollection of which, posterity must have recourse to his pencil and his pen.

In a country so incessantly distracted by what are called *civil* dissensions, as Scotland has been, while it struggled for an independence which its feudal constitution counteracted, public buildings met with very uncivil treatment from adverse parties. Scotland, therefore, may be considered as furnishing artificial ruins, rather than buildings that sunk under natural decays, and through neglect, in favour of advancing improvements. Ruins are generally, indeed, every where striking monuments of human weakness, or of the misapplication of human strength, either of the triumph of superstition, or of savage violence.

In the Introduction, which, in our copy, is prefixed to the second volume, but which should, we suppose, be transferred to the first, the author gives the following summary account of the antiquities which are the objects of his work :

‘ North Britain contains every sort of ancient monument usually found in the South, with the addition of some, peculiar to itself. Of Roman works there are a great number, some of them very perfect : the most important of these have been preserved by the industry of the late General Roy ; Lieutenant-general Melville has been likewise indefatigable in these investigations.

‘ Druidical monuments, of every sort, are likewise found all over Scotland : as these agree in every point with those found in England, it would be unnecessary to say more about them, except to observe, that in Scotland, several religious houses have been erected on or near the sites of Druidical circles, thereby, as it is supposed, to avail them of that long-established veneration which those spots had already acquired : an instance of this occurs near Holmwood, Dumfriesshire.

‘ Conical towers open in the centre, with two or three rows of galleries for lodgings, constructed in the thickness of the walls ; all

* For his Antiquities of England and Wales, see Rev. vol. xlix. lii. lv.

† His Antiquities of Ireland are now in the course of periodical publication, which it is to be lamented he did not live to superintend : but which, we are assured, will be carried on in a way by no means disgraceful to his memory. We have seen some of the plates, which are, indeed, admirably executed.

built without cement; some of them having also square repositories for arms and weapons. These, vulgarly called Pictish houses, are not uncommon on the Northern coast. The most remarkable is called *Dun Dornadilla*, and is said to have taken its name from a King *Dornadilla*, who reigned 233 years before the birth of Christ. In Mr. Cordiner's *Northern Scenery*, there is a drawing and description of this building; several others are given by Mr. Pennant, and also by Mr. Anderson in the 5th volume of the *Archæologia*.

Capt. Grose adds an account of the vitrified forts, which he quotes from Williams, the first writer, we believe, who directed the attention of the public to these very peculiar constructions: to save room, it may therefore suffice to refer to our mention of that publication in our Review, vol. lix. p. 462. He proceeds:

'All the vitrified forts hitherto described, have been discovered in the North; some have, it is reported, been lately found in Galloway. These vitrified fortresses, and the Pictish houses, similar to *Dun Dornadilla*, are the two kinds of antique monuments I alluded to, as peculiar to Scotland.

'Another species of building attributed to the Picts, is found in Scotland; but of this fort there are only two, one at Brechin, the other at Abernethy. These are the tall slender, conical towers, supposed penitentiary, very common in Ireland. Both these occur in the work.

'Of earthen works, there are a great variety all over the country, sepulchral mounds called barrows; small circular entrenchments, supposed Danish forts; mote hills, or places for administration of public justice, for considerable districts; and court hills, whereon the ancient lairds held their baronial courts, before the demolition of the feudal system: there are also large earthen works called bow-butts; they were places used for the exercise of archery. These mote and court hills serve to explain the use of those high mounds still remaining near our ancient castles, which were probably judgment-seats, but have been mistaken for military works, a sort of ancient cavaliers, raised to command the moveable towers, so commonly used in the attacks of fortresses.

'Tall sculptured stones, called standing-stones, are frequently found in different parts of Scotland: these seem to have been of two sorts, one triumphal, set up to commemorate some memorable and happy national event, such as a victory over the Danes, or other invaders; the other to obtain the prayers of passengers for the souls of persons there slain, or who perished by some unlucky accident. Both these stones have on them the figure of a cross, with diverse knots of grotesque scroll-work, vulgarly denominated Danish tangles. Some are charged with a kind of hieroglyphics. Mr. Pennant has engraved many of these stones.'

To these our author subjoins the ecclesiastical antiquities, which he introduces with a long account of the various religious orders established in Scotland; some of them, as he observes,

serves, under different denominations from those by which they were known in England. Concerning the religious structures, he remarks,

‘ The ecclesiastical buildings of Scotland, considered as works of art and magnificence, are in point of execution by no means inferior to those of England. The ruins of the abbey of Kelso exhibit a specimen of the stile commonly called Saxon, not to be equalled by any building of that kind in the South.

‘ The abbey of Melrose, in point of beautiful tracery in the windows, high finishing in the foliage, and other ornamental sculptures on the building, seems carried to the utmost degree of perfection, of which the art is capable.

‘ The general design and decorations of the church of Elgin are elegantly conceived; the parts are likewise finished with great neatness and precision. The abbey of Jedburgh is a beautiful pile, well designed and finely executed. The abbeys of Dumfermling and Paisley will give pleasure to every lover of that beautiful stile of architecture degraded with the appellation of Gothic. What the abbey of Arbroath wants in neatness and decoration, is compensated for in the greatness of its dimensions. Dundrennan and New abbeys appear to have been very handsome edifices; as do many more, which I have not room here to particularize.

‘ The ancient border-houses, fortalices, and castles of Scotland, seem to have been very numerous, though small. Major says there were two in every league. They appear to have been rather calculated to afford refuge in case of any sudden attack from small bodies of marauders, than to resist the assault of any well-appointed regular troops, supported by ordnance, or the military machines of ancient times.’

The plates in this elegant work are not engraven on the pages where the descriptions appear, as in the English Antiquities, but on separate quarto pages, above two inches larger than the English views.

ART. XVI. *Original Letters by the Rev. John Wesley and his Friends*, illustrative of his early History; with other curious Papers, communicated by the late Rev. S. Badcock. To which is prefixed, an Address to the Methodists. By Joseph Priestley, LL. D. F. R. S. &c. 8vo. pp. 170. 3s. sewed. Johnson. 1791.

‘ THESE letters (says Dr. Priestley) were given to me by the late Mr. Badcock, as great curiosities of their kind, with a view to their publication after the death of Mr. John Wesley. They were given to him by the grand-daughter of Mr. Samuel Wesley, the eldest brother of John, and he believes with the same view. Mr. John Wesley, as I learned from Mr. Badcock, was very desirous of getting these letters into his possession, but the daughter and grand-daughter of Mr.

Mr. Samuel being offended at his conduct, would never deliver them to him. It was taken for granted that he would have suppressed them; nor should I have thought it right to publish them, if they had been merely private papers, unconnected with any public concern. But Mr. Wesley being the founder of a numerous sect of Christians, of considerable and of growing importance in this country, the public is interested in every thing that can throw light upon his character and principles.*

Dr. Priestley, as the editor of these letters, has, by their publication, discharged a trust reposed in him, and has made the public an acceptable present: for whatever tends to elucidate the character of Mr. J. Wesley, who, as the founder of a numerous sect, stands in the class of illustrious persons, most literary men will esteem worthy of notice. The followers of Mr. J. W. may read these letters with satisfaction, as they prove the *bonesty* of his views; while philosophers may see in them a remarkable instance of the power of enthusiasm over an improved mind, and of the strange illusions to which men of genius and learning are liable, from false principles early imbibed, and from the imagination becoming overheated by the intense contemplation of them. In these private family letters, written from one brother to another, without the most distant idea of their ever being made public, the mind of the writer is pourtrayed; and they afford a more perfect insight into his real character, than the best-drawn picture of the exterior could to the penetrating eye of the physiognomomist Lavater. On the prominent features of Mr. J. W. as exhibited in these letters, Dr. Priestley judiciously comments. He observes that, 'with the extraordinary qualities Mr. J. W. possessed, nothing was wanting to have made him one of the first of human characters, but a well-informed mind, and rational principles of religion:—but surely, wanting these requisites, a GREAT DEAL was wanting!

The following letter is admitted into our journal, as it serves to shew Mr. J. W.'s religious principles in the early part of his career, respecting sudden or momentary conversions:

** John Wesley to his Brother Samuel*.*

' Dear Brother,

Bristol, April 4, 1738.

' I rejoice greatly at the temper with which you now write, and trust there is not only mildness, but love also in your heart. If so,
you

* The Rev. Samuel Wesley appears to have possessed the strongest mind of the three brothers, and was not tinctured with the enthusiasm which possessed John and Charles. These were both believers
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you shall know of this doctrine, whether it be of God. Though perhaps not by my ministry.

To this hour you have pursued an *Ignoratio elenchi*. Your assurance and mine are as different as light and darkness. I mean, an assurance that I am now in a state of salvation; you, an assurance that I shall *persevere* therein. The very definition of the term cuts off your 2d and 3d observation. As to the first I would take notice. 1st. No kind of assurance (that I know) or of faith, or repentance, essential to their salvation who die infants. 2d. I believe God is ready to give all true penitents who fly to his free-grace in Christ, a fuller sense of pardon than they had before they fell. I know this to be true of several: whether these are exempt cases, I know not. 3d. Persons that were of a melancholy and gloomy constitution, even to some degree of madness, I have known in a moment (let it be called a miracle, I quarrel not) into a state of firm lasting peace and joy.

My dear brother, the whole question turns chiefly, if not wholly, on matter of fact. You deny that God does now work these effects: at least, that he works them in such a manner. I affirm both, because I have heard those facts with my ears, and seen them with my eyes. I have seen (as far as it can be seen) very many persons changed in a moment, from the spirit of horror, fear, and despair, to the spirit of hope, joy, peace; and from sinful desires, till then reigning over them, to a pure desire of doing the will of God. These are matters of fact, whereof I have been, and almost daily am, eye or ear witness. What, upon the same evidence (as to the suddenness and reality of the change) I believe or know, touching visions and dreams. This I know, several persons in whom this great change from the power of Satan unto God, was wrought either in sleep, or during a strong representation to the eye of their minds of Christ, either on the cross or in glory. This is the fact. Let any judge of it as they please. But that such a change was then wrought appears (not from their shedding tears only, or sighing, or singing psalms, as your poor correspondent did by the woman of Oxford, but) from the whole tenor of their life, till then* were not remarked; from that time holy, just, and good.

Saw you him that was a lion till then, and is now a lamb: he that was a drunkard, but now exemplarily sober: the whoremonger that was, who now abhors the very lusts of the flesh. These are my living arguments for what I assert, that God now, as aforetime, gives remission of sins and the gift of the holy ghost, which may be called, visions. If it be not so, I am found a false witness; but, however, I do and will testify the things I have both seen and heard.

in instantaneous conversions, and assigned the date of their own. Charles alleged that he was converted on May 22, 1738, as his brother was praying for it. John felt the *assurance of salvation* on the 25th of May, just as he awakened:—but Mr. Hampson's Memoirs mention the 24th. We will not inquire which date is the right one. See Mrs. Hutton's Letter to S. W. p. 76.

* The MS. is here injured by folding.

I do

* I do not now expect to see your face in the flesh. Not that I believe God will discharge you yet, but I believe I have nearly finished my course *.—O may I be found in him, not having my own righteousness.

‘ When I thy promis’d Christ have seen,
And clasp’d him in my soul’s embrace,
Possess’d of thy salvation then,
Then may I, Lord, depart in peace.

* The great blessing of God be upon you and yours.

‘ I am, dear Brother,

* Your ever affectionate and obliged Brother,

JOHN WESLEY.

* I expect to stay here some time, perhaps as long as I am in the body.’

To these letters, relative to the origin of Methodism, are subjoined others, giving an account of *some strange noises*, &c. in the house of the Rev. Mr. Wesley (John’s father) at Epworth in Lincolnshire, 1716-7. Collected by Mr. S. Wesley.

Every part of the family attest their having heard various knockings, groanings, and other noises, in the house; and as they were utterly unable to account for them, witchcraft was supposed to be the cause at that time; and Mr. J. W. when, in the Arminian Magazine for October, November, and December 1784, he gave a relation of these disturbances, was persuaded of their being supernatural, and was inclined to ascribe them to the judgment of God on his father, for not observing a rash and ridiculous vow: but as witchcraft is justly exploded, as well as the idea of supernatural knockings and noises, the most probable solution is, that the whole was a contrivance of the servants, who, in order to cover the trick, were, as Mrs. Wesley relates, (that is, *appeared to be*) more affrighted than any body else.

What is real will stand the test of ridicule and inquiry. That ghosts, hobgoblins, and the whole train of supernatural beings, should disappear, because the moderns have thought fit to laugh at them, and to call their existence in question, is certainly a reason to suspect that they are mere non-entities, in spite of the multitude of solemnly-attested histories of their wonderful exploits and vagaries.

In his Address to the Methodists, Dr. P. desires to be regarded by them in the light of a *Christian brother*. ‘ We differ from each other, (he tells them,) hardly in any thing, except in our opinion about *who Christ was*, not with respect to what he *taught*, or *did*, or *will do*.’ Much as there is of truth in

* ‘ How greatly was Mr. Wesley mistaken in this his fall persuasion, when he lived fifty years after this.’

this, yet we apprehend Dr. P.'s *Christian brethren*, the Methodists, will not be easily persuaded to speak so lightly of the controversy concerning the person of Christ. The concluding part of this Address is not the most *courteous*, where Dr. P. hopes that, to their *zeal*, they will add *more knowledge and more charity*.

Quere, Is this the way to convert them to Unitarianism?

ART. XVII. *Posthumous Works of Frederic II. King of Prussia.*
Translated from the French by Thomas Holcroft. 8vo. 13
Vols. 4l. 4s. Boards. Robinsons. 1789.

THE volumes now before us contain a greater variety of useful information and elegant amusement, than has been seen in any collection for a number of years. They are the work of a royal author, who filled the world with his fame in arms; and, not contented with the laurels of victory, made himself a member of the Republic of Letters, that he might shine, like Cæsar, graced "*with both Minervas*." The king, the warrior, the legislator, the poet, the wit, and the friend of poets and of wits, is here presented in his genuine colours. We see the hero in the field; and, as soon as he retires to his tent, the public character is laid aside, and the man appears in a poem or a letter.

When our readers observe the date of this publication, so long ago as the year 1789, it may be thought matter of reproach, that it has not, before this time, found its due place in the *Monthly Review*. We admit that the value of the work claimed our earliest attention: but it is with pleasure that we find ourselves clear from all imputation of neglect. With regard to the literary productions of the great Frederic, which have been published, collectively, since his death, we refer to the Appendix to our 79th volume, published in January 1789, to the Review for May, in that year, and to our Appendix to vol. lxxx, where we gave an early account of the King of Prussia's works, as they then stood in the original, as far as the end of the correspondence with Voltaire. Those three several articles were the production of a gentleman, who resides abroad; and who, by his taste, his literature, and his knowledge of foreign characters, is every way qualified for the chair of criticism. His performances were so well received at the time, that we hoped, long before now, to see the plan brought to a conclusion by the same hand. We thought it worth our while to wait for it: but, at length, we find that want of health puts it out of the power of our friend to favour us with the remaining part.

This statement, we flatter ourselves, as being the simple truth, will justify us to the public.

We are now at leisure to attend to Mr. Holcroft's translation. In this part of our office, we find it necessary to lay before our readers a sketch of the contents of the several volumes; and, in doing this, we shall endeavour to avoid a repetition of what has been executed in our former Reviews.

The King of Prussia's first volume opens with *the history of his own time*. The era, from which he sets out, is, the death of his father, in 1740. It is to be regretted that he did not go farther back, that we might see him, under the displeasure of Frederic I. studying in the school of common men, enlarging his mind with useful science, cultivating poetry, corresponding with wits and philosophers, and laying up in his youth that store of knowledge, which he carried with him to the throne. The causes of his dissension with his father would have been unfolded, and the motives for his intended escape out of the Prussian dominions would have afforded curious information. Dr. Johnson, in a very pleasing tract, tells us that the King (then Prince Royal of Prussia,) formed his design, whatever it was, with an officer of the army, whose name was KAT; that the plot was discovered, and both were thrown into confinement; that KAT was brought to his trial, and acquitted: but Frederic I. was so enraged, that he remanded him to a second trial, and obliged his judges to condemn him. In consequence of the sentence, thus tyrannically extorted, KAT was publicly beheaded. A later writer * informs us that Frederic I. instituted a formal process against his son; and that, much to the honour of the late king, one of the commissioners appointed to the trial of the Prince, and who voted for his decapitation, lived in Prussia unmolested for the space of thirty years after the accession of Frederic II. These facts, with many others, given by him, who best knew, and could best relate them, would have formed a curious piece of biography.

The King of Prussia dates his narrative from his accession to the throne; and what he calls *The history of his own Time*, is the history of the war which he waged against the Queen of Hungary, with a view to the conquest of Silesia. It is almost needless to mention that Charles VI. Emperor of Germany, died in October 1740. That event threw all Europe into confusion. The different powers were ready to dismember the Austrian dominions. Bavaria, France, and Spain, entered into a league. The King of Prussia began his reign about the

* See Denina's *Life of Frederic II.* reviewed in our Appendix to vol. lxxix. page 671.

same time, with a well disciplined army of 70,000 men, and a rich Exchequer. He discarded his father's tall regiment, and marched into Silesia, at the head of 30,000 men. Battles won and lost, cities taken by storm, marches and countermarches, intrigues of cabinets, negotiations for peace, the conduct of gallant officers, and instructions in the military art, form a curious and instructive medley: but amid this wild commotion, the King never forgets the study of man. He takes a view of all the states in Europe, and, with a masterly hand, draws the character of the Princes and Ministers at the several courts. The Queen of Hungary, attacked by French armies and their allies, consents to yield Silesia to the King of Prussia, and that Monarch concludes a peace in 1744. By that event, the Austrians became more than a match for the French. Prince Charles of Lorraine crossed the Rhine, and penetrated into Alsace. The King of Prussia saw the Austrian troops at a distance, and took that opportunity to discover, that he had made a secret treaty at Francfort with the Duke of Bavaria, (then Emperor of Germany,) for the restoration of the public tranquillity. He published his Manifesto, and once more took the field, having engaged the French to attack Prince Charles of Lorraine, before he could repass the Rhine. He took the city of Prague, and made other conquests, laying waste the country, and putting the inhabitants under contribution, wherever he went. The French, however, broke all faith with him; the Emperor died; Prince Charles returned into Germany; and in 1746 a second peace took place between the King of Prussia and the Queen of Hungary, for the reasons given by the King himself; 'Exhausted finances, (he says,) oblige the powers at war to make peace, which ought to be the work of humanity, not the effect of necessity.' The King returned to Berlin, and found an impoverished country, his people without trade, and anarchy in all departments of the government. Such is the summary of the first volume.

In the second and third volumes, we are furnished with *The History of the Seven Years' War*. From the year 1746, the King says, in his preface, that he laid aside his pen, because political intrigues, and the interior administration of a state, do not furnish sufficient materials for history. His war of seven years broke out in 1756, and ended in 1763, when, he says, he was destitute of allies, and the English acted toward him less like friends than declared enemies; he adds, that Lord Bute (at that time Minister,) was in a train to give every mark of his ill will to the Prussians. The third volume closes with an account of the terms on which, after England had made a separate peace, he concluded a negociation for himself. The danger,

ger, which he encountered during the war, and the number of battles which he fought with alternate vicissitudes of fortune, are fresh in the minds of most men, and need not be mentioned in this place. They are related by the King himself with the ease and perspicuity of Cæsar. It appears from his letters and his poems, written in his camp, that, at times, he thought of ending his troubles and his life by his own hand. Hannibal carried poison in his ring, in order to destroy himself, should he be taken prisoner. The King of Prussia, with a like design, had always in his pocket pills of corrosive sublimate. In one of his letters, he praises the fortitude, which can stand at bay with adversity : but, he adds, ' I do not condemn the sentiments of Cato, Brutus, and Otho.' In a poetical epistle to the Marquis D'Argens, he plainly intimates an intention of suicide; and, weary of all his exertions, he says, "*it costs too much to live in history.*" To dissuade him from his purpose, there is a letter from Voltaire, in the seventh volume, page 411.

The fourth volume contains the King's Memoirs from the peace of Hubertsburg, to the end of the partition of Poland, and of the Bavarian war. We have here a fair account of all mistakes committed on his side, or on that of the enemy, the exploits and bravery of his officers, and a description of posts and encampments chosen with judgment. His work is a school of military science. We also find in this volume, the correspondence between the Emperor, the Empress Queen, and the King of Prussia, relative to the Bavarian succession. The volume ends with *Considerations on the present State of the Body Politic in Europe*; a tract worthy to be placed in the cabinets of Princes and their Ministers. In the preface, the King says, that the conduct of England toward the close of the war in 1763, the separate peace which she made with France, and her attempts at the court of Russia, and also at Vienna, to sacrifice all his interests, dissolved the connections which had united him to Great Britain, and left him destitute of allies. How he retrieved his affairs, and changed the system of Europe, is fully displayed in this fourth volume.

The fifth volume presents to us a very excellent Essay on Forms of Government, and the Duty of Kings. Then follow three Dialogues of the Dead. 1st, The Duke of Marlborough, Prince Eugene, and Prince Lichtenstein. 2d, The Duke de Choiseul, Count Struensée, and Socrates. 3d, Marcus Aurelius and a Franciscan Fryar. In the first of these Dialogues, we find an extraordinary passage, in which the *Encyclopedists* are described to be a sect of pretended philosophers, who meditate the reformation of all the European states, and aim at nothing less, than erecting, on the ruins of the French

monarchy, a French republic. In this remark, we see the political sagacity which could, long before hand, perceive events arising from remote causes. Among other pieces, we have in this volume, a comedy in three acts, the preface to Voltaire's *Henriade*, and a portrait of Voltaire, drawn with a masterly hand.

In volumes the sixth, seventh, and eighth, we have the correspondence between the King and Voltaire, beginning in 1736, and ending in April 1778: but though their correspondence went on for such a length of time, we find, that when Voltaire was at Berlin in 1752, his alleged attempt to cheat a Jew, in a manner little short of felony, broke off all personal intercourse between the King and the Poet. His Majesty, in a letter to his secretary D'Arget, dated April 1752, says, 'Voltaire has behaved like a knave, and a consummate cheat. I blush for human genius, when a man, who has so much, can be so full of malevolence.' See 12th Vol. p. 443. Notwithstanding this supposed scandalous conduct of the Poet*, the King admired his genius, and wrote an eulogium on his memory, which was read before the *Academy of Sciences and Belles Lettres, at Berlin*, 26th Nov. 1778. See the end of volume xiii.

The remaining volumes contain the King's correspondence with his favourite friend M. Jordan, with Fontenelle, with Rollin, Algarotti, D'Argens, D'Alembert, Condorcet, D'Arget, and the Prince of Prussia. Many of the King's letters were written during his wars, when he stormed a city; or failed in the attempt; when he gained or lost a victory, or found himself surrounded on all sides by his enemies. He was a hero in the field, and a poet in his tent. The whole series of letters forms an entertaining miscellany of wit, literature, sallies of humour, and political information. In the King, we see the friend of arts and sciences, the founder of academies, and the legislator, who gave a new code of laws, by which happiness has been diffused throughout his dominions.

Such are the posthumous works, in prose, of the King of Prussia†. We have not selected any particular passages, as

* In his preface, Mr. H. has vindicated Voltaire from this foul aspersion.

† Of the King of Prussia's productions in verse, which are not mingled with his prose-writings, (in which mode of composition, his Majesty was remarkably fond of indulging his *play of fancy*;) Mr. H. has here given no translation. For his declining this task, he has assigned very sufficient reasons, in a judicious preface, printed at the beginning of the first volume of the set of books now before us. The poetry, however, with which various parts of the correspondence, in particular, have been profusely sprinkled by the royal pen, is translated by Mr. Holcroft, amounting to a considerable quantity.

specimens of Mr. Holcroft's abilities. It is evident that he possesses the qualifications necessary for the work, which he undertook. Translation requires the knowledge of two languages, and he is enriched with both. He seems to be master of the French, and his style is copious, yet not redundant; without the affectation of finery, it is easy, clear, and harmonious. Were the King of Prussia alive, his translator would, very probably, be made a member of the *Academy of Belles Lettres* at Berlin.

It must not be dissembled, that a few Gallicisms may be found in this translation: but they are such as might arise from the writer's relish of the original expression. *Parceque* is always translated *because that*, which certainly is not the English idiom, nor can the phrase be justified by any authority; *that* is superfluous:—but for petty errors the translator makes ample amends.

††† Mess. Robinsons, at whose expence the translation of the King of Prussia's Posthumous works has been accomplished, have likewise reprinted, with some valuable ADDITIONS, the original collection, from the Berlin edition, in 15 vols. price 3l. 15s. boards.—The additions are also given in Mr. Holcroft's translation.

ART. XVIII. *Report of the Lords of the Committee of Council appointed for the Consideration of all Matters relating to Trade and Foreign Plantations; submitting to his Majesty's Consideration, the Evidence and Information they have collected in consequence of his Majesty's Order in Council, dated February 11th, 1788, concerning the present State of the Trade to Africa, and particularly the Trade in Slaves; and concerning the Effects and Consequences of this Trade, as well in Africa and the West Indies, as to the general Commerce of this Kingdom. Folio, a large Volume, illustrated with a Map of Africa, shewing the Route of the Caravans. 2l. 2s. sewed. Debrett.*

THIS valuable State-publication is arranged under the following heads:

1. A view of the *evidence* that the Committee has obtained of the present state of those parts of AFRICA whence *slaves* have been exported, taking each country that lies upon the coast separately, beginning from the river Senegal, and descending southward to the east of the European settlements, on the said coast; with such information as has been obtained of the interior countries situated behind each of the said countries on the coast respectively.

2. View of Evidence concerning the manner of carrying slaves to the West Indies, &c.

3. The treatment of slaves in the West Indies, and all circumstances relating thereto, digested under certain heads.

4. The

‘ 4. The several accounts which have been called for in order to shew the extent of the trade in all its branches, and the number of white people and slaves in each of the Islands in the West Indies, as far as the accounts could be procured.

‘ 5. The advantages which the French West India Islands are supposed at present to enjoy over the British Islands, and the reasons on which these superior advantages are founded.

‘ 6. View of the information that has been obtained concerning the extent of the trade of other European nations to Africa, and the manner in which the same is carried on, and concerning the treatment of slaves in the foreign islands or colonies in America and the West Indies; and concerning the trade in slaves carried on from the northern, eastern, and southern coasts of Africa, or in the interior parts of that country, as connected therewith either by Europeans, or by the different people of Asia and Africa.’

These documents will be deemed of great importance by those who wish to be possessed of the most authentic and most comprehensive evidence, and information, hitherto obtained, relative to the actual state of Africa, and the real nature and circumstances of the slave-trade. So extensive and so well-digested a mass of materials, on this very interesting subject, and published under so high a sanction, must, indeed, be considered as exceedingly VALUABLE and INTERESTING. We may add; that those who may take up this volume merely with a view to that rational entertainment which naturally results from the acquisition of useful knowledge, (and, especially, from the intelligence which may be collected from authentic accounts of *this kind*,) will not be disappointed: historians and geographers, in particular, will also consult it with advantage.

MONTHLY CATALOGUE,

For NOVEMBER, 1791.

EAST INDIA AFFAIRS.

Art. 19. *An Historical and Political View of the Decan, south of the Kistnah; including a Sketch of the Extent and Revenue of the Mysorean Dominions, as possessed by Tippoo Sultaun, to the Period of his latest Acquisitions of Territory, and Commencement of the present War in 1790.* 4to. pp. 43. 2s. 6d. Debrett. 1791.

THE history and description of countries and provinces disfigured by such untoward names of persons and places, ought to have received all the assistance that a glossary and a map could afford; and conformably to the wish which we have frequently expressed, for uniformity in the orthography of Oriental proper names, we cannot afford any praise to the present writer, however his know-
lege

lege of the country language may justify him, in affectedly terming those, *Merhattah* states, which are currently known under the name of *Mahratta* or *Marbatta* states; especially as he returns to the familiar mode of spelling, in his Appendix.

This is nevertheless an intelligent and well-written tract; and, passing over those parts of the country described, as are obscure and uninteresting in a general view, we shall present our readers with the author's account of the local circumstances of the Mysore country, a territory pointed out to our curiosity, by our contests with its present sovereign, and his enterprizing father: including also a cursory view of the Mahratta states.

‘ Situated on an elevated plain, difficult of access, in great part desert or woody, and studded with innumerable hill forts—it is in itself no desirable object for conquest, while it presents almost insuperable obstacles to the progress of an invading army, particularly if composed of infantry, under the restraints and luxury of an European camp. At the same time it possesses the means of cheap defence against the assailants, by affording ample subsistence for its own hardy troops of cavalry, in the abundance of pasture for the horses, and coarse homely produce of peas or Indian corn for the men, who are inured to long and rapid marches. But in the Payengaut it is quite the reverse. Here a narrow, low, and maritime border of country, 470 miles in length, in itself abundantly fertile, is still more artificially enriched by the improving arts of agriculture, manufactures, and commerce; and while these circumstances may tempt the cupidity of a poor and barbarous warlike nation, the facility of incursion and depredation, with the certainty of a secure retreat, render the whole Coromandel coast an easy prey to the Mysorean; who from a vast chain of fortified posts, with a rampart of hills, on the long and naked flank of the lower Carnatic, may with his cavalry make an instantaneous descent on the latter, in the more important seasons of seedtime or harvest; lay the face of the country entirely waste, plunder and destroy its inhabitants, and retire in safety with his booty, through various passes of the Gauts, if pursued by our slow marching army of infantry; and thus make war rather a profitable occupation to himself, though destructive to us, with scarcely the possibility of gratifying even a vindictive desire of retaliation.

‘ In short, on a fair comparison of the relative value of supposed equal revenue collected by the English and Tippoo, the difference of effective surplus, applicable to the extraordinaries of war, appears infinitely in favour of the latter, both for immediate exertion and prolongation of hostilities, according to the usual system of either power, in carrying on their respective military operations. But to estimate with still greater precision the actual resources of our nearest natural enemy, it seems necessary to take into consideration the weight and influence of the Merhattah states, who are his immediate most formidable neighbours, and standing much in the same relation of power and enmity towards his dominion, that he is supposed to do in respect to ours; with this difference however, that their native empire being better secured, though on more barbarous principles

ciples of general policy, than his usurpation, they are ever more prone to commit their wonted depredations on his territory, especially when so weakened by internal or foreign wars as to become an easy attainable object of their conquest or plunder.

The form of government under which these people live, hath been compared to the federate union of the Germanic body; but I cannot discover the least analogy between them, nor with any other civilized society existing, unless that of the Sieks of Hindostan be an exception; in as much as the latter authorizes, in common with the former, predatory warfare at all times on its neighbours; and under the denomination of *Raski*, extorts a contribution from them for the sake of peace, very similar in manner and injustice to the chout or fourth of public revenue often forcibly exacted by the *Merhattahs*. But the grand principle of the political union of these, rests on ground wholly distinct, and peculiar to themselves. As a tribe of aboriginal Hindoos, they profess the religion of *Brama*; speak a dialect of the Sanscrit language, in which they have introduced all the technical terms of Moghul administration; use a character of their own in writing, though not very different from some of the other tribes around them; are divided into four caste or classes of people, with their various subdivisions of professional distinction, found over the rest of Hindostan; but with this remarkable important difference, that among the *Merhattahs*, every individual may, and in fact occasionally follows, the life of a soldier. As a nation inhabiting immemorially the country properly denominated *Merhat*, and comprehending the greater part of the Peshwa's present dominion in the Decan, they were completely subjugated, and afterwards for many centuries depressed, first by the *Patans*, then by the Moghul conquerors of Delhi. At length towards the end of *Alemgeer's* reign, they united, rebelled, and under the famous *Sewajee*, a leader of their own tribe, laid the foundations of that empire, which hath risen gradually on the ruins of the Mahomedan power, until its late final subversion in Hindostan Proper, through the arms of *Scindeah*; both by the capture of the cities of *Agra* and *Delhi*, with their territorial dependencies, and the consequent captivity of the unfortunate monarch who ruled there, as the last imperial representative of the great Moghul race of *Timur*.

The whole of the dominion thus newly established is of vast extent, stretching near 1,200 miles along the frontiers of *Tippoo* and the *Nizam* in a N. E. direction, from *Goa* on the *Malabar* coast, to *Balafore* in *Orissa* adjoining to *Bengal*; and from thence north-westerly 1,000 miles more, touching the confines of the British and allied states, on the borders of the *Ganges* and *Jumna*, to the territory of the *Sieks* at *Paniput*, rendered famous in 1761 for the last memorable defeat sustained by the *Merhattahs* in their ambitious contest for empire with the united declining power of the Mahomedans. From this place, in a southerly course, with great encroachment on the old eastern boundary of the *Rajapoot* country of *Ajmere*, it runs about 260 miles to the little Hindoo principality of *Kotta*, and thence south-westerly 540 miles further to the extreme point of the *soubah* of *Gujerat* at *Duark*, including the whole of that

that fertile province; from whence along the sea coasts of Cambay and Malabar to Goa, the distance may be reckoned 800 miles. Thus, the overgrown empire of the Merhattahs may be said to extend east 19 degrees of longitude, near the parallel of 22° north latitude, from the mouths of the Indus to those of the Ganges, and about 13 degrees of latitude north, from the Kistnah to Paniput, comprehending at least an area of 400,000 square geographic miles, being considerably more than a third part of Hindostan, including the Decan, and equal, perhaps, in dimensions to all the British and allied states in India, with those of Golconda and Mysore taken together.

The extent of Tippoo's dominion is fixed at 80,000 square geographical miles, or 92,666 English miles. Its produce is declared to consist merely of the necessaries of life, and these of the coarsest kind: as to manufactures, if any exist in the country, they are not considerable enough to be much known abroad. The natural inference is, that we are not tempted to disturb Tippoo Saib, but impelled to reduce him, as a restless, cruel, ambitious, depredatory neighbour.

Art. 20. *A Letter to the Right Hon. Henry Dundas, on the Situation of the East India Company.* 4to. pp. 15. 2s. Debrett. 1791.

This anonymous correspondent addresses himself with great freedom to Mr. Dundas, under a previous declaration, that 'if the East India Company has not relieved itself from a part of its embarrassments in the last four years, the fault is not with them, but with those who have introduced such a weight of *increased charges* as effectually to counteract all advantages to be expected from the possessions in India.'

The points of examination are, 'first, how far, in the management of their territorial possessions abroad, their revenues exceed their disbursements; and, secondly, to what extent, as traders at home, their profits outbalance their charges. I will endeavour to shew under these heads, that is by considering the Company as mere sovereigns and mere merchants, what the territories are worth without the trade, and what the trade is worth without the territories. These two enquiries will naturally lead to and facilitate the investigation of the third and most material point, namely, what is that general result of all the Company's various concerns which appears in the shape of an applicable surplus, and constitutes their real annual profit in England.'

The result of the first, is 'that the territorial possessions, without any reference to or connection with trade, have (including all receipts) produced to the Company in the four last years 3,196,554*l.* in order to obtain which, they have been obliged to shift from their exchequer abroad, to their counting-house at home the sum of 3,178,401*l.* The event therefore of the four last years is precisely this:

'This is the amount of the debt transferred from India to England, from 1786-7 to 1789-90, according to the latest advices.'

England

England has gained at the expence of India	£. 3,196,554
India has gained at the expence of England	3,171,401

Balance in favour of England £. 25,153

‘ So much for the value of the territorial possessions, and as the astonishing prosperity you have talked so much about is plainly not to be found in the Company’s situation *as sovereigns unconnected with trade*, let us enquire how they stand *as traders unconnected with territory*.’

The result of the second, is ‘ that the fragments of Indian revenue which the Directors can pick up after your different military and other establishments are satisfied, will not even bear the carriage to Europe, but crumble and waste in the passage: that it is from *Cbina* alone the Company derives any profit; and that whatever of prosperity they enjoy, can only be attributed to the effects of the *Commutation Act*, or, in other words, to a tax on the people.’

The result of the third is, ‘ That the revenues of India have produced in the last four years a surplus of 3,196,554l.; that such part of this surplus as has been sent home in Indian goods, has diminished, instead of increased, by coming through the medium of trade; and that, in the very same period, during which the Company have received these three millions with one hand, they have been obliged to *accept bills* to the amount of three millions with the other.

‘ That in four years of profound peace, with the assistance of Parliament, and every public support, the Company has only been able to lessen by 150,000l. a debt which at this moment amounts to twenty-four millions sterling.

‘ And, that upon a general review of all their affairs for four years past, ending the 1st of March last, it appears that, setting apart 50,000l. per annum for contingencies, and presuming all future years to be as good as the former, the East India Company cannot pay, as interest for any loans they may have occasion for, more than 100,000l. per annum.

‘ Under these circumstances, I ask you, Mr. Dundas, whether you will venture to propose to the public to encumber themselves with such a debt as that of the Company, in exchange for such an estate as India appears to be? and whether you are able to point out one possible resource upon which you can in common honesty recommend it to any man or body of men to advance to the Company, upon *their* security, any thing like the amount of what you must know to be the expence of the present war in India?

‘ These, Sir, are two questions absolutely necessary to be answered. The *first*, that the widow and orphan may see what they have to trust to when they give 165l. for 100l. India stock: and the *second*, that the people may be informed, whether, while they are struggling against the approach of one war, they have not been exposed to the burthens of another, without even the concurrence of Parliament.’

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The remoteness of the scene of action is an insuperable bar to any thing like a clear information of facts; for when transactions there are represented in such various points of view, how are we to distinguish the warping and colouring of party, when every reporter has his respective bias? The numerical accounts are too complicated and peculiar, both in circumstances and denominations, to be easily understood, even if the items were admitted by all parties; and the fact is notoriously otherwise. Here, however, the author professes to decide on the accounts presented by the Company to the House of Commons. His name would have given some sanction to charges, in which few are sufficiently interested to unravel their intricacy: but every article of India concerns is so much the subject of disputation, that we are almost tempted to deem it a country in the other world; it certainly calls for a sufficient share of that kind of faith, which is the *substance* of things desired, and the *evidence* of things not seen.

NAVAL AFFAIRS.

Art. 21. *A Letter to the Earl of Chatham, First Lord Commissioner of the Admiralty, &c. on the Subject of Naval Promotions, in which is respectfully submitted a Plan for a liberal, equitable, and permanent Naval Establishment.* 8vo. pp. 47. 1s. Egerion. 1791.

This is a respectful address to the First Lord of the Admiralty, stating abuses, under former Boards of Admiralty, in the promotion of Flag Officers; and offering some hints for regularity in naval promotions through all ranks in the service. The propriety of the plan here proposed, is, by this open publication, referred to the judgment, both of the parties who are more immediately interested, and of the public at large.

IRELAND.

Art. 22. *A Sketch of the Revenue and Finances of Ireland, and of the appropriated Funds, Loans, and Debt of the Nation, from their Commencement. With Abstracts of the principal Heads of Receipt and Expenditure for sixty Years, and the various Supplies since the Revolution. The whole illustrated with Charts.* By R. V. Clarendon. 4to. pp. 202. 10s. 6d. Boards. Lowndes, &c. 1791.

This is an elaborate production, and appears to exhibit a clear and (to us) a *satisfactory* view of the finances of Ireland: but we cannot pretend to pass a decided opinion on its accuracy, in respect of all the documents contained in a work comprehending so great an extent of political knowledge, difficult of attainment by persons *not officially* qualified for sitting in judgment on the subject. The charts, a recent invention, look like the sections of hilly countries, to shew the comparative levels of the surface: they have the years marked along the bottoms, to divide them vertically according to time; and up the sides, by the amount of sums raised or expended, to cross them horizontally, like the meridians, and parallels of latitude in Mercator's charts. The lines of information are traced
according

according to times and circumstances, which they indicate in a striking manner. The exhibitions are not the most pleasing; for as the descriptive lines approach the present time, the more mountainous the country appears!

The original idea of this mode of exemplification was, we believe, first given by Dr. Priestley, in his Chart of Universal History; and was afterward applied by Dr. Playfair to his Commercial and Political Atlas.

LAW.

Art. 23. *Considerations on the respective Rights of Judge and Jury:* particularly upon Trials for Libel. By John Bowles, Esquire. Barrister at Law. 8vo. pp. 51. 2s. Whieldon and Co. 1791.

The two following propositions contain the substance and result of Mr. Bowles's inquiry:

1st, In all cases where the whole of the crime charged is put in issue, the decision of such issue includes in it both law and fact, which, though united in a general verdict, are in themselves perfectly distinct, and are ascertained by very different modes of investigation—the fact arising wholly out of the evidence, according to which the jury are sworn to determine—the law existing in a previous rule, which the jury cannot be supposed to know, and which it is the duty of the judge to declare to them. Therefore, although the general verdict pronounced by the jury comprises the law as well as the fact, the jury cannot be said to determine the law, they having received that law from the bench; and all they do in that respect is, to combine the law so received, with the facts as found by themselves in the form of a general verdict.

2^{dly}, But in cases of libel the whole of the crime charged is not in issue—the question upon the issue being, Whether the defendant *did publish the matter said to be libellous?* and not *Whether that matter is libellous?* Of course the verdict, which cannot exceed the bounds of the issue, relates only to facts, like a special verdict in other cases; and the term *guilty* implies no more than that the facts charged are true, without which indeed guilt cannot be supposed. But the question, “Whether such facts amount in law to a libel, is a question of pure law upon the record, which the defendant might have brought forward in the first instance by a demurrer, and which after a verdict of *guilty* he may agitate in arrest of judgment.”

We cannot agree with Mr. Bowles, when he asserts, that the whole of the crime is not in issue under the plea of Not guilty; nor can we perceive any satisfactory reason why the case of libels should differ from all other trials for misdemeanors. It has never yet been understood that, in criminal cases, a defendant admits any part of the record, by not demurring to the indictment. That a jury shall, in any case, be bound to find a man *guilty* of publishing a paper, the contents of which are perfectly innocent, is an absurdity, which, we trust, does not belong to the institution of trial by jury!

Art.

Art. 24. *A Letter to the Right Hon. Charles James Fox*; occasioned by his late Motion in the House of Commons respecting Libels; and suggesting the alarming Consequences likely to ensue, if the Bill now before the Legislature upon that Subject should pass into a Law. By J. Bowles, Esq. of the Inner Temple, Barrister at Law. 8vo. pp. 40. 1s. 6d. Whieldon and Co. 1791.

Though many persons might think the practice of the Judges of the Court of King's Bench, in matters of libel, too firmly fixed by a long series of precedents to be altered by the present Judges, we apprehended there were few, if any, who would not rejoice to have the rights of juries fully established by a proper authority. However, Mr. Bowles expresses very serious apprehensions for the safety of the whole body of our criminal law, if they are declared competent to decide on the whole charge in prosecutions for libels. These alarms seem, toward the close of this pamphlet, to have greatly subsided; for he conceives it may be expedient to provide, 'That, in all prosecutions for government libels, the record shall be so constructed, as to make it the province of a jury to determine upon the real grounds of the case; and that the information or indictment shall always refer directly and fully to their judgment, not only the writing itself, but also by way of express charge, that intent, meaning, or tendency, which furnishes the ground for the prosecution; and this in such a manner, that, after a verdict, nothing can come before the court, either for its opinion in point of law, or for its sentence, but what has been so referred and so found.'

Art. 25. *Reflections on the Distinction usually adopted in criminal Prosecutions for Libel*; and on the Method, lately introduced, of pronouncing Verdicts in consequence of such Distinction. By A. Highmore, jun. Attorney at Law. 8vo. pp. 39. 1s. Johnson. 1791.

Mr. Highmore is of opinion, that there is no real foundation for the doctrine attempted to be supported in cases of libels, that the jury are incompetent to decide on the whole of the charge, as in other criminal cases. He observes, that 'libels are not written only for the reading of courts or barristers;' and he adds, very truly, that 'perhaps, if they were, the number of their editions would be considerably smaller.' Being intended for general circulation, they must be communicated in language adapted to common capacities. He therefore very reasonably inquires why persons, who fully comprehended the meaning of what they had read, should be supposed, as soon as they became jurymen, to be so stupified as to be incapable of judging of it. Mr. H. discusses many of the arguments used by Mr. Bowles, which he does without acrimony or illiberality. He has endeavoured, he says, to divest the subject of technical language, &c.

Art. 26. *Considerations on the Matter of Libel*. By John Leach, Esq. of Lincoln's Inn. 8vo. pp. 30. 1s. Johnson, &c. 1791.

This author ascribes the doctrine of excluding the jury from deciding on the criminality of a libel, to a mistaken notion that, because, in some cases, the malicious or seditious intent may be apparent.

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parent from the paper itself which is stated on the record, is with so appear in all cases; and that the judges have hence called such intention matter of law, and then appropriated it to their own jurisdiction as judges of law. He endeavours to account for this doctrine having prevailed since the Revolution, by observing, that

‘The persons who were the objects of prosecution for libels in the times succeeding the Revolution, were altogether the adherents of the exiled family. A great portion of the people were governed by the same prejudices, and the opinion of a jury would not, in all cases, have followed the wishes of the court. Hence men of the purest public principles might concur in the modern doctrine, and overlook, in the blindness of party zeal, the dangerous tendency of the example.’

The author offers some observations on the rule that the truth of the libel cannot be given in evidence by the defendant in a criminal prosecution.

The concluding section relates to the policy of restraining the discussion of public subjects by government prosecutions. He contends that free discussion is the best means of checking abuses, and that, instead of endangering, it tends to secure, the public tranquillity.

Art. 27. *Areopagitica: an Essay on the Liberty of the Press.* Dedicated to the Right Hon. C. J. Fox, the Friend of Truth and Liberty. 8vo. pp. 68. 1s. Deighton. 1791.

This author sets out with a large extract from Blackstone's Commentaries, on the subject of libels, and expresses his indignation, in very warm terms, that it should be deemed criminal, by the law of England, to publish truth on any occasion whatever. He is mistaken, however, when he supposes that ‘a publication of facts in defence of character, which every good man values more than life, and which to a professional man is existence, is what the laws of England do not tolerate.’ He adds, with equal warmth, though we know not to what particular decision or authority he alludes, that,

‘The defendant of reputation and honor, though acknowledged to have truth, or in other words, justice, on his side, and on the publication of which truths rests his respectability in life, or perhaps depends his bread and family's support, shall not be at liberty in this nation of freemen to make known his injuries on pain of immediate ruin.—Fine, imprisonment, and the pillory, await the very attempt of vindication! by law he may be deemed a criminal, and doomed to expiate in ignominious punishment the virtuous attempt; whilst perjured villains, or wicked murderers of honor, peace, and fortune, may triumph in their crimes; and quote the severity of law, as proofs of the justice and propriety of actions which could not bear the test of truth!’

This writer appears to have for his object public utility, and the interests of truth and virtue; but his manner of writing is too loose and declamatory to produce all the impression at which he so laudably aims.

Art. 28. *Analysis of the Science of Legislation*, from the Italian of the Chevalier Filangieri. 8vo. pp. 66. 2s. Robinsons. 1791.

The Chevalier Filangieri published, at Naples, about the year 1781, two volumes on the science of legislation, which were distributed over Italy with general approbation, and soon passed through a second edition. He continued to prosecute his undertaking until his death, which happened about a year or two ago. Before this event, four books, in seven octavo volumes, had been published; and the materials necessary for completing the work were left in proper arrangement.

A translation of the introduction and analysis to the first two volumes, is now offered to the public; and, if favourably received, the translator means, without delay, to proceed with the publication of the work.

The original design of the Chevalier Filangieri was comprized in seven books, under the following heads: 1. The general rules of legislative science. 2. Laws political and æconomical. 3. Criminal laws. 4. Education, manners, and public instruction. 5. Laws which respect religion. 6. Those respecting property. 7. Paternal authority, and the good order of families.

The learned foreigner, in the prosecution of this arduous design, seems to have been animated with a noble enthusiasm, tempered with modesty. He says,

'Too vast and too delicate a subject is this to be managed by my hands: I confess, it is superior to my strength, my knowledge, my talents: but I am bold to say it is inferior to my zeal. Amidst the errors which will perhaps be found scattered herein, amidst the low stile in which the most sublime truths will be delivered, amidst the infinite defects to be discovered, my heart will always appear—which ambition has not contaminated, interest has not seduced, fear has not debased. The public welfare is the only object of this work, and the zeal with which it is written its only ornament. This is the foundation of my hopes: this the title which gives me a true right to fame.'

Art. 29. *Collectanea Juridica*. Consisting of Tracts relative to the Law and Constitution of England. Vol. I. 8vo. 6s. Boards. Brooke. 1791.

Many useful tracts have been lost to the public for want of a repository of this kind. The nature and extent of the present undertaking will best appear by a short enumeration of the articles inserted in this volume:

I. Case of the commendams before the Privy Council, in 16 Jac. I.

II. Vindication of the jurisdiction of the Court of Chancery, with the judgment given by King James on occasion of the controversy between Lord Chancellor Ellesmere and Lord Coke.

III. Lord Chief Justice Reeve's instructions to his nephew concerning the study of the law.

IV. Sir James Marriot's argument in giving judgment in the Court of Admiralty in the case of the ship Columbus.

V. The Duke of Newcastle's Letter to Mons. Mitchell, in

answer to the Prussian memorial respecting the capture of vessels and property belonging to neutral powers in time of war.

VI. An argument of Lord Bacon, when Attorney General, on the writ *de Rege Inconsulto*, in the case of the grant of the office of Superfedeas in the Common Pleas, 13 James I.

VII. Case on the validity of equitable recoveries, with the opinions of several eminent Counsel thereon.

VIII. Opinions of several eminent Counsel on the case of Lord Clive's jaghire.

IX. Lord Hale's Preface to Rolle's Abridgment.

X. Case of Perrin and Blake, in the King's Bench, with the arguments of the Judges therein.

XI. Case of the Duchess of Kingston's will made in France, with the opinion of Monsieur Target thereon.

XII. Case of Buckworth and Thirkell in K. B. on a case in replevin, reserved at the assizes for Cambridge, 25 Geo. III.

XIII. Case of Willoughby and Willoughby in Chancery, on priority of mortgage debts.

XIV. Reading on the law of uses, by Serjeant Carthew at New Inn, Michaelmas, 3 William and Mary.

XV. Case of Bagshaw and Spencer in Chancery, 22 Geo. II.

XVI. Case on the operation of the statute of uses, with the opinions of Mr. Booth, and other learned Counsel, thereon.

XVII. Select cases determined in Chancery, by Lord Hardwicke, on the statute of mortmain.

XVIII. Decree of Lord Chancellor Northington in the remarkable case of Norton *v.* Reilly, & *al.*

XIX. Case of West *v.* Erifley, in the Exchequer, Trin. 1726.

XX. Case of Atwood *v.* Eyre, in Chancery, on qualifying a *Significavit*.

XXI. Case on devise of real and personal estate, with Mr. Peere-Williams's opinion.

XXII. Observations on the great expence of prosecuting suits at law, with a plan proposing a remedy.

XXIII. Case of Eltz. Dunn on a trial for forgery.

Register of Law Publications from Hilary Term 1788, to Easter Term 1790.

———— Trinity Term, 1790.

———— Michaelmas Term, 1790.

———— Hilary Term, 1791.

Art. 30. *Practice of the Office of Pleas, in the Court of Exchequer*, both ancient and modern, compiled from authentic Materials; with Precedents of Pleadings, Reports of Cases in Points of Practice, and the Rules of Court which now regulate the Course and Practice of that Office. By Philip Burton, Esq. late Secondary and First Attorney in the said Office. 8vo. 2 Vols. 13s. Boards. Brooke. 1791.

The first volume of this work was published about twenty years ago, and was noticed in our Rev. vol. xliii. The materials, of which the second volume is composed, relate chiefly to the ancient practice

practice of the office. Many curious entries are preserved, which are taken from a manuscript work of William Ball, who was a clerk in the Exchequer at the beginning of the last century, and likewise from Mr. Prynne's treatise on the *Aurum Regina*, or *Queen-Gold*; which treatise is now out of print; and indeed the claim, to which it relates, is become obsolete. The *Aurum Regina* is defined to be an ancient perquisite due to the Queen Consort, from every person making a voluntary offering to the King, to the amount of ten marks, or upward, in consideration of any privileges or grants conferred by the King; and is due in the proportion of one tenth part, over and above what is paid to the King. This duty was claimed and enjoyed by the Queens of England till the time of Edward VI. who dying unmarried, and his sisters succeeding him, there was no Queen-Consort during three reigns; (Queen Mary, though married, being properly Queen-regnant;) by which means this duty was suspended for nearly sixty years; and was then claimed by Queen Anne, consort of James I.: but she never thought proper to exact it. Charles I. at the instance of his Queen, issued his writ for levying it: but, probably finding it unpopular, as well as very troublesome to levy, afterward purchased it of his consort for ten thousand pounds*. By the statute for abolishing military tenures, its value became still more insignificant.

Mr. Burton speaks, with some degree of spleen, of Mr. Madox's overlooking the Office of Pleas, in his researches into ancient records, for the purpose of compiling his valuable History of the Exchequer. From the manner in which he states that Vernon and Prynne had cited a writ out of the Exchequer, which he (Mr. Madox) could not find in either of the two Remembrancer's offices, Mr. Burton observes, "that one should be almost inclined to believe that he intended to *bury in oblivion* the ancient Office of Pleas wherein this branch of business, (relating to the *Aurum Regina*,) and many others unnoticed by Mr. Madox, were in those days principally, if not solely, carried on.

Art. 31. *Inquiry into the Legality of Capital Punishments*, in a Letter to Lord Thurlow. 8vo. pp. 50. 1s. 6d. Debrett. 1791.

This letter is addressed to the Lord Chancellor, who is officially "the keeper of the King's conscience," and consequently, the writer contends, is peculiarly interested in resolving the following doubts: "Does the Sovereign possess any power which has not been delegated to him by society? Does society, as an aggregate body, possess any right which had not previously appertained to the individuals who compose it? Did individuals ever possess the right of abridging the duration of their own lives?" Many of the ideas, that occur in the discussion of these points, will be found in Beccaria's celebrated Essay on Crimes and Punishments. See also the last App. to the M. Rev. If the author of the present Inquiry is not more smitten with the love of paradox, than actuated by a spirit of sober inquiry, we should wish to refer him to some observations on this subject by

* 1 Blackst. Comm. chap. iv.

Archdeacon Paley, in his *Principles of Moral and Political Philosophy*, which are well worthy of his consideration.

Art. 32. *A Treatise on Civil Imprisonment in England; with the History of its Progress, and Objections to its Policy, as it respects the Interests of Creditors, and the Punishment, or Protection, of Debtors. Concluding with the Principles and general Lines of a Plan for amending the present Law, and an Appendix of Notes.* By Thomas Macdonald, Esq. of the Inner Temple, Barrister at Law. 8vo. 4s. Boards. Murray. 1791.

Mr. Macdonald deduces, with great accuracy, the progress and present state of the laws relating to imprisonment for debt; after which he considers their operation and effect, both as to arrests on mesne process, and imprisonment in execution; and examines attentively the principles and purposes which are ascribed to them. In the various lights in which they are viewed, he finds much to condemn:—but he does not content himself with barely stating the evils of the present system. He endeavours to point out a plan by which the unfortunate Debtor may be protected, and the dishonest and fraudulent punished.

This is a subject of the greatest difficulty, and is interesting alike to policy and humanity. Mr. Macdonald observes, that 'it is not for every individual to act the part of a legislator; but every individual ought freely to state the suggestions of his mind upon those topics of common concern, which, from his situation and habits, have naturally engaged his attention: and he may be assured that such suggestions will ever be best received by those who are best able to judge of them.'

Art. 33. *The Crown Circuit Companion, &c. &c.* By W. Stubbs, and G. Talmash, of Staples Inn, Gentlemen. The 6th Edition, with several Additions, Improvements, and modern References. By Thomas Dogherty, of Clifford's Inn. 8vo. 10s. 6d. bound. Brooke. 1790.

The former editions of this work were extremely defective. The precedents of indictments were by no means deserving of reliance; yet many of them were implicitly transmitted through successive editions, without alteration or comment, though they were manifestly erroneous. The indictments for perjury were unnecessarily prolix. These Mr. Dogherty has very properly retrenched, and has filled the vacant space with more useful materials, with precedents which have either received the sanction of judicial determinations, or have been settled by counsel of eminence. Mr. D. has added some material information to the doctrine of indictments, which he has inserted under the proper titles.

'He has not ventured (he says) to deviate from the former editions without the protection of well-founded authorities: but when diligent researches and repeated inquiries have failed in supporting him to make a few amendments where he conceived them wanting, necessity obliged him to permit those parts of the work to remain in their original state, as it would be highly presumptuous in him to alter an ancient precedent without being in like manner warranted.

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‘He has, however, endeavoured to explain the utility of such intended alterations; and as his remarks, in those particulars, only amount to suggestions, arising from a zealous desire of fulfilling his undertaking with accuracy, he trusts they will meet with a candid and dispassionate investigation.’

This gentleman published, about four years ago, a work of a similar nature, called *The Crown Circuit Assistant*. To the precedents and instructions contained in that book, he occasionally refers.

Art. 34. *A succinct Digest of the Laws relating to Bankrupts*: in which all the reported, and several Manuscript, Cases upon this important Subject, from the first passing of the Bankrupt Laws, in the Time of Henry VIII. to the Commencement of Michaelmas Term in the 31st Year of Geo. III. are inserted, and the respective Rights and Duties of the Commissioners, Creditors, and Bankrupt, discussed and explained: together with the several Modes of Proceeding, and most approved Precedents, from the Act of Bankruptcy and the opening of the Commission, to the last Examination and Allowance of the Certificate, and the whole System of the Bankrupt Laws rendered easy and intelligible to every Capacity. 8vo. pp. 260. 4s. 6d. sewed. Richardson. 1791.

This digest of the bankrupt laws is drawn up with more care than anonymous publications of this kind usually are. Whether it will have the effect intended by it, ‘of diffusing a general knowledge of this complicated system among merchants and traders,’ may be well doubted. In cases of importance, they will have recourse to professional assistance; and the common occurrences of business seldom admit or require an acquaintance with those nice distinctions, which occupy the attention of courts of justice.

Art. 35. *A Law Grammar*; or, an Introduction to the Theory and Practice of English Jurisprudence. Containing Rudiments and Illustrations of the Laws of Nature, the Law of God, the Law of Nations, the Law Politic, the Civil Law, the Common Law, the Law of Reason, General Customs, established Maxims, the Roman Code, the Canon Law, the Marine Law, the Military Law, the Forest Law, the Game Law, the Statute Law, the Municipal Law, the Rights of Persons, the Rights of Things, Civil Injuries, Modes of Redress, Crimes and Misdemeanors, Modes of Punishment, the Courts of Justice, the Vocabula Artis, a General Index. 8vo. 9s. bound. Robinsons, &c. 1791.

This law-grammar is formed on the plan of an extensive common-place book; and however improving and beneficial it may have been to the person who extracted the materials, and consulted the authorities that are cited, we apprehend it contains too summary a view of the law to be of much practical utility to others.

POETRY and DRAMATIC.

Art. 36. *Reflections on the Tomb of Columbus*. By a Lady. 4to. pp. 26. 2s. Keatsley. 1791.

It is to be regretted that those poets, whose superior genius has given them a power of conferring immortality, have not always been judicious, or honest, in the choice of subjects of panegyric,

but have sometimes bestowed the meed of praise on characters, which, according to the impartial decision of reason, ought to have been consigned to oblivion.—Nor is it less to be lamented, that some great names, which are enrolled in the page of history as benefactors to mankind, have never been consecrated by the Muses, and transmitted to posterity embalmed in verse equally sublime with their meritorious deeds. A theme so inspiring as that of the discovery of the new world, ought to have employed the pen of a bard of the first order; and the Columbiad should long ago have found its place by the side of the Iliad and the Æneid. The fair authoress of these verses discovers the best disposition to do justice to the memory of Columbus; and if her poetical talents be not equal to her theme, she has at least the merit of having chosen an excellent subject. Her powers of versification will be seen in the following lines:

‘ Here sleeps his dust, whose nobly daring mind
No chains of Prejudice could basely bind.
In Hardship’s rig’rous school to Courage bred,
By native *Genius* to fair SCIENCE led,
His manly reason, ev’n in early youth,
Perceiv’d, thro’ Error’s mist, the sun of Truth,
And mark’d the distant, feebly glimm’ring ray,
Breaking, by slow degrees, to splendid day.
Tho’ blind-born Bigotry oppos’d her fears,
Tho’ spurious Science rais’d her broad barriers,
With mental eye new regions he explores,
And hears strange oceans dash on unknown shores.’

The writer adheres pretty closely to historical truth, and appears to have made Robertson her principal guide.

Art. 37. *An Heroic Epistle to the Right Honourable Edmund Burke.*
4to. pp. 14. 1s. Debrett. 1791.

Art. 38. *Heroic Epistle to Joseph Priestley, LL. D. F. R. S. &c. &c.*
4to. pp. 30. 1s. 6d. Robinsons. 1791.

“ There’s never a Jack but there’s a Jill,” says the proverb.— There’s never a knight but there’s a squire, say we. A brace of rival Sanchos have here amused themselves with a mock panegyric on their respective heroes; cloathing in ironical strains some of the most striking passages in the late productions of Mr. B. and Dr. P.; and affecting to sympathize in the fears and the hopes which those gentlemen have severally expressed for the future state of public affairs in Europe, and especially in this country.

Though these wits boast alike of their descent from the stock of Mac Greggor, they are unequally related to their facetious progenitor. The degree of affinity is remote in each; but the last-mentioned is the nearer o’ kin. Accordingly, though many think it has fared otherwise in the warfare between the principals, in this skirmish between the subalterns, “ *the Whig dogs*” certainly “ *have the worst of it.*”

As caterers for the public, we are desirous of setting none but the

this best dishes before them. We shall therefore content ourselves with making a few extracts from the latter epistle :

‘ Ah, say my PRIESTLEY, to thy various praise
Why has no sweet encomiast tun’d his lays ?
Still shall the Muse, who to Sir WILLIAM’s name,
Wood’d by MAN GREGGOR, gave heroic fame,
Grudge from his garden one poetic tint,
To deck the wenders of thy sprig of mint ?
For BANKS’s fleas shall PETER’s lyre be strung,
While thou *, thy mice, and mouse-cage sleep unsung ?’—

‘ Unhappy BURKE !—what phrenzy rash and blind,
What luckless demon, seiz’d thy raging mind,
And bade thee write of constitutions, kings,
Exploded, mean, unphilosophic things,
In spite of reason, and in friendship’s spite,
The dictates of great Doctor PRIESTLEY slight ?
Arm’d at all points this doughty champion turns,
Smiles now in scorn, and now with fury burns.
Down then in haste upon thy stubborn knees :
The moment that remains for mercy seize ;
Convicted rebel, who to Britain’s throne
Preaching one legal Heir, and one alone,
Dar’st in the madness of thy zeal maintain
That PITT or PRIESTLEY have no right to reign.’—

‘ If scavenger and king, are like in this,
That both we choose, and one at will dismiss ;
What sophist would persuade us that the other
Should find more favour than his dusty brother ?’—

‘ Joy to my PRIESTLEY ; joy, Behold, behold
The blest Millenium by thy tongue foretold !’—

‘ At Lambeth Ferry see broad-chested MOORS,
The tide against him, tugging at the oar ;
See Stout-limb’d MARKHAM, owner of a chair,
With Irish heroes scuffling for a fare ;
WATSON, a chemist’s journeyman, return’d
Again to thumb the books which late he burn’d ;
Smooth HORNE an oil-man in the shop of SKILL †,
Dipping in unctuous puffs his gentle quill ;
And HORSLEY, yet thy foe, for trunks and pies
In Grub-street garrets scribbling new replies ;
While PITT’s own PRETTYMAN, now Peter Puff,
By auction sells his bankrupt brethren’s stuff,
In his new pulpit thundering from on high—
Each look assurance, and each word a lie.’

* ‘ See the frontispiece, and numerous passages in Dr. Priestley’s first volume on Air.’

† ‘ For the daily advertisements of Messrs. Skill and Son see any of the thirteen morning papers.’

Art. 39. *Elegy written at the Hot-Wells, Bristol.* Addressed to the Rev. William Howley. 4to. pp. 9. rs. Dilly. 1791.

This is a short and elegant composition. The concluding lines will not, we imagine, be unacceptable to our readers :

‘ Perhaps to these grey rocks and mazy springs
Some heart may come, warm’d with the purest fire;
For whom bright Fancy flames her radiant wings,
And warbling Muses wake the lonely lyre.
Some beauteous maid, deceiv’d in early youth,
Pale o’er yon spring may hang in mute distress;
Who dreamt of faith, of happiness, and truth,
Of love—that virtue would protect and bless.
Some musing youth in silence there may bend,
Untimely stricken by sharp sorrow’s dart;
For friendship form’d, yet left without a friend,
And bearing still the arrow at his heart.
Such was lamented RUSSEL’s * hapless doom,
The lost companion of my youth’s gay prime;
Ev’n so he sunk unwept into the tomb,
And o’er his head clos’d the dark gulph of time!
Hither he came, a wan and weary guest,
A softening balm for many a wound to crave;
And woo’d the sunshine to his aching breast,
Which now seems smiling on his verdant grave †
He heard the whispering winds that now I hear,
As, boding much, along these hills he past;
Yet ah! how mournful did they meet his ear
On that sad morn he heard them for the last!
So sinks the scene, like a departed dream,
Since late we sojourn’d blythe in WYKEHAM’s bow’rs ‡,
Or heard the merry bells by *Ipsi*’s stream,
And thought our way was strew’d with fairy flow’rs!
Of those with whom we play’d upon the lawn
Of early life, in the fresh morning, play’d,
Alas! how many, since that vernal dawn,
Like thee, poor RUSSEL, in the ground are laid.
As pleas’d awhile they wander’d hand in hand,
Once led by friendship on the spring-tide plain,
How oft did Fancy wake her transports bland,
And on the lids the starting tear detain!
I yet survive, now musing other song
Than that which early sooth’d my thoughtless years;
Thinking how days and hours have pass’d along,
Mark’d by much pleasure some, and some by tears!—

* ‘ The Rev. Thomas Russel, Fellow of New College, Oxford, author of some ingenious poems, died at the Hot Wells, 1788, in the twenty-sixth year of his age.’ See Monthly Rev. vol. lxxx. p. 331.

† ‘ Winchester College.’

Thankful, that to these verdant scenes I owe,
That he? whom late I saw all-drooping pale,
Rais'd from the couch of sickness and of woe,
Now lives with me their mantling views to hail.
Thankful, that still the landscape beaming bright,
Of pendent mountain, or of woodland grey,
Can wake the wonted sense of pure delight,
And charm awhile my solitary way!
Enough:—Through the high heavens the proud sun rides,
My wand'ring steps their silent path pursue
Back to the crowded world, where fortune guides;
CLIFTON, to thy white rocks and woods, Adieu!

ART. 40. *An Elegy on the Death of James Sutherland, Esq.* By Eunohoo. 4to. 1s. Jordan. 1791.

A pathetic tribute to the memory of ill-requited merit. The lines are not of the first rate of classical composition, but PATHOS is not wanting. The author, it appears, was present at the melancholy scene, when poor Mr. Sutherland had adieu to an ungrateful world:

' I saw him fall;—the victim of distress
To rolling ROYALTY had bent the knee:
But Misery in the garb of MERIT'S dress,
POMP pass'd with scorn; and grandeur would not see.'

The two words in the third line, printed in *Italic*, argue an extraordinary degree of inattention in the writer.

ART. 41. *Earl Goodwin*, an Historical Play, by Ann Yearley, Milk-woman, of Clifton, near Bristol. Performed with general Applause at the Theatre-royal, Bristol. 4to. pp. 89. 3s. 6d. Robinsons. 1791.

Nil admirari—should be the maxim with Reviewers: but when milk-women write tragedies, is it possible to refrain from a little vulgar wonderment? Every production of this extraordinary poetess has excited our admiration; and the work now before us, though it necessarily forces a comparison with the writings of our immortal dramatist, has that degree of merit which increases our astonishment:—not that we can think *Earl Goodwin* at all equal to the historical plays of Shakespeare, but, in several speeches, we recognize an happy imitation. Some of these we shall select for the entertainment of our readers.

GOODWIN, complaining of the inattention of King Edward to the miseries of his people, says,

' Already do the groans of lab'ring hind
Make the winds heavy, while their troubles roll
Like billows to the foot of Edward's throne,
And dashing there, are lost in wide dispersion.' P. 5.

At p. 51, CANTERBURY gives the following description of *Time*:

' ——— Time, thou art the steed
On which fools ever sleep laden with schemes,

* Mr. Howley.

Dull

Dull fears and lazy wishes.—To the wife
Thou art the light'ning of o'eraken thought,
Embodying and throwing into act
The mind's more cool and latent meaning.

Shame is as happily described by LUDOWICKE, p. 35.

'Shame!

Thou limping substitute of the foul's worth,
Thou com'st not but in secret, to our aid,
Nor aid'st us till we're lost!

As is also *Life*, by SIWARD, p. 82.

'What is life,

But an odd scene of many-coloured hours,
Wherein the good, the ill, the sad, the cheerful,
Are blended with promiscuous throw-so fully,
That each man chooses what he may.'

Mrs. Yearley also endeavours to copy Shakespeare, in mixing what appertains to comedy with her tragedy: but in this she is not fortunate. It is more easy to imitate Shakespeare's gravity than his wit.

Earl Goodwin is a play without love. Its conclusion is rather flat; and we do not altogether approve of saving the life of Ludowicke:—but we congratulate Mrs. Y. on the success which her play experienced on the Bristol stage, and on the brilliant and crowded audiences that have so generously supported her.

SCHOOL-BOOKS.

Art. 42. *The Parisian Master*; or a new and easy Method for acquiring a perfect Knowledge of the French Language in a short Time, divided into two Parts: containing the Rudiments and the Syntax of the Language; composed, digested, and explained, &c. By Dr. M. Guelfi Borzacchini, Professor of the French and Italian Languages, at Bath. 8vo. pp. 487. 6s. 6d. Bound. Dilly.

Art. 43. *The Tuscan Master*: or a new and easy Method of acquiring a perfect Knowledge of the Italian Language in a short Time, divided into two Parts: containing the Rudiments and the Syntax of the Language; composed, digested, and explained, &c. By Dr. M. Guelfi Borzacchini. 8vo. pp. 320. 5s. Bound. Dilly. 1791.

We class these performances together, that one character, like the author's title, may serve for both Works. Dr. Borzacchini is, indeed, fond of his words, whether they are originally his own, or only made so by adoption; for not only his title, but his preface, which he has borrowed, suits both grammars. Respecting the contents of the books, they are, like the titles, long and desultory, though they are said to be concise and accurate; nor do we perceive that they possess any advantages over similar works. However, as each master can teach best according to his own system, we advise those, who take Dr. Borzacchini's instructions, to adopt his grammars.

Art.

- Art. 44. *Excerpta Poetica ex Ovidio, Propertio, Virgilio, Horatio, Juvenali, &c. in tres partes divisa.* 8vo. pp. 330. 3s. 6d. Bound. Dilly. 1790.

These selections are, without doubt, very proper for the use of schools; yet, if it be intended that youth should be well informed in the Latin language, it is at least questionable, whether it may not be most useful to have recourse at once to the originals. The principal advantages of the present work are, that it furnishes some moral sentences, or *theses*, attended with suitable verses, and also some instructions relative to the different metres.

BIRMINGHAM RIOTS, and CLAYTON'S Sermon. ✓

- Art. 45. *A Letter to the Rev. John Clayton; containing a Defence of the Protestant Dissenters, from the Aspersions thrown on them in his late Political Sermon.* 8vo. 1s. 6d. Dilly.

Under the respectable character of A FRIEND TO RELIGIOUS LIBERTY, this able writer vindicates the Dissenters from the charges brought against them, or insinuated, in Mr. C.'s sermon, preached on occasion of the late infamous riots at Birmingham. We think the letter-writer thoroughly understands the subject; and we scruple not to add, that, in our opinion, he is completely victorious over the preacher. As a specimen of his manner of writing, we shall here transcribe some part of his friendly * expostulation with Mr. C. at the end of his letter:

* You came from intimate connexions, and communion with the Church of England, into Christian fellowship among the Protestant Dissenters. You were kindly received, and few men among us have been honoured with more testimonies of respect than yourself. You have been placed, according to your own confession, "in circumstances very superior, in point of emolument, to the laborious clergy in the establishment." And you have condescended, whenever it suited your purposes, to call yourself a Dissenting Minister. It was natural to suppose, that you would have been friendly to our interest, and that you would have supported the principles of our dissent from the national Church. But the fact is far otherwise. You have come in among us to spy out our liberty, which we have in Christ Jesus; to corrupt our minds from the simplicity of the truth; to draw us away from our first principles, that you might bring us into bondage; and, where you succeeded not, to traduce our characters; to defame our reputation; to lessen our influence; to degrade us in the eyes of government; to thrust us out from the common rights of society, and from the protection of the laws of our country; and to attempt these things at such seasons as shall be most humiliating to us, and most favourable to your own dishonourable purposes. You attack all Protestant Dissenting Ministers, of every denomination, that are known to be friends to religious liberty, and to a repeal of the Test Act; and you mark them out to the public, as if you intended a proscription, or directions to a mob. Those who hold theological tenets different from your own, you

* He frequently expresses himself in the friendly style of an old acquaintance.

describe

describe by their peculiar opinions, and by such other circumstances as are most likely to point out their persons. Against those, whose religious sentiments you cannot well condemn, you labour to insinuate charges of immorality, with a species of malice peculiar to yourself. "There are indeed, you say, among sound preachers, political men; but these, for the most part, are idle, gossiping, convivial persons, who are, it must be allowed, very orthodox on Sundays, yet live the rest of the week as much out of the spirit of their profession, as the most erroneous in opinion." What, Sir, call you this? Sacheverell never went beyond it; and yet Sacheverell professed no connexions with those whom he reviled.

Art. 46. *Christianity consistent with a Love of Freedom*: being an Answer to a Sermon lately published by the Rev. John Clayton. By Robert Hall, M. A. 8vo. pp. 80. 1s. 6d. Johnson.

Mr. Hall has entered with spirit and judgment, into the main points of this controversy, and has given, in our apprehension, a full refutation of every thing advanced in the *Weigh-house** sermon, to the prejudice of either the principles or conduct of the Dissenters, respecting the government of this country.

As Mr. Hall declares that he is *not* a Unitarian, and that the religious tenets of Dr. Priestley appear to him 'erroneous in the extreme,' we shall quote a passage from that part of his pamphlet where, as a *friend to science*, he testifies his abhorrence of that bigotry which would 'suffer any difference of sentiment to diminish our sensibility to virtue, or our admiration of genius.'

'Dr. Priestley's enlightened and active mind, his unwearied assiduity, the extent of his researches, the light he has poured into almost every department of science, will be the admiration of that period, when the greater part of those who have favoured or those who have opposed him, will be alike forgotten. Distinguished merit will ever rise superior to oppression, and will draw lustre from reproach. The vapours which gather round the rising sun, and follow it in its course, seldom fail, at the close of it, to form a magnificent theatre for its reception, and to invest, with variegated tints, and with a softened effulgence, the luminary which they cannot hide.'

In brief, without entering on particular arguments advanced in this pamphlet, or attempting to follow Mr. Hall, in his regular chain of reasoning, (for which we have, at present, no room,) we shall content ourselves with observing, that we think the friends of freedom, both civil and religious, will have reason to thank Mr. Clayton, as some of them have already thanked Mr. Burke, for having excited those able investigations, the tendency and consequences of which may prove highly beneficial to mankind.

Art. 47. *A Consolatory Epistle to the Rev. John Clayton*; from Fidelia. 8vo. 6d. Johnson.

The epithet, *consolatory*, is ironical. Fidelia attacks Mr. C. both seriously and ludicrously; grounding her provocation on the

* Mr. Clayton's sermon was preached at a place called the King's Weigh-house, East-cheap, London.

effort which her sex has received from a passage in his sermon, wherein he seems to insinuate a charge against the ladies, of a want of public spirit, and of due attention to subjects which involve the most important and the dearest interests of their country. For the passage, as quoted in the 4th page of this Epistle, we refer to the pamphlet.

After vindicating the honour and credit of her sex from the censure which she apprehends to be implied in Mr. C.'s very questionable compliments, and insisting that the ladies do not consider themselves as having no interest in the state, and that it is *not* indifferent to them whether their descendants inherit what Britannia's sons braved every danger to win,—Fidelia proceeds to animadvert on the general design, the narrow spirit, and the obnoxious tendency, of his whole discourse; treating the preacher as the studied betrayer of the dissenting cause, as a false brother, or, rather, no brother at all,—no Dissenter, but a wolf in sheep's clothing, a mere emissary of the establishment,—or, possibly, the sly ambitious projector of some new sect, yet in embryo.—In all this, however, the offended lady indulges in no illiberality of language, nor coarseness of expression, except where she charges Mr. C. with acting as a spy on the Dissenters: *spy* is an ugly word, indeed! For the rest, she writes, chiefly in a vein of pleasantry; and at the same time shews that she is not unskilled in the use of all the controversial weapons.—Mr. C. has, perhaps, acted wisely in sheltering himself under his declaration, that he will vouchsafe no answer to those who may chuse to attack him on the subject of his late sermon.

POLITICS and POLICE.

Art. 48. *Two Letters from Major Scott to George Hardinge, Esq. M. P.*—In the Second are included Mr. Hardinge's Observations upon Major Scott's first Letter*. With a Preface. 8vo. pp. 52. 1s. 6d. Stockdale. 1791.

Mr. Hardinge was once the warm admirer and eloquent panegyrist of Mr. Hastings. Major Scott asserts that all the allegations, on which the impeachment was voted, were as well known at that time as they are at present; and he therefore calls on Mr. Hardinge to point out what circumstances have caused so sudden a change in his opinion. These letters have already been before the public, in Mr. Woodfall's valuable daily paper called *The Diary*. The preface contains some farther animadversions on the lavish, and, as Major Scott thinks, unmerited, praises bestowed by Mr. Hardinge on the conduct of Mr. Pitt and Mr. Burke in the prosecution of Mr. Hastings: the following observations on Mr. Burke are extremely pointed and severe;

'In the same proportion (says Major Scott) that he was bold in assertion, he has been deficient in proof. In his indictment he criminated Mr. Hastings for every act of a government of thirteen years: after a trial of three years, he proposed to abandon nine parts in ten of this indictment; and it will be transmitted to posterity in the same volume with his condemnation of Mr. Pitt. But

* See Rev. vol. v. *New Series*, p. 345.

the systems which are so strongly condemned in the articles that are abandoned, as well as in those which still remain, are precisely followed at this moment by the King's Ministers, who have made speeches, who have moved and carried resolutions year after year, which cut the articles up by the roots. For nine years Mr. Burke has uttered predictions relative to India; yet, strange to tell, he has been utterly mistaken in every one of them! those relating to the Carnatic excepted; in which he and Mr. Hastings have not very widely differed.

'In his opening speech in Westminster Hall, he affirmed that when Mr. Hastings quitted Bengal, the country felt relieved from a weight under which it had long groaned; but for the truth of this assertion, he cannot get one single native, out of the millions that inhabit it, to vouch; and he has never attempted to verify it by evidence.'

The length of time and the intolerable expence attending this trial, we cannot but feel to be highly reproachful to the jurisprudence of this country; and we sincerely hope it is now drawing to a conclusion.

Art. 49. *A Letter from a Magistrate to Mr. William Rose, of Whitehall, on Mr. Paine's Rights of Man.* 8vo. pp. 144. 2s. 6d. Debrett. 1791.

This gentleman attacks Mr. Paine with more zeal than effect. We think, however, that he has the advantage, when he argues against the assertion that the English have no constitution. He calls the "Rights of Man" a libel on our government: but we do not recollect any thing in that performance more severe than what we find in page 90 of the present letter. 'No man,' says this writer, 'who has studied mankind, or attended to the nature of government, can honestly say, that he thinks our constitution a practicable system, without any mixture of influence.'

It seems, then, that all our theorists, who have so highly extolled the British constitution, on account of its being composed of three independent parts, mutually balancing each other; have lavished their praise on an impracticable machine, which it would be impossible to work, if it were not for a main spring which they have never noticed. A representative government, instead of being such an admirable contrivance as it has been said to be, is such a bungling expedient, that nothing but the influence of places and pensions could make it of any service to the constituent body.

The author hopes, however, that nobody will be 'so stupid as to confound influence with corruption, clandestine bribery with the public acceptance of beneficial employments. He is no advocate for a mercenary House of Commons.' He would not have our representatives bribed. Bribery! O syc! that were a sin—No. He is only for having them a little,

“ ——— Rounded in the ear

With that same purpose-changer, that sly devil;

That broker, that still breaks the pate of faith;

That daily break-vow; he that wins of all;

That smooth-fac'd gentleman, tickling commodity.”

Art.

Art. 50. *A short but serious Address to the Manufacturers, Yeomanry, and Tradesmen of Great Britain and Ireland.* 8vo. pp. 35. 1s. Stockdale. 1791.

This is an attempt, we trust a vain one, to check the progress of improvement and reformation in this country; by holding out a frightful and exaggerated picture of the miseries of *Revolution*, as exhibited in France. The piece is chiefly copied from a French original, (we believe the celebrated aristocratical "*Adresse aux Provinces*," in which the painter has let loose the wildest powers of an ungoverned fancy; daubing every object with such a profusion of tawdry red and yellow; as is only suited to catch the vulgar eye, unacquainted with the mild and sober tinnings of truth.

The copyist now and then throws in a few touches of his own; very much in the style of the original. He tells us that the expence of maintaining the French National Assembly may be fairly rated at four hundred thousand pounds sterling *per annum*; and then exclaims "to be ruined, and pay so dearly for it, may well make men sore and angry!"—Is the French nation so very angry?—"Plefs my soul! how full of cholers I am!" does not appear to us to be the true rendering of, "*ça ira—vive la liberté.*" We do not find that the people wince much. We rather suppose, therefore, that their withers are unwrung.

As a companion to the French picture, the manufacturers, yeomanry, and tradesmen, of Great Britain and Ireland, are presented with an English caricature. A complete fancy piece, like the former! It is intended to represent a modern reformer, a member of the Revolution society; and a most horrid, savage figure it is, to be sure. No Saracen was ever painted half so terrible. There are few manufacturers, or yeomen, whom the sight would not appal, make their two eyes, like stars, start from their spheres,

Their knotted and combined locks to part,

And each particular hair to stand on end.

Even we, who wear periapts to preserve us from the magic of a goose quill, were, at first, a little startled by this *major imago humanâ*. When we recollected ourselves, however, it brought to our minds those travelling philosophers, who go about the country with a solar microscope;—(they too address the manufacturers, yeomanry, and tradesmen.)—by the help of which, and by excluding the surrounding light, they sometimes pourtray on the wall such a dreadful, ugly, sprawling monster, so fitted and armed at all points for destruction; that the gaping spectators, who know little of the magnifying power of the instrument, can hardly believe that the creature itself, as Sir Hugh Evans has it, "is a familiar beast to man, and signifies love."

Art. 51. *Letters to Thomas Paine*; in Answer to his late Publication on the Rights of Man; shewing his Errors on that Subject; and proving the fallacy of his Principles as applied to the Government of this Country. 8vo. pp. 91. 2s. Muller. 1791.

Mr. Paine's pamphlet, though neither elegantly nor accurately written, was, in many parts, well calculated, by its language, to make a strong impression on the generality of readers: but these

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letters,

letters, equally inelegant and inaccurate, are very ill adapted to interest or affect any class of readers. To lift the author's meaning from his uncouth language, is a work of labour; and of labour too, which, at the conclusion, the reader finds to have been ill bestowed. The shell is very rough, thick, and hard; and the kernel, when acquired, is dry and insipid, affording neither flavour nor nutriment.

Art. 52. *The Poor Man's Blessing, on the old Tiara and Constitution of Great Britain; or a Glimpse at Sir Brooke Boothby's Letter to Mr. Burke.* By a Blackguard. 8vo. pp. 40. 1s. Shepperson and Co. 1791.

Some books, both in matter and manner, carry such internal evidence of their authors, that it is quite needless to tell us, in the title-page, by whom they are written. This antagonist of Sir Brooke Boothby is one of those; and for once our established maxim—*Fronti nulla fides*—has failed us.

Art. 53. *The Great and Important Discovery of the Eighteenth Century, and the Means of setting right the National Affairs, by a great Addition of numerous and inestimable useful Designs and public Improvements, by which the Nation is still capable of being infinitely benefited: To which are added, Addresses to the several different Classes of Society, pointing out the Measures, which they ought to pursue as their respective Duties, in redressing public Affairs.* By George Edwards, Esq. M. D. Author of the *Aggrandisement of Great Britain; of the National Perfection of Finance; and of the Royal Regeneration of Great Britain.* 8vo. pp. 233. 5s. Boards. Ridgeway. 1791.

After the notice which we have already taken of Dr. Edwards's plans*, our readers will be satisfied with a general account of the present work, which is little more than a repetition of the Author's former projects. The welfare of society, according to Dr. E. consists in a plain and easy, but most important and extensive, system of *resolves* different practical sciences: of government; of jurisprudence and the administration of law; of district-improvement; of public agencies; of finance; of mental civilization; of religion; of medicine; of national improvement; of commerce; of foreign politics, &c. On each of these topics, the writer treats in his usual manner, and concludes with an importunate call on the friends of public virtue, to unite in effecting the regular establishment of departments for the cultivation of these sciences. In particular, Dr. E. calls on the ladies to support his plans by their influence. Adopting a pretty figure, he exclaims: 'Oh push your associate sex from the narrow boath, to which, with the fear of nestling birds, it closely clings, in order to try and explore the wide ambient atmosphere of public welfare and national perfection.'—The King is entreated to form a new administration, and ourselves (the author) modestly mentioned as secretary of the Alfredian department, for promoting the different national improvements. If we do not approve all the plans of this indefatigable

* See Rev. *New Series*, vol. iv. p. 67 and 73.

writer, we cannot but applaud his public spirit, and his unceasing attention to the welfare of his country.

Art. 54. *An Inquiry into the Justice and Expediency of prescribing Bounds to the Russian Empire.* 8vo. pp. 63. 1s. Faulder. 1791.

The complexion of this pamphlet will instantly appear from the writer emphatically characterizing the Russians, as—'a nation that cannot produce one solitary instance of strict fidelity to its engagements; and in whom credulity itself would refuse to confide.' Accordingly, if the Russians had been suffered to drive the Turks out of Europe, we are once more told that the sun of England would have set for ever. Every politician has a bundle of maxims, according to which he decides on the prosperity or total ruin of this country. Thus we are the greatest power in Europe, or on the brink of destruction, every year of our lives, in the lucubrations of some sage Mentor or other! All the while, we jog on without perceiving either the first or the last event; the pamphlets containing the momentous intelligence sink into oblivion; and so end the predictions.

The writer is a strenuous advocate for the ministry: but the matter which he agitates is now over. The mediating powers have had the honour of obtaining that peace for the Turks, which the Empress offered, before they interfered in the business!

MISCELLANEOUS.

Art. 55. *Characters and Anecdotes collected in the Reigns of William Rufus, Charles the Second, and King George the Third,* by the celebrated Wandering Jew of Jerusalem. 8vo. pp. 96. 2s. 6d. Ridgeway. 1791.

This writer, though not a Theophrastus, discovers some knowledge of the world. His sketches of characters are not personal, but general. They are drawn in a hasty, and what may not improperly be called a dashing, manner; and they pass too rapidly before the reader's fancy to leave any very vivid impression. The Christian philosopher, the modest man, the man of sound learning; the proud man, the miser, the drunkard; the insignificant, the cockcomb, the cockney, the player, the surgeon, the attorney, the sprig of divinity—are among the portraits here delineated. From these we shall select

THE MAN OF SOUND LEARNING.

"And in my closet I could rest, till to the Heav'n's I rise."

WATTS.

"An excellent scholar is one that has much learning in the ore; but as yet unwrought and untried in the big world, which time and experience only fashions and refines. He is formed of excellent materials within, though he appears rough and unpolished without; and therefore often scouted at by the light capers of catgut, dance, and song, who are so very much his inferiors in sound wisdom and knowledge. It is, in short, the fantastic wantonness of the time, that can render such a character in the least degree ridiculous. We are sometimes told, indeed, if any thing is absurd, that it was done like a scholar. His mind, it is true, is wholly taken up with

his studies: he hath not yet put on the fashion of the age—*Gallini* never taught him to turn out his toes. He hath not yet humbled his meditations to the industry of compliment, nor affected his brain in the cutting of capers; he cannot courteously kiss his hand, and cry out, affectedly,—Madam, your most devoted!—Sir, most obsequious, very humble servant.

‘If he salutes a lady, he may possibly mistake her cheek for her lip: a snipe or a woodcock might puzzle him to carve; and be still more confounded in attempting to dissect a goose or a turkey: the perplexity of good manners may not let him make use of his knife and fork to advantage; and he may be sharp set with argument, when he should be eating his dinner.

‘A stranger to every dangerous purpose of gaming, though he may have seen playing, or rather staving at tennis. He may ascend a horse in the stile of Bunbury; may not speak to a dog in his own dialect; and mistake Greek for his mother-tongue. In short, the hermitage of his study may have rendered him a foreigner to the world; and all this may continue with him for a week or a month after he is obliged to leave the University: but, brush up this man in good company, and he shall over-balance eighteen out of twenty of the shining upstarts and most finished coxcombs of the present age.’

With some shew of wit and humour, the reader will find, in these characters, a general air of pertness and conceit, and a considerable tinge of misanthropy.

Art. 56. *A Narrative of the Incidents which form the Mystery in the Family of General Gunning. With Biographical Sketches, &c. &c.* The whole placed in a new Point of View. 8vo. 1s. 6d. Taylor, &c.

The new point of view is, to our optics, not a whit clearer than the old. This intriguing story seems likely to remain in the same inexplicable state with those of *Astley and the Jew*,—*Elizabeth Canning*, and the *Cock-lane Ghost*; which we all remember, but none of us understand.

Art. 57. *A friendly Letter to the Marquis of Lorn, on the Subject of Mrs. Gunning's Pamphlet.* By a Knight of Chivalry. 8vo. pp. 99. 2s. 6d. Ridgeway.

Any person may write Letters on the Gunning-mystery, and ‘but,’ and ‘for,’ and ‘therefore,’ on the subject, for ever, without enlightening its darkness. Facts are what the public require: but excepting what Capt. Bowen has revealed, we have yet met with no satisfactory information, from any of the pamphlets that have appeared for or against the distressed Damsel: in behalf of whom this Knight of Chivalry has most piously entered the field, arm'd at all points, except with the spear of *Ithuriel*.

Art. 58. *Impartial Reflections on the present Situation of the Queen of France.* By a friend to Humanity. 8vo. pp. 31. 1s. 6d. Bell: 1791.

A flaming encomium on the transcendent beauty and virtues of her Majesty of France. Perhaps, it may rather be considered as an enthusiastic

cathartic form in honour of distressed and calumniated Royalty ; to which Mr. Burke's famous chivalry paragraph, may be considered as the *text*:—but, high as Mr. B. soared in that romantic excursion, beyond “ the visible diurnal sphere,” the present panegyrist seems to emulate his boldest flight. Descending, however, from this dizzy height, *we* have only to observe, in plain language, there appears to be a total difference and opposition between the political ideas of these towering geniuses. Mr. B. was the declared and the *avowed* enemy of the French Revolution : but, on the contrary, the eloquent flowery declaimer, whose performance is now before us, bestows the warmest applause on that great event ; which he praises as an act of ‘ the most sublime and dignified enthusiasm, bursting through the bonds of galling subjection, by an effort of celestial energy.’—In short, there is an appearance of inconsistency in this *apology for the Queen of France*, [as the present performance might have been entitled,] which leaves us at some loss to determine its real character, or to say what may have been the ultimate view and purpose of the writer.

Art. 59. *Observations on a Variety of Subjects, Literary, Moral, and Religious.* In a Series of Original Letters, written by a Gentleman of Foreign Extraction, who resided some Time in Philadelphia. The third Edition. 8vo. pp. 206. 3s. 6d. sewed. Deighton.

These curious letters were included in a collection, in two vols. published about 14 years ago, under the name of *Cassipina*. An account of them was given in the 57th vol. of our Review, p. 301. A criticism on them, also, appeared in our 58th vol. p. 165 ; by a *Correspondent*. Their real author is said to be the Rev. Mr. Jacob Duché ; a gentleman of a respectable character.

Art. 60. *The Life and strange surprising Adventures of Robinson Crusoe, of York, Mariner.* Who lived 28 Years all alone in an uninhabited Island on the Coast of America, near the Mouth of the great River Oroonque, having been cast on Shore by Shipwreck, wherein all the Men perished but himself. With an Account how he was at last as strangely delivered by Pirates: Written by himself. Royal Octavo. 2 Vols. 11. 1s. Boards. Stockdale.

The very natural and agreeable manner in which entertainment was united with instruction, in the *Adventures of Robinson Crusoe*, has long rendered that work a great favourite with the public ; and its admirers have lamented that the editions of it have hitherto been coarse and inelegant. In the impression now before us, their wishes, in this respect, will be amply gratified : for they are here presented with a specimen of very beautiful printing, ornamented with elegant copper-plate representations of sixteen of the principal scenes described in the narration.—A life of Daniel de Foe, (the *real* author of this performance,) written by Mr. Chalmers, is subjoined to this edition : an account of it, as a separate publication, was given in the 3d vol. of our New Series, p. 471. A portrait of De Foe is here prefixed to this account of his life.

Art. 61. *The Friendly Monitor; or Dialogues for Youth against the Fear of Ghosts, and other irrational Apprehensions: With Reflections on the Power of Imagination, and the Polity of Superstition.* By the Author of the *Polite Reasoner**, and *Jvenile Speaker*†. 12mo. pp. 120. 2s. Bound. Bent. 1791.

When we approve a motive, we are disposed to judge favourably of the execution; and we shall not therefore seek for faults in the dialogues here drawn up with the laudable view of arguing young persons out of superstitious fears. It is, however, an unfortunate circumstance that the silly tales of goblins have had their worst operation, and are fixed in the imagination, before children are capable of reasoning, and before such a literary antidote as this can be administered. Add also, that it is in vain to argue against the existence of witches, while children are taught to believe in them, on unquestionable authority, and to which we dare not offer any objection, lest it operate beyond our intention;—and if we add, as is generally done, on wonderful occasions, “that this was a long while ago, but that such things do not happen now;” a child may very innocently as well as pertinently ask “Why?” The answer may give us some trouble, unless we have recourse to *swallow*; which is too commonly practised; and which, after all, is not using a child well. The most cogent argument against all superstitious terrors is, that where these stories are current, *and credulity is a virtue*, ghosts and witches are in sufficient plenty, supported by unanswerable testimonies: but that they are never to be found where people are not disposed to receive them. Any attempt to introduce them, where good sense prevails, is always brought to shame: but though Dr. ***** be dead, there are children enough remaining, six feet high, whose rickety understandings will not yield to any evidence against the prejudices of the cradle!

SINGLE SERMONS.

Art. 62. *The Evidence of the Resurrection of Jesus considered, in a Discourse first delivered in the Assembly-room at Buxton, on Sunday Sept. 19, 1790. To which is added, an Address to the Jews.* By Joseph Priestley, LL. D. F. R. S. &c. 8vo. pp. 56. 1s. 6d. Johnson. 1791.

While on a visit at Buxton, in the course of the last summer, Dr. Priestley was requested, as we are informed in the preface, to preach to the company after the morning prayers of the church; which, we believe, are commonly read on every Sunday, in the Assembly-room, during the season. In compliance with this request, the sermon now before us was written. As Dr. P. knew he was to have a mixed audience, he was solicitous to give a discourse which should offend no denomination of Christians, and at the same time leave some impressions in favour of Christianity on the minds of unbelievers, of which he thought it probable that his audience would in part be composed. With these views, he selected the subject of *the Resurrection of Jesus*. His manner of treating it does him credit as a divine; and whatever may be thought of his ex-

* See Review, vol. lxxvii. p. 499.

† Ibid. p. 501.

planation of the Christian doctrines, in some of his writings, all must surely admire and applaud his clearness in stating, and his zeal in defending, the evidences on which their truth must rest. Those, in particular, which relate to the most interesting and important circumstance of Christianity, viz. the resurrection of its Author, he has exhibited with plainness and brevity: he has commented on them with great ability; and he has replied to the objections of infidels with much satisfactory argument. If we hesitate to join with Dr. P. in asserting, 'that we cannot well suppose that the *idea* of a future life would ever have occurred to men themselves,' we agree with him, and wish it was a general belief, that 'Christianity is much less to be considered as a system of doctrines, than as a rule of practice.'

The address to the Jews is an invitation to them to embrace the Unitarian Christianity, as best suited to their ideas.

Art. 63. *The Causes of the Inefficacy of Public Instruction considered.* Preached at the Ordination of the Rev. David Jardine, at the Unitarian Chapel, Bath, Feb. 25, 1790, by the Rev. John Prior Estlin: with an Address on Ordination, by the Rev. Thomas Wright; Mr. Jardine's Replies to the Questions proposed to him, and a Charge by the Rev. Thomas Belsham. 8vo. pp. 92. 1s. 6d. Johnson.

An Ordination service, performed in a chapel profess'dly Unitarian, might be expected to contain an explicit avowal and formal defence of Unitarian tenets. In this publication, however, we meet with nothing of this kind. The authors, with equal judgment and candour, have waved the discussion of peculiar points of controversy; and have insisted on the general principles, by which Christian ministers and people of all persuasions ought to be governed, and on the rules of conduct which they ought respectively to follow. In Mr. Estlin's sermon, the obstructions to the success of religious institutions are stated, and means for their removal are suggested, with a great degree of good sense and perspicuity. The address and replies contain a general avowal of the right of private judgment, and a candid vindication of the principles of Dissenters as such. The charge is written in the genuine spirit of Christian moderation and piety, and contains much excellent advice, well deserving the attention of the younger clergy of all denominations.

CORRESPONDENCE.

* * With regard to the extension of our accounts of Foreign Literature, for which our obliging Correspondent *Philomenus* appears to be very kindly solicitous, we have to lament the great obstructions arising from our insular situation. The difficulty of procuring, early, the productions of the continental presses, together with the incidental disappointments on the part of our associates abroad, will, it is to be feared, always prove great interruptions to this branch of our undertaking: but, still, what we can accomplish, we shall continue to endeavour, and hope to execute, with some degree of satisfaction to ourselves, and with the general approbation of

of our readers: no attention, no labour, no expence, shall be withheld.—As to the scheme of filling up our pages with gleanings from the *Foreign Journals*, it would be a degradation to which we never can submit. With respect to the suggested *enlargement* of this province, we are sorry to add, from the experience of near half a century, that no periodical work produced in this country, (and many have been attempted,) depending on the public attention to *Foreign Literature* alone, has ever yet met with adequate encouragement: of which the fate of Mr. Maty's journal affords a melancholy instance.—If the M. R. has experienced success beyond that of any other work of the kind, it must, no doubt, be chiefly ascribed to the peculiar savour of our numerous *English* readers; to whose entertainment and accommodation our first and best endeavours are always due, and will not, we trust, ever be found wanting.

††† We suppose that the letter signed B. was written as a joke: but however this may be, we cannot answer it seriously.

‡‡‡ The former communications of P. Q. were never received, owing, most probably, to their mis-direction: on which account, we wonder that his letter of Oct. 19. came to hand. They should have been addressed to us at Mr. Becket's, Pall Mall.—This Correspondent will see the reason of the delay of our concluding review of the King of Prussia's Works, in p. 324 of this Number. With respect to the continuation of our General Index, we have only to say that our determination is not yet fixed. P. Q.'s inquiry relative to our Appendices, belongs to the department of Mr. Becket, our publisher.—The works mentioned by this Correspondent are not forgotten.

As to Sir Brooke Boothby's intimation, (see Rev. for May, p. 73.) that the members of our House of Commons are obliged to qualify for their seats, by the *Sacramental Test*, P. Q. is right in stating it to be an inaccuracy in the worthy Baronet: for we do not find, in the Test Act, any mention that a member of Parliament must take the *Sacrament*, according to the rites and ceremonies of the Church, previously to his admission to his seat in the House: or at any other time.

Of the other parts of this Correspondent's letter, our attention or inattention to them will indicate our opinion. P. Q. is too minute. If he imagines that we have much time to spare, he is mistaken: on the whole, however, we thank him for his letter.

||*|| We are obliged to B. M. for his second friendly communication.

¶¶¶ Letters from Mr. Kendall, G. W. Philo-Africanus, &c. are just arrived.

☞ In the Review for September last, p. 64. last line, read, 'from him to a confidential friend.'



T H E MONTHLY REVIEW,

For D E C E M B E R 1791.

ART. I. *The Philosophy of Ancient Greece investigated; in its Origin and Progress, to the Æras of its greatest celebrity, in the Ionian, Italic, and Athenian Schools: with Remarks on the delineated Systems of their Founders; and some Account of their Lives and Characters, and those of their most eminent Disciples.* By Walter Anderson, D.D. 4to. pp. 585. 1l. 5s. Boards. Nicol, &c. 1791.

IN adventuring on the discussion of a subject, which has employed some of the ablest pens in all learned countries, Dr. Anderson thinks it incumbent on him to make the following apology, in his short preface:

‘ The subject of the following sheets has been treated, either in whole or in part, by the learned in almost every country of Europe. As curious in itself, and admitted to be a requisite branch of literary education, it has employed the pens of several English authors of the last and present century; while none of them, excepting Mr. Stanley, have *wrote* professedly upon the subject, and so much at large, as some foreign authors have done. We have, indeed, several valuable tracts upon it, such as the learned Cudworth has given, and other detached pieces, or compends, of the Philosophy of the Ancient Grecian Schools. But, as these productions, whatever their merit be, are scattered in sundry books, some of them more, and some less known to the public, there appeared still to be wanting a work, containing an entire and connected view of the copious subject; without excluding from it, as Mr. Stanley has done, the birth of the Grecian Philosophy, in the ages of the earliest poets. From the neglect or suppression of this part of the subject, the entrance to it, beside being abrupt, is deficient in a curious and instructive point of information, respecting the first and early traces of Literature and Philosophy, among a people so distinguished as the Greeks became, by their gradual progress, and signal advancement in both.

‘ By this remark, the author of the subsequent publication would not be understood to derogate from the just reputation which Mr. Stanley’s work has obtained, at home and abroad. Criticism

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of it, by an English writer upon the same subject, must appear partial, or invidious. To his extensive researches into ancient authors, and his proper selection of them, as vouchers, every such writer must, in some measure, be obliged; and the author of the present performance readily acknowledges instruction, in several points of difficulty, received from them: yet, here, he must be allowed to observe in what respect his work varies much from that of Mr. Stanley. In the scheme of it, place is given to remarks upon the reasoning employed by the most eminent of the Grecian philosophers, in support of their *physical*, *theological*, and *moral* systems. A fuller, and more connected display of their theories and arguments, is also studied. The frigidity of their bare details is, often, relieved by the interspersed observations. Where the principles or tenets are of impious, or immoral tendency, they undergo more particular discussions. The propriety of subjoining such confutations of their specious, but futile arguments, has been attended to by most of the *foreign* compilers of the Grecian Philosophy; but in Mr. Stanley's performance, no caution of this kind is used. The omission of it, when considered, appears an unsuitable, and faulty one; and what, in respect of the impressions which fallacious arguments may make on the minds of novices in philosophical reasoning, was not to be repeated, but corrected, in the present publication.

'But with what ability, extent of knowledge, and taste in literary study, the following work is executed, the competent judges of that *erudition*, of which it presents a *copy* at large, may, on a candid perusal, decide. Yet, whatever that judgment be, the author considers the acknowledgment of his aim, and endeavours, in the performance, to support and illustrate the just principles of theology and morals, in opposition to their contraries, to be of such peculiar importance, that any separate approbation it may be allowed to have, cannot be deemed of equal value, in itself, or be alike respected by the public.'

The objection, which Dr. Anderson makes to Mr. Stanley's work, is certainly of sufficient weight to justify his own undertaking. It may be said, indeed, that this objection does not apply to Brucker; who, in delineating the systems of ancient philosophers, frequently interposes his own opinions: but the design of the learned German is far more extensive than that of Dr. A.; and his copious, and often prolix, work, which has been recently so well translated, and so ably methodized, by Dr. Enfield*, was still confined to the use of the Latin reader.

The present work is divided into nine parts, treating, 1. Of the Seven Sages of Greece. 2. Of Pythagoras. 3. Of the Atomical Philosophy and the Sophists. 4. Of Socrates,

* In a work recently published; of which we shall speedily give some account.

Ariſtippus, the Cyrenaics, and Cynics. 5. Of Plato. 6. Of Ariſtotle. 7. Of Arceſilas, and the Middle Academy. 8. Of Epicurus. 9. Of Zeno, and the Stoics. From this plentiful banquet, we ſhall ſelect, as ſpecimens, Dr. Anderſon's account of two of the moſt diſputed points in the philoſophy of Plato and Ariſtotle, the two greateſt philoſophers of antiquity.

The firſt paſſage relates to a queſtion, which the dogmatists and heretics of our own times have fiercely and rancorouſly agitated; and which Dr. A. treats with laudable moderation:

' The point to be conſidered is, Whether the Grecian philoſopher may be underſtood, from the import of ſome paſſages in his dialogues and epiſtles, to have entertained ſome notion of a *Trinity* of perſons in the *divine nature*, conſonant to what is revealed in the *ſacred ſcripture*, and embraced as an article of the Chriſtian faith? In ſtating this queſtion, it is, in the firſt place, to be obſerved, that ſeveral of the early *fathers* of the Chriſtian church, ſuch as Juſtin Martyr, Tertullian, Clemens Alexandrinus, Origen, and Eusebius, aſcribe to Plato a theological doctrine, either much the ſame with, or moſt ſimilar to that of the Chriſtian *Trinity*. As a foundation for this opinion, the great ſpeculative principles upon which the philoſopher builds his theological and phyſical ſyſtem, and that have been called the *Ternary* of Plato, were referred to by them. What has been ſhown, both in the dialectic and phyſical part of his philoſophy, may prove, indeed, how all things that exiſt, are reduced by him, and comprehended, under *three* principles. In the abſtruſe reaſoning in the Parmenides, there is ſaid to be, One, without any thing; One, which is ſeveral things; and, One, and ſeveral things. Equivalent to theſe, in the Timæus, are ſtated, Deity, Idea, Matter; to which correſponds the triple ſyſtem of the univerſe, the intellectual world, the intelligent, or rational, and the viſible. Nor is this all the ground upon which Plato is repreſented as a *Trinitarian*. In more diſtinct proof of the allegation, ſome paſſages, in which he uſes metaphyſical expreſſions, are adduced. When he calls the Deity, the Eternal King, and Father of all things, and the world produced by him, *his ſon*, his *λογος*, or *word* of wiſdom made manifeſt, the ſenſible image of his underſtanding and power, and the mirror reflecting the rays of his otherwiſe incomprehenſible divinity, his meaning, in theſe expreſſions, taken in connection with what is clearly delivered by him in his epiſtle to Hermias, is reſerable, ſay they, to a firſt incorporeal and animating principle, declared to be the adorned ſoul of the world, and having *perſonality*: For there Plato recommends a ſolemn *adjuration*, by the *God*, the *conduſtor* of all things, preſent and future, and by the *Father God* of that *conduſtor*, and their *cauſe*.

' It may be here asked by ſome, Why ſo reſpectable a number of the Chriſtian theologians choſe, from ſuch paſſages in Plato, to maintain, that the ſacred myſtery of the *Trinity*, acknowledged to be only revealed in the ſcriptures, might yet be ſo well known to the learned of the heathen world, as to be interwoven with their theories of the univerſe; and how the cauſe of Chriſtianity could be

advanced by holding this opinion? From what is intimated in their writings, it appears, that they had a special inducement for adopting this controvertible, and otherwise, perhaps, unnecessary assertion. The doctrine of the *Trinity* being impugned by some of the philosophers as implying a plurality of Gods, or inconsistent with the unity of the *Deity*, it seemed a ready, and no improper way of removing this objection, to show, that some of the wisest of the philosophers, such as Pythagoras, Zeno, Cleanthes, and especially Plato, who asserted the principle of a one eternal and undivided deity, did yet, in the contemplations of his nature, express themselves in terms analogous to those used by the Christians, and understood in the sense of there being *three persons* in the divine nature. In consequence of this argument, they endeavoured not only to find in the *Ternary* of Plato a representation of the *Trinity*, but to prove that he, and other philosophers, could not have approached so near to the discovery of this sacred truth as they do in their works, without some knowledge of the Mosaic scriptures, or other inspired prophetic writings, under the Jewish dispensation. In support of the last point, it is well known, that Josephus's authority is chiefly appealed to; and that the vouchers quoted by him, Clearchus, Aristaeus, and Hermippus, as authors of credit, are much called in question. Amongst the moderns, however, the argument has been taken up, and prosecuted with great display of ancient erudition, by Augustinus Steuchus, Marsilius Ficinus, and Joannes Picus de Mirandola, and, more lately, by Vossius and Bochart.

Upon this learned controversy, the note here introduced cannot expatiate, and much less can it pretend to decide. When we consider, that in most of the speculations formed by philosophers, concerning this vast universe, as having a beginning, and being produced by a first *cause*; the obvious, and marked perfections of that Deity would be, and have, in reality, been, his *goodness*, his *wisdom*, his *power*; and that, in his motive to create, the first would be apparent; in his orderly, and suitable arrangement of all things, the second; and, in his constant preservation and maintenance of them, the third; it may be contended, that the coincidence (so far as it may be reckoned such) of the Platonic Ternary with the revealed doctrine of the *Trinity*, is rather to be accounted accidental, than derived from traditional authority, and that, too, referable to the Mosaic, or scriptural antiquities. When it cannot be truly affirmed, that Plato deviated from what appears to have been the received course of philosophising, which generally proceeded upon the assumption of two original principles; whence resulted a third; the opinion, that he took his statement of three principles, not from this common theory, but from tradition, may be deemed a precipitate and arbitrary one.

Upon the other side of the argument, if it be insisted upon, as a fact, that he advanced this theory, as he found it in the Pythagorean system, it must be confessed that a difficulty arises, sufficient to restrain decision in the question: For, notwithstanding all that may be said about the improbability, that either Pythagoras or Plato, would seek for, or meet with any philosophic or theological information

Information amongst a people, in such humble circumstances as the Jews, there is still reason to adhere to what has been before remarked upon this topic, that, with regard to the early philosophers, who travelled into foreign countries, for instruction and knowledge of every kind, this consideration did not operate; and that, as to the difficulty of conceiving how any speculative and abstruse doctrine could be transmitted, from one nation to another, without the grossest mistakes, it is to be remembered, that, as amongst the Egyptians, so, amongst other nations, this was done by means of symbols, more than by writing; and hence the curious investigation of the former in all researches into ancient knowledge. If it be said, that the Jews, whose divine law laid them under a solemn prohibition of sensible representations of the Deity, could have no sacred symbols; and that, accordingly, nothing of this kind was known amongst them, but the *ineffable name*; it may be asked, Did the veneration of their law hinder them from the breaches of it, and falling into acts of idolatry; or, are we to believe that their learned Rabbis never did, in imitation of other nations, presume to symbolise? The contrary will be acknowledged; and that they early attempted it in their manner of writing the *most holy name*. Their constant concealment of this from inquisitive strangers is not credible; especially, when liable, in their captivities, to be scorned as a people destitute of speculative knowledge. The Assyrians and Egyptians must, therefore, have had special information of their theology and antiquities; and whether Plato, who, as well as Pythagoras, was a diligent collector of foreign theology and science, had not met with some traditions, or writings, of a *Cosmogony*, nearly resembling, if not the same with the scriptural one of Moses, may be remitted to the judgment of every unbiassed peruser of the Timæus; when he reads, *That the one and good formed the celestial and sublunary spheres, making a division between them; that he saw that his work was good, and had pleasure in it; and, after attending to the composition of man, that he rested in himself; and these are not the only similitudes.*

‘To conclude the argument, although not to determine in it; May we not say with reason, that several of the heathen philosophers were led, not casually, but partly from moral reasons, and partly upon traditional grounds, to the acknowledgement of three principles, or original causes of all things, which were erroneously and absurdly conceived by them, and in no explication reconcilable with the revealed doctrine of the *Trinity*; yet, that their *stumbling* upon the verge of a sacred truth might, providentially, be made subservient to its proper discovery in due time, and to have the effect of preparing men's minds for its reception? Convinced from the revelation of it, the most intelligent of them might be, that, as the works of God, in the natural world, could not, in their production, contrivance, and extent, be fully understood by them, and, as the human frame itself was, in several respects, unintelligible, and a mystery, much more must the divine nature and essence be mysterious, and have a veil, through which such limited conceptions as the human cannot clearly penetrate.’ (P. 290—294.)

The preceding passage will meet with equal approbation from the calm philosopher, and the humble Christian.

Dr. Anderson, we think, has been fortunate in giving a tolerably clear account of Aristotle's doctrine concerning God, nature, and the human soul:

‘ But, notwithstanding his maintaining these false tenets*, he held intellect or deity to be the superior principle in the universe, and prior to all other things, if not in time, yet in efficiency, dignity, and excellence. There is, said he, but one first *πρῶτος*, and one immoveable mover, in the world; on whom all other substances depend for being and life; which, in him, is equally perfect in kind and continuity. Being incorporeal, he must subsist thus immutably, and separate from sensible things. Other sempiternal substances there are, but he is the immoveable one. Such are the intelligences which transcend the highest celestial spheres. They grow not old by time, nor undergo any such mutation as affects whatever is not included within the uniform and perpetual circumvolution of the heavens. They are acted upon, but not directly or physically, but in a way agreeable to their intellectual nature. The first mover, without change of place, or modification of his substance, causes motion in them, from the perception they have of pulchritude, and their desire of good. He moves them, therefore, as being loved. The planets, together with the sun and moon, partaking of the perpetuity of the circular motion of the heavens, although in a contrary course, contain intelligent and immortal natures, less perfect, but, in like manner, spontaneously moved towards the first cause of good. On account of distance from it, a yet greater contrariety obtains in nature, as found in the sublunary region of the world, and on the earth, which, although of a globular form, is fixed and immoveable. In it, as there is a quadruple variation of motion, so there are four kinds of natural bodies, called the terrestrial elements. They are of determined forms, but being bounded in their motions, they are dissoluble, and subject to change. Hence also, they are transmutable into one another. Water is generated from air, and from air, fire; and so conversely. No natural body continues always the same, in one separate state, but admits of variations in its form. By the accession and recession of the elementary heat from the heavenly bodies, especially that of the sun and moon, in a constant course, a vicissitude of generation and corruption takes place in all terrestrial bodies, which otherwise could not be explained. By this means, the want of that perpetuity, derived to substances celestial from the revolving power of the heavens, is, in an inferior manner, supplied here below. Nature, as is commonly said, affects to do, in all things, what is best; and, as existence is preferable to non-existence, and the modes of being cannot, in every part of the universe, be the same, or alike perfect, she makes the defective approximate, in a certain measure, to the undefective; and, where no ever enduring and incorruptible substance, in the individual, can be formed, she introduces a kind

* On the imagined Eternity of Time, &c. &c.

of equality to it, by a generation of beings; which, separately taken, are corruptible and mortal, but whose species is continually renewed, and therefore emulates the perpetuity of the celestial essences.

‘ Nature constituted, as has been said of matter and form, along with privation, is made, by Aristotle, the substitute for divine *procedure*, or any action of the Deity in the world, excepting the indirect one, upon the *primum mobile*, or first heavens. Nature, therefore, although no divinity is represented as having the powers of a most wonderful one, which, acting without deliberation, or upon any general plan, effectuates, in all particular things, the wisest and best purposes. She calls forth forms in their proper order, regulates their combinations and disjunctions; and, from her, their *sympathies* and antipathies, and other such occult qualities, are derived. But having stated, so far as it is intelligible, what we are to understand by matter, as Aristotle's first physical principle, it is proper to attend more particularly to the second, and consider whether it may be in itself more perspicuously conceived, and how it serves to explain the phenomena of the natural world. Form is said to be that by which a thing is made. It is then a question to be asked, Is any particular or special form to be considered as the essence of a natural body, which has a separate being, and can be detached from it? No; it exists only in corporeal substance, and makes it *what it is*, by its particular organization, and other perceptible qualities. What conception, then, is to be formed of the matter previous to its being substantiated? This is unintelligible; for, though the matter always existed, by the supposition, yet it appears not to be any cognoscible thing, but only what might become something. In this point, the Stagyrice stumbled upon the old sophistical dispute, whether *being*, at least, in the case of generation, might not come from *non entity*; and, although he endeavours to get rid of it ironically, it made an awkward blot upon his physical principles. Taken in any rational view, according to his hypothesis, his forms either generated in matter what was not in it before, or, from *potentiality* of something existing in it, they produced its actual being; which is equivalent to a generation of something out of nothing; a tenet inconsistent with his theory, and therefore not to be admitted by him.

‘ In general, with respect to his doctrine of substantial forms, it may be justly pronounced, that hardly any theory can be imagined more unphilosophical and extravagant than to imagine, that, in the numberless variations of the sensible qualities of bodies, there ensues a generation of real entities, distinct from the contexture of the parts of such substances, and, in many cases, either an instantaneous or gradual reduction of them to nothing. The glaring absurdity is aggravated by considering the *legions* of forms, that, under the names of *elementary*, *mineral*, *vegetable*, and *animal*, together with their subdivisions into tribes and classes, which must be admitted to correspond to the almost infinite diversity of natural bodies. Aristotle, however, content with maintaining his general *thesis*, that matter and forms were the only ungenerated principles

of corporeal substances, does not insist so much on the specific arrangement of them, as his commentators, afterwards, chose to do; and, it is remarkable, that he excludes the whole tribes of *plants* from having any peculiar substantial form, and ascribes to them souls possessed of a vegetative power, and which enable them to live, like some insects, when cut in pieces. Hence it appears, that he could not carry on his theory of *forms*, even when assisted by a *plastic* nature, without incurring difficulties and objections which could not be solved but by other suppositions contradictory to it. As the physical philosophers are arraigned by him for advancing only material principles, limited in their operation, and insufficient to explain the visible phenomena of the world, so it may be said, that he ran into the opposite extreme, and, in the main, only perplexed the subject, by holding forth three abstract or metaphysical principles; for such his universal terms, *matter*, *form*, and *privation*, may well be reckoned, which have no more relation to one theory in physics than to another. By his followers amongst the schoolmen, his forms were understood to be more substantial entities than they are represented by him. They were conceived to be substances in reality, having their creation from the Deity, and an existence distinct from bodies. To these, or to parts of them, when deranged, or deprived of animal life, it was inferred that they would still adhere. The tombs of the dead were reckoned to be replenished with them; and hence philosophy was made to patronise the vulgar belief of spectres and apparitions. Dead carcases, it was declared, might still live, and be resuscitated, in virtue of their adhering subtle forms; and those who required some more palpable proof of the assertion than could be readily obtained, were remitted to observations on the vapours of calcined plants, which, when ascending, might be seen plainly to represent their separated forms.' (P. 360, &c.)

In the following observations relating to Aristotle's treatise *De Animâ*, Dr. A. proves himself not deficient in metaphysical acuteness. This passage likewise deserves to be inserted, on account of its connection with several philosophical questions, which have occupied the learned of the present age:

‘ In this investigation of the human sensations, and of general and abstract ideas, it is to be observed, that Aristotle does not always deliver a positive opinion, but expresses himself in the stile of an inquirer, and with that hesitation and dubiety which the difficulty of his subject might suggest. After asserting that nothing can be learned, or known, by any one destitute of sensible perceptions, and that he who contemplates must necessarily do so from his *phantasmata*, he puts the question, In what respects may the first conceptions of intellect be reckoned to differ from the *phantasmata*? Is it because the succeeding ones are different, and yet these exist not without images in the phantasia? Some of his interpreters, and chiefly Simplicius and Philoponus, have endeavoured to resolve, or to elucidate the point, by making a great distinction between sensible perceptions and ideas of things; and their comments have been lately adopted by some learned expounders of the Peripatetic philosophy.

sophy. An idea, say they, is not a mere perception of an external object, or of the sensible qualities of any corporeal substance, collected into one picture, as it may be in the imagination, but some conception of its internal and intelligible form, which renders it distinguishable from every other material composition, and, therefore, to be known under characteristic marks of its particular nature and essence. The perceptible qualities of bodies are ever subject to alteration and change, so that no determined notion of them can be attained. But the immaterial principle, or, as it may be termed, the internal form, or *mind*, gives them the identity, and constancy of nature they have; and to it, therefore, all our knowledge of them must be referred. To the operation of this principle, it is owing, that not philosophers only, but also the vulgar of mankind, are enabled to discern certain fixed and uniform natures, amidst the apparent variety and changeability of the objects that surround them, and which otherwise could not take place. It is added, that this theory, as it stands opposed to that of the *materialists*, ought to be embraced by all Theists, if they would be consistent in their principle of an eternal mind in the universe.

With what obscurity and perplexity Aristotle's doctrine of substantial forms is attended, has been already observed. But, as it is, in this manner, held forth under particular glosses, and enforced by a most interesting argument, it will deserve a more precise examination. Its revivers appear to prefer the epithet of an *intelligible form* to that of a *substantial* one used by Aristotle, which, indeed, has no more propriety than if he called it a *phantom of substance*. The verbal correction, however, will be hardly found to set the point in a clearer light. In an inquiry into the nature of corporeal substances, or what their essences are, it will surely be admitted that no position can be regarded as any thing more than a hazarded one, and merely hypothetical. When the contexture of their perceptible parts, and their different properties, are, with difficulty, investigated by us, and cannot, by all the elaborate researches in physics, be sufficiently ascertained, what can we pronounce, with assurance, about their internal constitution, or the unseen and hidden principle of their corporeal essence, which has been called by philosophers the *substratum* of their sensible qualities, but that our present conceptions reach not to this *ground-plot* of the Creator's visible works? If we should affirm, with the Peripatetics, that all the qualities of bodies are produced by an essential form, the question will be asked, How does the human mind take knowledge of this form? a question grounded upon the doubt stated by the Stagyrite himself. Its idea, say his disciples, may arise in the intellect, from the notice the senses have taken of the perceptible properties of any substance. Does, then, all the knowledge of it consist in this intelligence afforded by the senses? As conceived in the intellect, reply they, it is a knowledge of a peculiar and superior kind. Let, then, the expounders of the Peripatetic doctrine say, to what this intellectual understanding, or mental idea, amounts; they who pretend to be acquainted with the extraordinary powers of intellect, and, after Aristotle, may call the soul the *form of forms*,
and

and advance his paradox, that *knowledge in act is the same with the thing known, and that which knows is in a sort of identity with the subject of its contemplation.* To them it belongs to give the definition of any one substance in nature, according to their conception of its essential or intelligible form. But, upon this requisition, they have been, hitherto, either silent, or evasive in their replies; and Aristotle's obscure definition of the human soul might well prove a discouragement to any similar attempt.

With regard to the assertion, that the physical tenet of substantial forms has a necessary connection with the support of Theism, it can only be said, that, so far as it is evinced to stand in this affinity, it is a laudable one, and those who hold it forth advantageously, in this important view, merit approbation: But, in Aristotle's theory, no relation of this kind can be traced, unless, in order to find it, we take the strained interpretation of his doctrine from his commentators, who consider his *forms* as a species of Plato's ideas existing in corporeal substances, and deriving their origin from the eternal mind. That philosopher, however, did not suppose that his ideas could be embodied in matter, the instability of which admitted not of lasting impressions, but only of faint and fleeting shadows of them, like the reflections of bodies in water. It was also his tenet, that, separate from the intervention of soul, *mind* could not be connected with matter. Aristotle himself admitted, that there were bodies void of animation, as well as animated; and it has been observed, that he assigned no substantial forms to plants, and allowed them only a sort of vegetative soul, which was denied them by his disciple Theophrastus, who ranked them with things inanimate. But the modern Peripatetic philosophers insist upon an internal principle, under the names of an intelligible *form*, a *soul*, or *mind*, which operates in the unorganised mineral, and stone, as well as in the animal and vegetable productions. They are, therefore, to be asked, What we are to understand by a principle so diversified, and whether they may mean by it one soul of the world, such as Plato held, giving animation and life to the whole system, in consequence of its being endowed with various faculties; or a plurality of incorporeal principles, so different from each other, that one may be called a *motive* soul, another a *vegetative*, another an *animal*, another a *rational*; and yet all these insufficient without adding a *formal* soul, corresponding to the particular modifications of the less regular and anomalous masses of matter? Without some clearer explication of the inward principle than has been given, we cannot pronounce the admission of it to be the *test* of Theism, and of validity enough to mark with the designation of Half Theists, or Materialists in Philosophy, all those who may dissent from it; especially when it is considered what illustrious and venerable names might be included in the proscription; those of Bacon, Boyle, Locke, Newton, Clark, Baxter, and others, who espoused no such theory, and of whom, it would be a reflection on human reason itself, to alledge that they had not just and sound views of Theism; and that, notwithstanding few of the uninspired of mankind are known to have done its principles equal honour by

their writings, they had *mistook* the proper grounds of its defence, and unwarily, or ignorantly, betrayed its cause.

‘ These remarks may be concluded with observing, that, in philosophical speculation, a Theist will find reason to conclude it to be an indubitable truth, that the *things which are seen were not made of things which do appear*; or, that matter and motion, even supposing them always to have co-existed, could never have constituted the frame of the visible heavens and the earth; but that, as their existence, so their motions, the arrangements of their parts, and their diversified natures, have proceeded from the *word*, and according to the appointment of God: Yet, as to the physical mode of this divine, and all-wise ordination, he will not, even upon a review of all the theories of philosophy, be presumptuous enough to decide. He may entertain an apprehension that the Peripatetic doctrine, with regard to the essences of things, obscure, and susceptible of various explications as it is, may not militate so far against the Materialists as its adherents conceive it to do. The generation of corporeal forms, in the bosom of matter alone, has been always their topic, and only resort for the account of them; and, unless the contrary doctrine be stated in an explicit and unequivocal manner, free from confusion of corporeal and incorporeal principles, some handles may be given to constructions of it favourable to their argument. This suggestion is not a vague or groundless one, but what was verified in the use made of Aristotle's substantial forms by his disciple Strato Lampiscenus, who resolved them into the sole effects of matter once universally moved, and thence capable of converting itself into all the phenomena of nature.’ (P. 369—373.)

From the above specimens, the reader will be enabled to judge what sort of entertainment, and what degree of information, he may expect from Dr. Anderson's performance. His style is not remarkably elegant, nor accurate: but, in general, it is sufficiently perspicuous. We wish he had avoided ‘ *alongst* with,’ and some few other ungrammatical or provincial expressions; and that he had been more correct in his references* to the authors whom he cites. In the passage above quoted, respecting one of the most important doctrines of the Aristotelian philosophy, Dr. A.† refers to Aristotle *Metaph.* lib. 12. cap. 741. instead of lib. 14. cap. 7 p. 1001. In the same page, he cites Aristotle *De Cælo*, p. 748, instead of p. 446. From such instances of inaccuracy, we would not, however, infer, that Dr. A. has not consulted the originals. On the contrary, we are persuaded, that, in doubtful cases, he has generally had recourse to them; and his stock of erudition appears not ill-adapted to the work which he has undertaken;

* We have omitted these references, with the notes, in our extracts from this work, to save room.

† See p. 361.

though his power of illustration may not be fully equal to the task of delineating Grecian philosophy under its most engaging aspect.

*** Those who may incline to peruse the former works of Dr. Walter Anderson, will find references to our accounts of them, by consulting our General Index, under the class of HISTORY.

ART. II. *Archæologia Cornu-Britannica*; or, an Essay to preserve the Ancient Cornish Language, containing the Rudiments of that Dialect, in a Cornish Grammar and Cornish English Vocabulary, compiled from a variety of Materials which have been inaccessible to all other Authors. By William Pryce, M. D. of Redruth, Cornwall, Author of *Mineralogia Cornubiensis* &c. 4to. pp. 236. 11. 1s. Boards. Dilly. 1790.

DR. PRYCE remarks, in his preface to this elaborate composition, that

‘As the discovery of an original language is the first and leading step to the progressional examination of all other antiquities of a country, it follows of course, that the oldest tongue ought to be studied and understood previously to our entering on the remains and records of less remote ages. On this consideration, I am inclined to believe that a work of this tendency will be very acceptable both to the antiquarian and the philologist; especially as I can very safely assert that the old Cornish-British, which is here distinguished very precisely from the modern Cornish dialect, is the most pure and nearest the original, of any speech now used in Armorica, or the northern provinces of France, Great Britain, and Ireland.’

We agree with the Doctor that, to the studious and exact antiquary, an acquaintance with the original language, if it can be attained, is likely to prove highly conducive to the illustration of other subjects which fall under his notice; yet how many are there who take pleasure in archæological inquiries, and have neither the leisure nor the means for such an acquisition? they are therefore indebted to those authors who endeavour, as in the work before us, to facilitate their progress.

It seems to be allowed, and with great reason, among those who have most closely investigated the point, that the Hebrew is the general source whence other languages have originated: the Phenician (or Canaanitish) was no doubt connected with it, or rather formed on it. From the Phenician, as this writer, together with others, remarks, the Greeks, and afterward the Latins, composed their letters; and from the Greek and old Latin tongues, our author supposes the ancient and true Cornish is mostly derived:—but here we are inclined to ask, why

* See Monthly Review for October 1778, vol. lix. p. 268.

he should apply to them, when there is a probability at least, that, anterior to the Greeks and Romans, the Phenicians visited Britain, and particularly the coasts of Cornwall? If, about the time of the Trojan war, they first discovered these shores, as he apprehends, and traded for the tin which they produced, it is natural to conclude that their language would in some degree be communicated; and this indeed the Doctor afterward appears to acknowledge, when, treating more generally on the British isle, he adds,—‘The language at that time spoken in other parts of this island, having travelled across a vast continent, was compounded and impure, and therefore we may boldly infer, that the superior purity of the ancient Cornish is chiefly to be ascribed to its genuine introduction from the shores of Greece and Sidon.’—Though Greece is here united with Sidon, it should seem likely that the intercourse with the latter was prior to that of the former:—but this is a point which we leave to be determined by those who can afford it more attention.

We have been accustomed to consider the Erse, the Manse, the Welsh, and perhaps the Irish also, as dialects of the ancient British; with these we are to join the Cornish, to which, we are told, what is termed the Armoric-British bears a considerable similarity; for, as this writer remarks, ‘the coasts of Bretagne, Normandy, and Picardy, are opposite to the shores of Cornwall, Devon, &c. so that the first commercial discoverers of those lands, in their sailing up the British channel, had equal opportunities of communicating their Grecian and Roman dialects of the Syriac root.’—It is however well known, that, when our British ancestors were compelled to retire before their hostile intruders, numbers of them crossed over to France; the province of Bretagne, in particular, seems to have received its name from that circumstance, which alone would be sufficient, we apprehend, to account for some colloquial resemblance; although we are not unwilling to allow that it might, in a degree, have had a higher original. The low French, and the Cornish, in Bas Bretagne, Dr. Pryce remarks, appear almost one and the same dialect:

‘If I had not been otherwise (he adds) well apprized of this fact, yet my opinion would have been confirmed by what I have heard from a very old man now living at Moushole near Penzance, who is, I believe, at this time, the only person capable of holding half an hour’s conversation on common subjects in the Cornish tongue*. He tells me, that above threescore years ago, being at Morlaix, on board a smuggling cutter, and the only time he was ever there, he

* See Monthly Review for Dec. 1775, vol. liii. p. 497; for Feb. 1780, vol. lxii. p. 109.

was ordered on shore with another man to buy some greens, and not knowing a word of French, as he thought, he was much surprised to find, that he understood part of the conversation of some boys at play in the street; and on farther inquiry, he found that he could make known all his wants in Cornish, and be better understood than he could be at home, when he used that dialect. I am well satisfied of the fact, as he is quite an illiterate man, and could have neither the temptation nor the ingenuity to invent a story so useless to himself.

The old British language, after the success of the Saxons, became unintelligible and useless in the body of this island, whence it was driven to the borders, such as Scotland, Wales, and Cornwall; where, we are told, it still maintains a regard and footing among the respective inhabitants, in the dress of different dialects. However this may be, it is a fact that the Welsh alone have manifested this veneration to the purpose of preserving it among the natives: many thousands of them, it is here observed, and we believe with justice, scarcely knowing how to make themselves understood in the Saxon or English. It is no new remark, that numbers of our Welsh neighbours have carried their enthusiasm in this respect to a great height indeed; which some among them, we are here informed, still maintain; so that, 'they hold all other speech in the utmost contempt, preferring their own predilection with the most stubborn perverseness, and shunning in the most contumacious manner every sort of inter-location and communion with any other tongue, till overcome by the pressure of their necessities, and the unavoidable intercourse of mankind in trade and business.' Dr. P. laments that the inhabitants of Cornwall had not possessed such a degree of this pertinacity, as might have prevented the ancient dialect from becoming altogether obsolete, if not totally dead, as he fears is now the case.

'Such has been the inattention of our ancestors, and the depredation of time, that our primitive speech was nearly annihilated before the art of printing could perpetuate the memory of it to posterity. So habitually inattentive were they, that many years after the discovery of this art, they never adverted to the preservation of the MSS. in their language, so that the only MS. extant, was that found in the Cotton Library, now about 800 years old, from which time no other MS. appears, till about the fifteenth century, when we meet with one, which exhibits three ordinalia or interludes taken from Holy Writ, the originals of which, with two or three more, are in the Bodleian Library.'

Dr. Pryce presents us with a short account of the few who have preceded him in these inquiries. Among others, Mr. Scawen of Molinick, Vice-warden of the Stannaries, applied himself late in life, about 1678, to the subject: but it could
only

only be expected from him that he should, in his own phrase, *hoc digito monstrare viam*: "If, (the old gentleman writes,) I should say, that these endeavours of mine, would be totally useful and successful to the recovery of the speech, as ill qualified as I am, I know well it must be thought more vain and censurable in me, now at 84, than it was in Tully to attempt the Greek tongue at 60 years."—We cannot but be pleased to observe, at that advanced period, a spirit disposed for such an investigation, though it produced no great effect; for he died in the same year, and left his papers on this and other subjects in a disordered state;—which possibly might, in part at least, be owing to his survivors.

After a pause of about twenty years, Mr. Lhuyd, about the beginning of the present century, entered on the inquiry, and made some progress in conjunction with others in elucidating the subject. He was well qualified for it: but, in the year 1709, death frustrated his design: 'the greatest loss, (observes this writer,) to this pursuit that it ever had, or ever will meet with, on account of his profound learning and singular attachment to the recovery of our primitive language. In his hands, particularly fitted as he was for the undertaking, and supplied with every essential article of erudition from surrounding libraries, not only the recovery of this dialect would have been effected, but it would have been adorned with every elegance and improvement, from the unceasing labours of such a consummate philologist.'—Such is the tribute paid to the memory of Mr. Lhuyd: it is introduced with propriety, and we dispute not the justice of the eulogium: we think also, the reader may perceive in it somewhat of that enthusiastic warmth, without a degree of which a man will hardly have attention and resolution sufficient for works of this nature. Mr. Lhuyd's MSS. were committed to the care of Sir Thomas Sebright, who died in the year 1736: his heir being a minor, and the trustees unmindful of such things as were not obviously and immediately connected with the benefit of their charge, those collections, it is said, were eventually buried, and lost to all future public inspection.

Mr. Hals of Fenton Gymps, is another labourer in this business, to whom the public expectation, we are told, was directed about the 15th year of the present century, but it was by no means answered. Indeed he appears to have been an ignorant and unqualified man, who supposed that learning consisted in a huge collection of words without order, sense, or meaning: for we are here informed that 'he took uncommon pains to heap together a mass of them, which he entitled *Lhadymyr ay Kernow*, or the Cornish interpreter:—It is farther added,—
' Mr.

‘ Mr. Hals’s Lhadymer is a most strange hodge-podge of Hebrew, Greek, Latin, and British words, confusedly heaped together, and in such a manner as not only to shew his want of method, but also to expose his great deficiency in those learned languages which he lugged in to support and illustrate his etymology; it being common with him to write *tempora regnum Augustus*; *ostium fluvius*, &c.’—The reader will be as much surprised, as we have been, that a man of such slender attainments should have employed any efforts in this kind of science: but it sometimes happens that, where there is little knowledge, there is much conceit. Dr. Pryce, however, observes that even this farrago contained some intelligence not unworthy of his notice, and that he has taken care to select from it all that was valuable and proper for his purpose.

On the demise of Mr. Lhuyd, some Cornish gentlemen, who had endeavoured to promote his success, found other associates, who united to maintain ‘ a correspondence in their native tongue, as well as they could, by collecting all the mottoes, proverbs, and idioms, on which they could lay their hands.’ The result of this coalition was an alphabetical arrangement of words, together with other papers on the subject under discussion, to which our author has had access by means of the descendants or connections of the late Mr. Tonkin, who appeared at the head of the association.

Such is the relation which we here find of the manuscript ground-work of this undertaking: the Doctor confesses an implicit submission to the works of Mr. Lhuyd, and also of the late Dr. Wm. Borlase, ‘ who,’ he adds, ‘ in the interval betwixt the death of the late Mr. Tonkin, and the delivery of his papers into my custody, published, at the end of his *Antiquities of Cornwall* *, an epitomised vocabulary, which has furnished a few useful additions to my larger collection. It is likewise with singular satisfaction that I acknowledge my obligations to the Rev. Mr. Whitaker, of Ruan Lanyhorn, for his communications, and his criticisms on the British language, a gentleman whose warm defence of our ancient tongue deserves the grateful applause of his country.’

We have only farther to observe, that the Vocabulary, found in the Cotton Library, has proved of use in the completion of the present work; and that Mr. Martin Keigwin, and his son, Mr. John Keigwin, both inhabitants of the little fishing village of Moushole, were ready on all occasions to clear up any doubts that might arise, and were generally fortunate in removing the difficulties which embarrassed those gentlemen who were united

* See Monthly Review, vol. x. p. 415.

with or succeeded to Mr. Tonkin, &c. in this development.

These short extracts from the preface, and the remarks which are added, will afford the reader some idea of the nature of the volume before us, and also of the difficulty with which its completion has been attended. For his farther satisfaction; the best method which we can take, is to insert the concluding paragraphs of this introduction, or as the Doctor modestly terms it, the *Editor's* preface; and editor he is, as he would not wish to be regarded as an inventor of words and phrases: but for collecting, arranging, and illustrating them, he appears to have employed sufficient thought and industry to give him some claim to the higher name of *author*, which we have therefore occasionally bestowed; and the passages which now follow, tend to confirm us more in its propriety.

'After much consideration, how to render my performance so full and complete as to engage the approbation of the public, and as the curious nature of the undertaking demands, I determined to make it a digest of the Cornish-British language, by introducing in the first part the marrow of Mr. Lhuyd's grammar, with some additions, in which are incorporated his instructions for the reading of old British MSS.—I hope this very learned introduction to Philology; which I have reprinted at the entrance of my book, will not be found out of its place.—The second part contains my vocabulary, consisting of several thousand words collected and arranged from the materials already mentioned. This hath employed the labour of many years; and perhaps a work of a drier kind hath seldom been undertaken by any *harmless drudge** whomsoever. As the whole of the Cotton Vocabulary is inserted, I have taken care to note each word from that ancient remain, with this mark †.—The third and last part consists of the Cornish proper names of hundreds; parishes, villages, &c. with their distinctions of the old and modern Cornish, set forth in the concise manner I could adopt, so that the reader may, at a single glance, apprehend the difference. This is followed by the Creed, Pater-noster, and Decalogue in both ancient and modern Cornish; and also mottoes, proverbs, and sayings in the vulgar Cornish; with the last correspondence between Mr. Lhuyd and Mr. Tonkin.

'I wish, indeed, it had been within the compass of my knowledge, to have rendered the Vocabulary perfect and complete; but the scanty and limited materials I had to consult rendered every hope of that kind abortive: for according to the best information I have been able to procure, there are no other Cornish MSS. to be met with any where, beside those I have already mentioned; from which I have extracted those words in the Vocabulary, which are to be found in them, illustrated by numerous quotations from them, which are familiar to the language of Scripture and the popular idiom.

* See Dr. Johnson on the word *Lexicographer*.
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‘As for the vulgar Cornish now spoken, it is so confined to the extremest corner of the county, and those ancient persons who still pretend to jabber it, are even there so few; the speech itself is so corrupted; and the people too, for the most part, are so illiterate; that I cannot but wonder at my patience, and assume some merit to myself for my singular industry in collecting the words which I have accumulated from oral intelligence, especially as hardly any of the persons whom I have consulted, could give a tolerable account of the orthography, much less of the etymology, or derivation, of the words which they use; for they often join, or rather run, two or three words together, making but one of them all, though their pronunciation is generally correct: as for instance, *Meraistadu*, which they pronounce in one breath, as if it were a single word: whereas it is a contraction of four, *Meor’ras tha Dew*, *Many thanks to God*, anciently written, *Maur gras tha Dew*: and *Meraistaw*, *Many thanks to you*; a contraction of *Maur’ras tha why*.’

To this necessary detail of the rise, progress, and completion, of the work before us, it may be acceptable to many readers, and is certainly proper, to affix a few specimens from the Vocabulary.

‘*Boos*, food;—see *Boz* and *Buz*; also *drink to excess*; hence *boozy*, *boozing*.

‘*Carn*, *carne*, *pl. carnou*, *carnon*, an *high rock*, a *shelf in the sea*; properly, an *heap of rocks*, a *rocky place*, as *carne in verrian*.

‘*Col*, the *binder part of the neck*, also the *ridge or neck of a hill*, by corruption from *kil*, as, *colquite* in *St. Mabon*. the *neck of the wood*, anciently *Kilcoid*, &c. *colbiggan*, the *small neck*.

‘*Credza*, to *believe*; an *credgyans abes telath*, the *apostles’ creed*.

‘*Cul*, to *make*, to *do*; *Johan*, *guerres ou cul tan*; *John*, *help me to make the fire*.

‘*Derrick*, a *sexton*, a *grave-digger*. *Nomen familiar*.

‘*Dég*, *dég*; *ten*: *deg uar igans*, *thirty*: q. d. *ten upon twenty*.

‘*Dizhunéy*, a *breakfast*; in French, *déjeuné*, to *break the fast*.

‘*Dron*, a *throne*, also, a *bill*; the *Gundron*, in *Gulvall*, the *Dowry hill*.

‘*Dzhyrna*, a *day*, from the old word, *journee*, which word we still retain in *journeyman*: an *dzhyrnama uar zeithan*, *this day seven nights*.

‘*Ennis*, *ennes*, *enys*, the *island*; *ince*, *ynes*, *ynys*.—Also a *peninsula*, or *half island*, made so by a river, or the sea. *Nomen familiar*.

‘*Fas*, *faith*, *truth*; in *fas*, *in truth*; also, *strength*, *vigour*; *kerthes* in *fas*, *walk in strength*, or *well in the faith*.

‘*Ford*, a *way*; *fos*, a *blow*; *fos*, *bragging*; *fos*, *fosfa*, a *disch*, an *intrenchment*.

‘*Glyn*, a *woody valley*.—*Go*, *at*, *to*, also *little*; *go dol*, a *little valley*.—Perhaps, *Godolphin*, means a *little valley of springs*.

‘*Gothoam*, *fools*; *Christ casos gethoam yn lan*, *Christ found fools in the temple*.

‘*Grew*

‘ Grew, a crane; Killigrew, the crane’s grave. Nomen familiariz.

‘ Grup; this Mr. Keigwin hath translated, to *gripe*; but it must signify, to *pierce*; a grup yn empyn yon, *will pierce even to the brains*.

‘ Gûer, *green, lively, flourishing*: I take Geare, by which name singly, many places in this county are called, to be no other than a corruption of this, and to signify a *green, flourishing, or fruitful place*. Thus tregeare, the *green, or fruitful town*.

‘ Harlot; this word is generally used by way of reproach, to signify, *rogue, villain*; though sometimes it be the same as *ar-tuáb, a lord*.

‘ Keffyl, kevil, an *horse*; still retained in the names of several places.

‘ Keverel, cheverel, a *kid, or little goat*; whence Keverel in St. Martin’s by Loo, gave that for his arms.

‘ Kopher, a *coffer*; kopher braz, a *great coffer, a chest*.

‘ Mab lyen, a clerk, a clergyman; q. d. the son of Linen, I suppose from the surplice.

‘ Ost, an *army, an host*.—Ost, Oster, an *host, an hostess*; ostel, an *inn*.

‘ Les, lis, in the Armoric, is a *court, hall, &c.* Lhayd’s *Archeol.* p. 206. We often meet with this word in the names of our places; and I believe it sometimes doth signify the same as in the Armoric, as *les* or *liskard*, which I interpret the *castle court*, from its castles, one of the ancient seats of the Dukes of Cornwall.

‘ Lesik, lesék, lessik, Mr. Gwawas interprets *busy*: so trelesék, or trelissick, in St. Earth, &c. the *busy town*, from the Irish, *tre-illiseack*, or else from ledsek, a *beiser*, the *heifer’s town*.

‘ Pen, the *head*, pedn brauze, pedn maur, a *great head, a jolt headed fellow*; pednouiz, *heads of corn*.—Note, that pen or pedn, in the British of all countries, signifies an *end*, as well as a *head*; so kynz pedn zythynis, *before the end of the week*; pedn viz, pedn vlathan, the *end of the month, the end of the year*. Pen, pedn, *pl. pennou*, doth often signify, a *bill*.

‘ Pens, poyns, *pl. poynsew, a pound in money, or twenty shillings*.

‘ Peth, pith, *pl. pethou, pytho, riches, wealeb*. Nanpetho, the *rich valley*.

‘ Pleg, plek, a *plait, or fold, also, to bow down to any one*.

‘ Rachan, a *rake*.

Here we wish to ask the author; whether, by the word *rake*, is to be understood the instrument of that name employed in gardening, &c. or whether a *rakish fellow* is meant? If the latter, it naturally reminds us of the Syriac word, *Raca*, *Matth.* v. 22.

‘ Rees, dho rees, to *slit, or slide away, to rush out*; hence our common word and expression, *comreefing*, and the names of many of our places, as rees, in St. Peran Sabulo, the *fleeing* (rather *slitting*) *ground*; penrice, olim penrees, head of the *fleeing ground, trerees*,

as anciently written, the *fleeing ground*; *refas, flowing, gushed out, rushed out.*

' *Stean, tin*; *stean coose*, in St. Agnes, *wood of tin*; *pulstean, a tin pit.*

' *Soa, suet, tallow*; *soath, fat, green*; *nan soath, fat valley.*

' *Tre, a town, village, dwelling, gentleman's seat*: this is the most common word prefixed to our names of places, and I believe is an original British word; it signifies the same in Wales, Cornwall, and Armorica.

' *Trev, a house*; *trevisa, lower house*; *trevanion, town in a hollow plain.*

' *Tron, a nose*, from whence it comes to mean a *promontory, a head-land*; in Welsh, *truyn*, and still preserved by the French, who call it a *copper nose*; thus, *rouge trogne.*

' *Vethe, the same as verth, green*, *Carveth*, in St. Cuby, the *green town.*

' *Redruth, dre-druith, the Druid's town*, which it undoubtedly signifies from its vicinity to Carn Brea, that celebrated station of Druidical superstition, where at this time are to be seen a multifarious collection of monumental Druidism.'

Thus we have endeavoured to assist the reader in forming a judgment of this performance: we have extended the article, perhaps too far, at least for our own confined limits; yet it seemed to require some particular attention.—Deficiencies the work must have from its very nature. The Doctor has laboured to supply them as far as he could, and he is certainly commendable for his assiduity, and, we are inclined to think, for his exactness also. The different uses to which his collections may be applied, must be left to those who have greater leisure. Two remarks, among others, we particularly made as we proceeded:—one is, that the collector does not point out derivations from the old Greek, nor from the Hebrew. Latin resemblances are easily perceived; we thought that we could, now and then, discern some of the Grecian and Hebrew languages.—The other remark is, that from the few asterisks which we observed in the Vocabulary, and by which *obsolete* words are said to be distinguished, we have been almost tempted to infer that the aggregate of *true ancient* Cornish words is at least not very large; since we should suppose, from the accounts before given, that the original language is now, for the greater part, become wholly *obsolete*.

The Philologist will, without doubt, reap advantages from these researches of Dr. Pryce, who has laid a foundation on which some of his successors or contemporaries may improve.

ART. III. *Letters to the Right Hon. Edmund Burke, on Politics.* By Edward Tatham, D. D. 8vo. pp. 111. 2s. Rivingtons. 1791.

THE two Letters here published, which, we are told, form but a part of a series that is to follow, treat of the first principles of government, and of civil liberty. The design of them is, to maintain the system of Aristotle, or rather to use Aristotle's aid and authority in maintaining the system of passive obedience, against that system of civil and religious liberty, which approved itself to the penetrating genius of a Milton, a Sidney, a Locke, and a Hoadley; and which has been adopted in later times by those who were proud to be numbered among the disciples of the greatest masters of reasoning that this land ever saw.

After complimenting Mr. Burke, among other things, on his zeal for the *purity* of the British constitution—which, to those who recollect what that gentleman has, of late years, said and written in defence of rotten boroughs, and of a corrupted representation, will appear like complimenting a bigotted Papist on his zeal for the purity of the Christian faith*,—Dr. Tatham proceeds to tell us, that the system of liberty erected by the moderns is a baseless fabric; that it has no foundation to support it but an assumption gratuitously formed, the most unphilosophical that ever was advanced; and that, therefore, however specious and splendid it may seem, the whole edifice, when shaken by the hand of Truth, must fall, crumbling, to the ground.

It is supposed, says Dr. T. by the hypothetical advocates for liberty, that “men originally existed and lived independent and unconnected, antecedently to every species of society; and that the inconveniences which they experienced in such a state first induced them to establish a civil government, on a voluntary resignation and concession of their natural liberty and rights.” This supposition the Doctor affirms to be false in fact;—and what if it be? nothing depends on its being true. It is a supposition taken up for the purpose of illustration only, not for that of proof. It is adopted to render the argument more easy and intelligible, not to prove it more certain and just. It resembles the hypotheses, which mathematicians sometimes introduce into their algebraical or fluxionary calcula-

* We must, however, do Mr. Burke the justice to acknowledge, that it was not always thus. There was a time when that gentleman called on the House of Commons “to return to their *proper home*,” “to belong *wholly* to the people;”—a time when he thought every thing went wrong, “*because the turnspit of the King's kitchen was a member of parliament.*”

tions. The assumption facilitates the process: but its truth or falsehood in no wise affects the truth or falsehood of the conclusion. If it were to be granted that mankind had never existed out of a state of civil government; nay, if we suppose them never to have been in any other state than that wherein we now see them, even in the most despotic country of the world—where, instead of MAN, “that beauty of the world, that paragon of animals, so noble in reason, so infinite in faculties, in action so like an angel, in apprehension so like a god,” nothing meets the sense but the “hoofs of a swinish multitude, or the foul stench of an ulcerated aristocracy* :” if, we say, mankind had never existed in any other state than this, yet all for which the advocates for liberty contend would remain in full force, unimpaired by such a supposition.

Taking men as we find them at this day, in this, or any other country, we would ask Dr. Tatham, what it is that gives any one man, here or elsewhere, a right to command another? what authorizes any one to prescribe rules for the conduct of another? or what is it that binds a man to submit himself, and his actions, to the direction of his neighbour, which does not equally bind his neighbour to submit to him? *We* cannot answer these questions to our satisfaction, otherwise than by saying, that all right and authority to govern is derived from the consent or acquiescence of the governed; and that whenever this acquiescence ceases, the authority ceases also:—nor can we see any thing in Dr. T.'s letters, that enables us to give any other solid or satisfactory answer.

It will not do, to say that the constitution authorizes one man, or set of men, to govern the rest; because the question is, how comes the constitution itself by its authority to control the actions of any individual whatever? Neither will it do, to say with the Doctor, that ‘men are endowed with different mental and corporeal faculties; that some are wise and some foolish, some strong and some weak, some young and some old.’ Nothing of this kind will authorize civil government. Were we to take wisdom, which seems to be the strongest plea, and discuss the titles of the past and present governors of the world, on the ground of their being wiser than their fellows, we fear that many of their claims would not abide the test. Beside, where shall we find the man who can say, that he is wiser than *every man* in the community? If he

* Our readers must remember that we speak figuratively. We mean that “stench of arrogance,” and those “mental blotches,” of which Mr. Burke makes mention.

be only wiser than some, this will only entitle him to govern some, not to govern all. Then wisdom is of various kinds: though a man may be more wise in one respect, he may be less so in another. On this plea, therefore, he could not govern any man in general, but only in some particular things. Again, how long would authority, founded on such a title, last? Though the governor may be the wisest to-day, it is not improbable that a wiser may start up among the governed to-morrow; to whom, therefore, he ought to resign his power.

Superior strength is a weaker plea for dominion, than superior wisdom. Most of the objections urged against the one, may be urged against the other. Indeed there is no argument to prove that a strong man has a right to govern, or dictate, to a weaker, which will not equally prove that he has a right to knock him down, or to take away his liberty, or even his life, at pleasure. Superior endowments, either of mind or of body, confer no right of civil government on those who possess them; and if they did, Dr. T. has ruined his argument by appealing to so many different kinds of superiority. If one species of superiority could confer a right of government, how are its claims to be adjusted with the claims resulting from superiority of another kind? Were we to grant that superior wisdom, or superior strength, could, either of them singly, give a title to authority, yet they could not both give it: for here a new difficulty would arise, to decide whether wisdom should govern strength, or strength govern wisdom.

In short, of all the various inequalities, and multifarious talents, 'which so mix and diversify the whole community of mankind, that there are hardly to be found two persons in all respects exactly of the same description, or qualified for the same use and office in the society of which they are members,' we know not one that can be considered as a warrant for exercising the smallest civil jurisdiction, in opposition to the will of him over whom it is assumed*. Human excellences and defects are not badges of civil distinction, by which some are marked out for political command, and others for political subjection. Nature knows no such badges. Nothing can give sanction or validity to civil government, but the voluntary consent of those who submit to it. To grant, or to withhold,

* Dr. Tatham, like many other writers, confounds that equality in point of natural endowments, which is "never found," with that equality in point of political authority, which "obtains in all."

" ——— though th'Almighty Maker has throughout
Discriminated each from each, by strokes
And touches of his hand, with so much art
Diversified, that two were never found
Twins at all points—yet *this* obtains in all."

this consent, one man is as free as another. In this respect all are on a level; all are equal; and this is all that is meant by political writers, when they contend for the natural equality and natural freedom of mankind *.

Dr. Tatham, however, says, "*The powers that be are ordained of God.*" Yes; and what is the meaning of these words? Surely not that God originally invested particular persons with a right to govern the rest of the world; that their authority has been regularly transmitted to their descendants, or successors; and that such persons cannot be deposed or resisted without sin. This is divine, indefeasible right, which all sensible men have long since exploded, and which, were we to adhere to it, would dethrone perhaps all the powers now existing in the world; as we believe it would be no easy task for any one of them to prove a divine commission, either by regular descent, or otherwise,—Neither can the meaning be, that into whatever hands power may fall, or however it may be obtained, with or without consent, it is the will of God that it should be obeyed. It is enough for the power to *be*: no other circumstance is requisite to prove it just. From that alone it is evident that it is ordained of God. This would justify Cromwell and his adherents, whom we consider as usurpers. This would justify the late National Assembly of France, whom Dr. Tatham considers as usurpers. Nay, it would justify a Tyler or a Cade. It would not only vindicate, but inflame and foment, rebellions of all sorts. This is blowing up the fire of lawless violence with the bellows of fanaticism. In this case, success would not only be used as a veil to prevent men from seeing the wrongs which they were doing, but would be taken as an evidence that their cause was the immediate care of Heaven itself.—The meaning of the Apostle we take to be this: "Civil government, though administered by heathens, as we now see it to be, is an institution which God approves. It promotes many moral and good ends. We Christians, therefore, are not to suppose that it is unlawful or hateful in the sight of God, that we should obey heathen magistrates. It is not the design of Providence to invest Christians, as such, with temporal dominion. Submit yourselves therefore to the powers that be, for they are moral and godly ordinances." There is nothing here that forbids either Heathens or Christians to frame a government for themselves, nor to set up one form of it to-day,

* What Dr. Tatham urges against Mr. Gisbourne, to shew that all the arguments for the natural freedom of mankind are equally applicable to other animals, and would set aside man's dominion over the brutes, is not sound reasoning: but we have not room to expose the fallacy of it.

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and change it for another to-morrow, if they think fit. There is nothing, therefore, in the Apostle's words favourable to Dr. Tatham's argument.

Having attempted to destroy the natural equality and natural freedom of mankind, Dr. Tatham attacks their *natural rights*. Men, he argues, have no natural right to their lives, their liberties, or their properties; because, in a state of nature, there is no security for the possession of these things. 'If men were not restrained on the one hand by the authority of society, and guarded on the other by its protection, they would soon devour and destroy each other.' What is this to the purpose? The question is not concerning power and ability, but concerning right. Whenever one man was able to preserve his life, liberty, or the produce of his own labour, from being torn away by the violence of another man, would he have a right by nature so to do? or would he have no right, unless he could produce some positive law of a particular society, authorizing his resistance? The advocates for liberty maintain that every man, independently of society, has such a right; and that, by exercising it, he violates no law of God, nor of nature. Nothing, that Dr. Tatham has said, has convinced us of the contrary.

In his second letter, the Doctor treats of civil liberty, which he makes to 'consist in obedience to the law.' He is not very solicitous about the nature and quality of the law, provided only that it be general and equal. If all do but submit, he seems to think it of no great consequence to what they submit. It is the submission, and not the nature of the thing to which they submit, that constitutes the liberty. 'Civil government,' he says, 'is a series of *servitude*.' He even supposes that men may submit to what is endured by the Negroes in the West Indies, without being slaves, or being deprived of the liberty of British subjects. Pleading for a perpetual continuance of the wrongs of that injured race, he says, 'From the natural state and condition of their minds and bodies, it must be to the extreme of servitude, to the hardest, to the meanest, to the ignoblest offices of society, to be the servants of servants, that they are fairly destined,' [without their own consent.] 'But, whilst they do all this, let them be no longer slaves; let them be British subjects, and taste the fruits of that liberty which every other man enjoys in his proper station and sphere of life.' A curious and inquisitive mind might here ask, how it were possible for men to be *compelled* to all this, and yet be no longer slaves? A stupid and ungrateful Negro might say, "If this be the liberty of a British subject, give me back the slavery of an African savage."

This system of liberty Dr. Tatham would persuade us to be the system of Aristotle: but his quotations from the Stagyrice do not convince us of what he would have us believe. As the motto to his second letter, he has chosen these words, ‘*Οὐ γὰρ δεῖ οἰεσθαι δούλειαν εἶναι τὸ ζῆν πρὸς τὴν πόλιν, ἀλλὰ σωτηρίαν.*’ Aristot. Polit. lib. v. cap. 9. In page 71, he repeats them, with this version, ‘To live in subjection to the state should not be deemed slavery, but safety.’ As we understand the words, they convey a very different meaning. “A state of civil polity,” says Aristotle, “ought not to be deemed a state of servitude, but a state of security:” that is, “Civil government is not necessarily incompatible with liberty. On the contrary, it may be so framed and administered as to become its best security.” To say that government does not necessarily imply slavery, or that a government may be so constituted as not to infringe liberty, is one thing. To maintain, as a general proposition, that subjection to the state—to the powers that be—cannot be slavery, is another thing. Aristotle asserts that civil government is not servitude. Dr. Tatham, in page 83, expressly affirms, that it is ‘a series of servitude.’

A passage is cited in page 70, in which the Peripatetic says, “Where the laws do not govern as supreme, men will; and then comes tyranny.” He adds, “There is no proper polity, no true government, where the laws are not paramount.” That there can be no true liberty, unless the law be supreme, is a position which we believe no modern advocate for liberty will deny; notwithstanding Dr. Tatham affirms, that ‘ancient is totally different from modern liberty.’ ‘The French legislators have expressly said, in their new constitution, “There is no authority in France superior to that of the law: the king reigns only by it.”’ Dr. Tatham argues as if Aristotle had ‘placed the essence of liberty in the fixed and general operation of established law;’ and had said, “wherever the law is supreme, there must be liberty.” To this position we believe no friend of truth will give an unlimited assent.

As these are not the only places in Dr. Tatham’s book, where it appears that Aristotle says one thing for himself in the margin, and the Doctor says another for him in the text, some readers may possibly be inclined to construe what is said in page 17, more literally than the Doctor intended: ‘It seems,’ says he, ‘that I have drudged in vain in this long untrodden walk of politics through many a chapter of dusky Greek.’

However this may be, whether the Doctor be really convinced from experience that all labour after learning is no better than vain drudgery, and would therefore dissuade others from wasting their time in literary pursuits—whether he thinks

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it a profanation, a casting of pearls before swine, to offer learning to the vulgar—whether he supposes that the lower ranks of the community, when possessed of a little rational instruction, will not gaze with such admiration as they have been wont to do, on those who know a little more than themselves; or will not be so ready to receive with implicit faith all that is told them by their superiors about the mysteries of religion and politics—or whether he dreads the mischief of being enlightened, from what he beholds across the channel—whatever be his motive—certain it is, that he is for keeping those beneath him in as much darkness and ignorance as possible. He therefore declaims against the institution of Sunday schools as a national evil, and says it is a very sad thing that ‘all the lowest people should be taught to read.’

As the Doctor thus stoops to make war on the horn-book and the catechism, it is not astonishing that he should condescend to be-note us Reviewers. He brings a most terrible accusation against us, viz. that we are ‘of the Dissenting party;’ and he has no doubt that such a charge will ‘excite our indignation.’ The Doctor is doubly mistaken. He is wrong as to the fact, and wrong as to the manner in which he supposes we shall be affected by the mention of it. A charge which rests on a mere *ipse dixit*, it is as easy to repel, as to make. We feel ourselves more disposed to smile, than to be angry, at such gratuitous and unsupported assertions. Heavy as the load is, we do not cry out on its weight; because, as there are no straps to keep it on our shoulders, a single shrug relieves us. “Masters, it is proved already that you are little better than false knaves, and it will go near to be thought so shortly: How answer you for yourselves?”—Marry, Sir, we say we are none*.”

If the Doctor uses the words ‘Dissenting party’ in their ordinary acceptation, and means to say, that we shew any partiality, or undue favour, to the works of sectaries,—“Marry, Sir, we say we are none:”—but if the Doctor means only to rank us with his ‘phalanx of literati,’ whom he styles ‘*Dissenters καὶ εὐλογητοί*—,’ a title, (or, as Mr. Paine would say, a *nick-name*,) by which he seems desirous of stigmatizing all such impudent fellows as presume to think for themselves on every subject—Marry! then must we be “written down” of the ‘Dissenting party,’ and are in no small peril of being “condemned into everlasting redemption:”—for it is most certain, that, on important questions, we do take the liberty of *dissenting* at times from any author of any party, when such author

* Much ado about Nothing, Act iv. Sc. 2.

appears to us to *dissent from truth*. It is this, perhaps, which induces many gentlemen, of whose writings we do not deem so highly as they do themselves, to call us by such hard names occasionally; and to say that we are of this party, or of the opposite, just as suits their fancy; and it is precisely this which makes *us* say, we are of no party.

Perhaps the Doctor will say that he can prove it on us, that we are Dissenters *indeed*; and can point out the very pages of our work, in which we have expressly protested against two *laudable* practices of our church, viz. that of exacting subscription to articles of faith, even from boys of sixteen or seventeen, at matriculation; and that of treating the liturgy as an inspired composition, which must remain just as it is, world without end:—but if to wish for reformation in these matters, be sufficient to make Dissenters of those who are churchmen in other respects; then we believe it would be a hard thing to find a complete churchman in the kingdom. Were the Doctor to go round to every individual of the established church, clergy as well as laity, and to obtain from each his genuine sentiments; would he find us alone of the whole body standing by ourselves as advocates for reformation? So far are we from believing this would be the case, that we are verily persuaded he would not find one in a thousand, who could digest *every* thing contained in the articles and liturgy. Perhaps there is scarcely an individual, who would not turn out to be more or less of a Dissenter. If Dr. Tatham were closely to examine his own breast, we much doubt whether he would not discover himself to be of the dissenting party. It is perhaps not too much to say of our church, that we are a church of Dissenters. When we say this, we speak of those only who have thought and reflected on the subject. That there are many associated with us as churchmen, men of no small zeal when they are told that the church is in danger to be set at nought, who would assemble and shout for days together, “some crying one thing and some another,” we well know: but then of these, the most part, like their predecessors at Ephesus, would “not know wherefore they were come together.” Such can no more be said to assent, than to dissent. Properly speaking, they are neuters; and they would be neutral in their conduct, if there were no Demetrius, no modern silversmith, to rouse them occasionally into action.

Is the good Doctor grieved that matters should stand thus? We will tell him how he may help to mend them. Let him join us and the rest of his brethren in the call for reformation. That, he may be assured, is the only infallible specific—the only “short way with the Dissenters” either in or out of the church.

ART. IV. *Memoirs of the late Rev. John Wesley, A. M. with a Review of his Life and Writings, and a History of Methodism, from its Commencement in 1729 to the present Time. By John Hampson, A. B. 12mo. 3 Vols. pp. 220. in each. 9s. sewed. Johnson. 1791.*

SPIRITS are touched to very different *issues*. Genius and virtue combine their currents in such a variety of channels, as to cause eminent characters to be formed in situations little expected to produce them, and under circumstances the most dissimilar. Howard, in the gloomy cells of prisons, found glory, and made the pestilential effluvia of dungeons perfume and preserve his name; while John Wesley, by erecting the altar of religion amid the collieries of Kingswood, once the seat of unusual vice and profaneness, has raised a monument to his own praise. The exertions of the latter, it is evident, were not of so singular a nature as those of the former: but they were such as must entitle him to peculiar notice in the catalogue of extraordinary men. It will be said that he was urged on by enthusiasm: but it was the enthusiasm of no vulgar mind; an enthusiasm which, however undesirable, served to bring out and to fix the distinguishing features of his character. With his memoirs, the history of Methodism is almost necessarily blended; which, in the picture of the religion of the 18th century, must occupy no inconsiderable portion of the canvas. His failings, as well as his virtues, contributed to make it what it is; and when the philosopher considers its origin, its rapid progress, its vast extent, and the influence which it has had on the state of morals among the common people, he will be desirous of investigating the abilities and mental qualities of its author. He will therefore thank Mr. Hampson for the work before us; who has taken pains to furnish himself with materials for the life of John Wesley, and who, by a proper attention to arrangement and language, has served up on the table of public curiosity an acceptable biographical morsel. Mr. H. has attempted, he tells us, in these volumes 'to draw a likeness, not flatteringly disgusting, nor exaggerated to deformity, but, as near as possible, a just transcript of truth and nature.' He does not, however, endeavour to amuse his readers with the promise of absolute impartiality, but modestly confesses that 'such is the force of particular prepossessions, and so few writers of history or biography have succeeded in this most essential circumstance, that he trembles for himself, and is checked by a just anxiety, lest he should fall into a too general error, and become subject to the common condemnation.'

Possibly, the very partial friends and warm admirers of the Apostle of Methodism may, in some places, be displeased with the contents of these memoirs; though, in general, they will look

look on them as doing justice to the character attempted to be delineated. Considerable use has been made by Mr. H. of the *Wesleyan Letters* published by Dr. Priestley *; and though he introduces the history of his Hero with *miscellaneous articles relative to the family*, and with *accounts of Samuel and Charles Wesley*, (brothers of John,) he has taken no notice whatever of the *strange noises* in the house of old Mr. Wesley at Epworth, which were such matter of alarm and astonishment to the family. His reason for this we shall not stay to investigate. Connected with old Mr. Wesley's *preaching against cunning men*, they might have served to shew the strong faith of the family in witchcraft:—but we must leave the old gentleman with *Jeffery*, (for so the spirit that was supposed to haunt the house at Epworth was called,) to attend John in his religious career; who, according to these memoirs, was born June 21, 1703. When six years old, he was, with difficulty, rescued from the flames which destroyed the parsonage house at Epworth. After receiving the first rudiments of learning from his mother, who was a most valuable woman, he was sent at an early age to the Charter-house, and thence to Christ-church; whence, having taken his first degree, he was elected Fellow of Lincoln College in 1724, and proceeded to the degree of A. M. in 1726. At the University, he applied himself not only to the classics and the arts of disputation, but even courted the Muses with success:—*but not in Fancy's maze he wandered long*.—He entered into holy orders with high ideas of the sacred and important nature of the ministerial office, and was ordained in the year 1725. During his residence at the college, where he officiated as Greek lecturer and moderator, ‘he became particularly serious and religious; and several of his friends and pupils having the same dispositions, they formed a kind of society, which at first, in November 1729, consisted of the two Mr. Wesleys, Mr. Morgan of Christ-church, and one more; to which were admitted, some time after, Mr. Clayton of Brazen-nose, Mr. Harvey, Mr. Whitefield, and several others. At first they read the classics every evening but Sunday, and on that day some book in divinity, but in a little time it is probable their religious meetings were more frequent.’ In this society, the name and sect of *Methodists* had its origin. Its members, on account of the strictness of their piety and morals, were noticed and soon distinguished by the appellations of *Methodists*, *Sacramentarians*, and the *Godly Club*.

Mr. Wesley's deportment became deeply tinged with austerity; and his notions, respecting his usefulness and salvation, prevented his settlement as a parish priest. He conceived

* See our last Review, p. 320.

the strange idea, 'that a man, to be useful, must be despised,' which Mr. Hampson very properly controverts.

At last, however, Mr. W. was persuaded to leave his loved retirement; and on the 14th of October 1735 he embarked for Georgia in America. In the course of his voyage, he became acquainted with some Moravian brethren, to whom he was soon attached. On the continent of America, he imitated the Apostles by labouring with his hands as well as preaching, and moreover exposed himself to every change of season and inclemency of weather. After a stay of one year and nine months, he left Savannah with dubious success, and with some marks of suspicion respecting his conduct. On Feb. 1, 1738, he again arrived in his native land. About this time, Mr. Wesley's mind was strangely balanced between the hope of salvation and the fear of damnation; and in order to confirm the former and dispel the latter, he visited the disciples of Count Zinzendorf at Marienburn and Hernhuth. Hence he derived many of his notions concerning discipline. On his return to England, he commenced Itinerant, and exhibited as a field preacher, or, as Mr. H. expresses it, *took the field*, on an eminence in the suburbs of Bristol, April 2, 1739. We cannot follow him from place to place, nor relate the persecutions which he excited*, nor the success of his labours, but shall only observe that he exerted himself to reform the most corrupt of the human species, and that 'whether followed or despised, persecuted or applauded, he never lost sight of his object, nor for a moment ceased to labour with the spirit of a Luther, and the gravity and authority of an Apostle.'

We must pass over Mr. H.'s account of the controversy between Mr. Wesley and his brothers, on the doctrine of Assurance, and his chapter on the *Progress of Methodism*; which he intersperses with many pertinent and liberal observations: but perhaps he is rather too sharp on Mr. W. vol. II. p. 113, for refusing to call on the Bishop to consecrate his chapel at Kingswood; since the opposition of the bishops to him and his system was a sufficient reason for avoiding their consecration, which would have given them a power of excluding him from his own chapel, without having recourse to his love of supreme dominion.

As the number of the Methodists increased both in England and North America, and as many preachers were found requisite, Mr. W. was desirous of giving, to the church which he had raised, a kind of government and center of union. This he did

* Mr. Hampson's remark on this occasion ought not to be omitted. 'The mob of all countries and of all religions is but too much the same,' vol. ii. p. 22.

by forming, with himself at their head, a privy council under the title of "The Conference," and by procuring a deed to be executed and enrolled in the court of Chancery, declarative of the meaning of the word *conference*. In this business, Mr. W.'s conduct does not appear to have been fair and open; and here Mr. H. very properly chastises his hero, as also for his conduct respecting the American war. How far Mr. W. is to be censured for presuming to consecrate Methodist bishops, and for ordaining priests for America by the imposition of hands, is a matter on which different readers will hold different opinions. All, however, will be amused with the account of the worship of the first Methodists in America:

' Their worship partook of the general simplicity. It was frequently conducted in the open air. The woods resounded to the voice of the preacher, or to the singing of his numerous congregations; while their horses, fastened to the trees, formed a singular addition to the solemnity. It was indeed a striking picture; and might naturally impress the mind with a retrospect of the antediluvian days, when the hills and vallies re-echoed the patriarchal devotions, and a Sheth or an Enoch, in the shadow of a projecting rock, or beneath the foliage of some venerable oak, delivered his primeval lectures, and was a "preacher of righteousness" to the people.'

Mr. Hampson's observations, in the subsequent part of his work, on the origin, progress, principles, discipline, and influence, of Methodism, evince his acquaintance with every thing respecting this *new religion*, and merit the attention of those who are desirous of obtaining a just conception of it: but we must entirely pass over these, in order to exhibit his character of Mr. Wesley; whom he describes in general terms, at the beginning of these Memoirs, as a man distinguished by great virtues, sullied by strange peculiarities, and, more particularly in the body of the work, and toward the conclusion, as a man whose first principle was public good, and whose next was the love of sway. He mentions him as the most charitable man in England, and as the most indefatigable of preachers, having delivered, according to his calculation, no less than 42,450 sermons; and he says that scarcely any man possessed, in such perfection, the talent of attaching mankind to his person and opinions:—but he considers the prominent feature of Mr. Wesley's character to have been a fondness for power; and he observes (vol. III. p. 208) that 'during the last ten or fifteen years of his supremacy, he was the most absolute of monarchs.'

These volumes conclude with an account of Mr. W.'s last sickness and death, and with a copy of his will: Mr. Wesley died March 2, 1791.

The greater part of the *Memoirs* was designed by the author to have been published in the life-time of Mr. Wesley, with a view, no doubt, of conveying a censure on him for the quantity of power which he assumed to himself; since he takes every opportunity of directing the reader's attention to this point of Mr. W.'s character.

On the whole, we believe Mr. H. to have been a faithful biographer. He writes with a liberal and well-informed mind, and seems an enemy both to fanaticism and persecution. While he beholds with pleasure the beneficial influence of Methodism on the morals of the lower classes of the people, he exposes the agonies and convulsions of the first Methodists, as proceeding from ignorance and imbecility.

Of a different complexion from the other parts of his work, are the remarks which he introduces on the Catholic bill, and on the conduct of the Catholics since it has passed into a law. Why should they not be allowed the use of the same means for the propagation of their religion, as are employed by the friends of Protestantism? The fears of Protestants, for their religion, are inconsistent with their principles. Liberty and Truth were never enemies; by the extension of the former, the real interests of the latter can never be injured.

ART. V. *Sermons on various Subjects and Occasions*. By the late Rev. Fowler Comings, late Fellow of Hertford College, Oxford, Rector of Swords, in Ireland, Prebendary of St. Patrick's, Dublin, and Chaplain to his Royal Highness the Duke of Cumberland. 8vo. 2 Vols. pp. 300 in each. 12s. Boards. Robinsons. 1790.

THESE are discourses of real worth, though not without considerable imperfections. They breathe a spirit of fervent piety, and, with equal warmth, plead for that virtue, in all its branches, which is its genuine fruit; and destitute of which, what might be called piety is an empty name, and wholly useless. The language is emphatical and powerful, generally correct, and pleasing; and the practical sentiments are such as should be engraven on every heart, and guide us in all our conduct. The sermons are not of equal merit, in point of composition; neither do they abound in Scripture criticism, or inquiries into the meaning of particular passages; (unless, sometimes, in a fanciful way:) but it by no means appears that the author was not capable of such discussions, if he had chosen to engage in them. He disclaims such attempts, when he tells us, in one of the discourses on 1 Cor. xiii.,

* The *last* operation of divine charity, now before us, is contained in these words: "charity beareth all things." Though alterations in our present translation of the Holy Scriptures are rarely fit for the bulk of common audiences, and are therefore what I am careful on all occasions to avoid, as rather calculated to promote the reputation of the speaker, than the edification of the hearers; yet here I must just take notice that the word, rendered in this place *beareth*, does more properly signify *covereth*; "charity covereth all things." It is the more necessary to make this easy alteration, because it more strikingly distinguishes it from another after-passage in this amiable description, where it is said that "charity endureth all things." (Vol. II. p. 81.)

Many of these discourses consist of immediate addresses to the audience; and having entertained strong ideas of the degeneracy and depravity of the human race, the preacher seems to conclude that his hearers were greatly defective in, if not generally destitute of, the several branches of virtue which he recommends. He well exposes the delusion which men are inclined to impose on themselves; and he too clearly proves that what frequently passes in common estimation, or in a person's own opinion, for virtue and piety, has little or no such ingredient in it. In some respects, he classes with those who are considered as the most orthodox writers, and occasionally employs those direct applications to the Saviour of men, which several readers will think are not justified sufficiently by the Scriptures. In other instances, he appears as a *mythic* divine, even so far, as to suggest, while we were reading, that he might be a follower of the famous Swedish rhapsodist*. We must acknowledge ourselves surprised to observe that a man of sense and ability should interpret that fine allegory of the good Samaritan, as intended to represent the redemption of mankind by Jesus Christ, which is here done in a sermon on that parable: this we consider as torturing the Holy Scripture. However such explications may have been countenanced by ancient writers, who had their conceits to a great degree, or by any moderns, we must deem it an unjust and enthusiastic practice: the parable, as delivered by our Lord, is plain and instructive, exhorting to that active compassion and benevolence, which he himself always manifested, and enforced by that most powerful argument, his own conduct, not merely in some particular instances, but in the great design and purpose which he uniformly pursued, through life, and in death.—In another place, we are told, of the twenty-third psalm, that instead of being inscribed a psalm of David, it should have been a psalm to David, that is, to Christ.

* Swedenborg.

In such instances, we perceive a tincture of methodism and mysticism, in many parts of both the volumes.

However firm Mr. Comings may be in asserting any mysterious doctrine, we observe that his great aim is to promote universal virtue, and the most extensive charity, which he justly considers as the great and ultimate purpose of the gospel: with such enlarged views as he, in these respects, discovers, we can almost forget that which, in other instances, we deem injudicious and exceptionable. We entirely concur with him in his account of the admirable tendency of Christianity to renovate the earth, or rather to renovate its principal inhabitants; yet when he allows to man, as he seems sometimes to do, no power of exerting *himself* for this purpose, we are inclined to ask, to what purpose are all the arguments and exhortations which he urges with so much truth and energy? and we are willing to hope, that man, bad as he is, even in the present wild and thoughtless times, is not wholly so deformed and so pernicious a creature, as some representations would persuade us: that he is a principal cause, particularly when placed in the higher stations, of the misery that abounds, we are reluctantly obliged to acknowledge; yet we cannot implicitly subscribe to such accounts as the following; (vol. ii. p. 184.)

'Universally, it is man that gives birth to every evil and scatters poison through the whole creation. Give but one single man his will, and let the history of every age determine, whether this wretch, who knows, that by the laws of mortality, he can but enjoy this world a few days longer, will not yet trample on every thing divine and human, whether he will not bathe his sword in blood, regardless of the widow's cries and orphan's tears, that he may for a moment raise himself one step above those about him. The whole world affords very little else than a continued repetition of this brutal violence, either in public or domestic life.'

This appears to us to prove nothing more than that man, if he surrender himself to the domineering power of passion and appetite, becomes the scourge of the earth, and the pest of society, which has been too often verified: but if he will admit the use of that reason with which he is furnished, and employ other assistances that are provided, it is probable that the evil will be moderated, if not prevented. Our author's reflections on the subject are certainly too general. There is real truth, but not without limitation, in what he again observes; (vol. i. p. 105.)

'The whole world is one continued scene of cruel power, and suffering weakness. Human strength and authority, whether it be great, or whether it be small, is commonly exerted to the plague and ruin of those within its reach. So narrow and confined is the heart of man, that it hardly feels but for its own private advantage:

it is shut up within the circle of self, and loses all tenderness and compassion when it looks towards others. Hence arises all that misery which disturbs and disorders public and private, civil and religious life. 'Tis this that makes us severe and unforgiving, and that raises every trifling offence into a crime not to be pardoned. 'Tis this that has many times unpeopled mighty nations, and that has shamefully made a pure and sacred religion the pretence for the most outrageous barbarities.'

It ought to be added, that these evils, so terrible and so true, are the consequence of *not* exerting those powers, and improving those advantages, which the Creator has given to man for such good purposes.

Though Mr. C.'s positions be often liable to objection, the most persuasive and edifying reflections and exhortations follow; and discouraging as may be his views of the moral state of man, he evidences the most earnest desire that the evil might be remedied, and manifests an unbounded wish for the happiness of all his fellow-creatures: as may be seen by a short extract from a sermon in which he pleads against cruelty and persecution; (vol. i. p. 3.)

'To see how the gospel abhors this wretched disposition, let us cast our eyes on the conduct and precepts of our blessed Lord, whereby we shall see how he himself acted towards mankind, how he taught and commanded those that followed him to act also. The Son of man came indeed not to destroy mens' lives, but to save them. Overflowing with love and goodness, he came here among us, that he might give strength to them that were weak, peace to them that were disturbed, and life to them that were dead. He came to scatter every blessing, light, life, and happiness through the whole creation. He came as the glorious, gracious, universal Saviour, as the angel of the covenant of love. He wished, and oh, may what *HE* wished be one day accomplished, that none should die, but that all should repent and live.'

The discourses on *charity*, as it is described by St. Paul, in I Cor. xiii. are excellent: adapted to convince, to warm, and to excite to practice. We think that the author, before he had enlarged on the different branches, should have explained the word (*αγαπη*) as signifying *love*, a charitable, a Christian, and, we may add, a divine temper, comprehending all that is desirable: for this the sacred writer must have intended; and hereby is afforded a most striking view of the true design and tendency of the Christian doctrine. In *these* sermons, so worthy, in general, of attentive regard, and, if thus regarded, so likely to have the happiest effect, we still find some intimation of the writer's peculiar turn, when he proceeds as follows; (vol. ii. p. 72.)

'In the next branch the Apostle advances still farther, and produces a power of this divine grace, which seems one of its most essential

sential characters: "Charity seeketh not her own." This operation of charity can only spring up from the profoundest depth of divine wisdom. It is one of those practical mysteries, of which the gospel sometimes speaks, and leaves it to the hearer to comprehend or not. The state of his own soul must determine how far he is capable of penetrating into such lofty truths. Thence comes the evangelic declaration so well understood by them who are advanced unto the measure of the stature of the fulness of Christ: "He that hath ears to hear, let him hear!" I will on this occasion endeavour to imitate this fearful reverence of things sacred, and not attempt to unfold what is known far better by the righteous, than by me the humblest of their admirers, but what no tongue can explain to the corrupt. These will seek their own with unrestrained vehemence, till our world shall be no more inhabited, though men or angels held out to them, in all its amiable colours, a virtue which greatly knows how to sacrifice its own. But as *some* doctrines are above the understandings of *some* hearers, so *some* graces are much farther above their hearts. We will leave then this noble, perhaps this highest branch of charity, which once seemed to assume an human form in the person of Jesus Christ; we will leave it to be cultivated by the few eminent servants of God among us, in their blessed progress towards perfection. And to the rest we will not unfold the awful doctrine, lest they should look at it and pollute it. We will not cast this precious gospel-pearl before them, lest they should trample it under their unhallowed feet: we will obey the wise injunction, and will not give that which is holy to those, to whom it is not meet to give the holy thing.'

Can any one deem the reason, here assigned for not explaining the passage, sufficient? Surely *all* his hearers were not to be numbered with *swine*! The more ignorant they were, the more, we should suppose, they required his assistance! Nor does it appear that the expression, which he declines to illustrate, can be accounted mystical, nor unintelligible.

The sermon on the *ten lepers*, one only of whom, and he a Samaritan, returned to express thankfulness for his recovery, has considerable merit, as may appear from a short paragraph or two; (vol. i. p. 214.)

'Let it not be said, that among Christian men, more than elsewhere, the name of the Almighty is profaned; let it not be said that, satisfied with the poor external of religion, Christians disregard the spirit thereof; and far beyond any others make a mock of the mighty, sacred object of all religion. Let not such reproach be thrown on the disciples of the holy Jesus, as if they were impious beyond other men. Even *Nature* teaches adoration and gratitude to the Lord of Nature. He that formed us has woven into our frame, a profound reverence of the great Former, and has implanted in us irradicable, grateful sentiments for all his goodness to us.—Thus you see though the Jews learned no humility, no gratitude, yet the Samaritan, ignorant as he was *then* thought, misinformed as he is *now* reckoned, yet the Samaritan was deeply impressed with *both*.

The Almighty himself taught him : and he was obedient to the divine Instructor. The pride of religion would make the Jews brand him with the seditious name of heretic, or schismatic, but were he heretic or schismatic, he offered to Heaven as grateful a sacrifice, as was ever laid on the altar at Jerusalem, by prophet, or by saint. The contentions about the *forms* of religion destroy its essence.— Authorised by the example of Jesus Christ, we will send *men* to the Samaritan to find out how to worship. Though your church was pure, without spot or imperfection, yet if your heart is not turned to God, the worship is hateful, and the prayers are an abomination. The homage of the darkest Pagan, worshipping he knows not what, but still worshipping the unknown power that formed him, if he bows with humility, if he praises with gratitude, his homage will ascend grateful up to heaven : while the dead careless formality of prayer, offered up in the proudest Christian temples, shall be rejected as an offering unholy. For think you that the Almighty esteems names and sects ? No : it is the *heart* that he requires ; it is the *heart* alone that he accepts. And much consolation does this afford to the contemplative mind of man. We may be very ignorant in spiritual matters, if *that* ignorance cannot be removed, and yet may be very safe. We may not know in what words to clothe our desires in prayer ; or where to find language worthy of being presented to the Majesty of Heaven. But amidst the clouds that surround us, here is our comfort : in every nation he that worshippeth with humility, worshippeth aright ; he that praiseth with gratitude, praiseth well. The pride of establishments may despise him ; but the wisdom and the righteousness of heaven will hear and will approve him. It was to the humble, thankful Samaritan, though separated from the true church ; yet, it was to him alone, because he alone returned to glorify God, that Jesus Christ said, Arise, go thy way, thy faith hath made thee whole. Thus in a moment vanished, and became of no effect, the temple of the Jews, built by prophetic direction ; its ritual given by their illuminated legislator : all gave way to the profound humility, and the sublime gratitude of what *they* called an unbeliever, of what Jesus Christ called the only faithful servant of God among them.

Such passages, and several such might be collected, discover the wise, christian, and useful, preacher. Whatever his peculiar attachments or prejudices might be, we cannot conceive that a man, who expresses himself with such warm propriety on the subject of Christian good-will, could be any other than a sincere and zealous friend to the liberty, comfort, and welfare, of all his fellow-creatures.

ART. VI. *The Aboriginal Britons: a Poem.* By George Richards, A. B. Fellow of Oriel College, Oxford. 4to. 1s. 6d. Rivingtons. 1791.

THIS poem was publicly recited at Oxford, during the last Act, in consequence of a prize, which was the donation
of

of some unknown person, having been adjudged to its author. From an attentive perusal of it, we have no reason to suppose that the Oxford judges were partial in their decision; for we have seldom read a composition of the same length that possessed more justness of thought, or more vigour of imagination. The subject is novel and curious; and the manner in which Mr. R. has treated it, does great credit to his judgment. The *Aboriginal Britons* are considered with respect to their domestic and martial life, their internal dissensions, behaviour after a defeat, treatment of their captives, their religious opinions and ceremonies, and their ideas of the transmigration of the soul. Mr. R. closes his poem by drawing a strong picturesque contrast between savage and refined liberty.

The following is the portrait of an ancient Briton, which has all the martial ferocity and terrible graces of the original:

‘ Rude as the wilds around his sylvan home
In savage grandeur see the Briton roam:
Bare were his limbs, and strung with toil and cold,
By untam’d Nature cast in giant mould.
O’er his broad brawny shoulders, loosely flung,
Shaggy and long, his yellow ringlets hung.
His waist an iron-belted falchion bore,
Massy, and purpled deep with human gore;
His scarr’d and rudely painted limbs around
Fantastic horror-striking figures frown’d,
Which monster-like, ev’n to the confines ran
Of Nature’s work, and left him hardly Man.
His knitted brows and rolling eyes impart
A direful image of his ruthless heart;
Where war, and human *bloodshed**, brooding lie
Like thunders, lowering in a gloomy sky.’

After an animated description of the sanguinary and barbarous manner in which the Briton engaged in battle, and came off conqueror, he is introduced, after a defeat, amid the following grand and romantic scenery:

‘ ————— When o’erthrown
More keen and fierce the flame of freedom shone.
Ye woods, whose cold and lengthened tracks of shade
Rose on the day, when sun and stars were made!
Waves of Lodore, that from the mountain’s brow
Tumble your flood, and shake the vale below!
Majestic Skiddaw, round whose trackless steep,
Mid the bright sunshine darksome tempests sweep!
To you the patriot fled, his native land
He spurn’d, when proffered by a conqueror’s hand,
In you to roam at large; to lay his head
On the bleak rock, unclad, unhous’d, unshed.

* We have some doubts as to the propriety of this image.

Hid in the agonish fen, whole days to rest,
 The numbing waters gathered round his breast;
 To see despondence cloud each rising morn,
 And dark despair hang o'er the years unborn.
 Yet here, e'en here, he greatly dar'd to lie,
 And drain the luscious dregs of liberty.
 Outcast of Nature, fainting, wasted, wan,
 To breathe an air his own, and live a Man.'

The contrast between the liberty of savages and that polished freedom which results from civilization, is drawn in a masterly style. The latter is introduced in a manner eminently poetical, and the closing idea of the piece is truly sublime:

'—Full many a dark and stormy year
 She dropt o'er Albion's isle the patriot tear,
 Retir'd to mountains from the craggy dell,
 She caught the Norman curseu's tyrant knell:
 Sad to her view the baron's castle frown'd
 Bold from the steep, and aw'd the plains around;
 She sorrowing heard the papal thunders roll,
 And mourn'd th' ignoble bondage of the soul;
 She blush'd, O Cromwell, blush'd at Charles's doom,
 And wept, misguided Sydney, o'er thy tomb!
 ' But now reviv'd, she boasts a purer cause
 Refin'd by science, form'd by generous laws;
 High hangs her helmet in the banner'd hall,
 Nor sounds her clarion but at Honor's call,
 Now walks the land with olive chaplets crown'd,
 Exalting worth and beaming safety round;
 Sees barren wastes with unknown fruitage bloom,
 Sees labour bending patient o'er the loom;
 Sees science rove through academic bowers,
 And peopled cities lift their spiry towers;
 Trade swells her sails, wherever ocean rolls,
 Glows at the line, and freezes at the poles,
 While through unwater'd plains and wondering meads,
 Waves not its own the obedient river leads.

' But chief, the godlike Mind which bears impress'd
 Its Maker's glorious image full confess'd,
 Noblest of works created, more divine
 Than all the starry worlds that nightly shine;
 Form'd to live on, unconscious of decay,
 When the wide universe shall melt away;
 The Mind which hid in savage breasts of yore
 Lay, like Golconda's gems, a useless ore,
 Now greatly dares sublimest aims to scan,
 Enriches science, and ennobles Man,
 Unveils the semblance which its God bestow'd,
 And draws more near the source from whence it flow'd.'

In the general cast of versification and thought, we discern a happy resemblance of Pope and Goldsmith. If there be any
designed

designed imitation of them, it is made in such a bold and free manner, as rather to increase than detract from Mr. R.'s merit. We augur, indeed, very favourable things from this young writer's future attention to the Muses, as they have smiled so benignantly on the first public sacrifice which he has made to them.

Almost all the copies of the first impression, we understand, were sold on the day of publication. If the general curiosity should continue equally ardent, we dare venture to pronounce, that it will be very fully gratified by a perusal of the poem.

ART. VII. *Whist: A Poem*, in Twelve Cantos. 8vo. pp. 194-5s. sewed. Harlow. 1791.

THE author of the volume now before us is happy in the choice of his subject; and he is peculiarly fortunate, considering with what keenness the host of modern bards have pursued every thing which appeared to possess the charm of novelty, that a theme so universally captivating should have been reserved for the exercise of his Muse. The wrath of Achilles, or the rebellion of the Arch-apostate, the wars of heroes or of angels, however sublimely sung by Homer and Milton, will not, in a modern bosom, create the interest which will be produced by the *painted strife* of their pasteboard majesties and humble attendants. The latter comes home to the hearts of the ladies and gentlemen of Great Britain. Nothing is now more fascinating than the epic of the card-table; and as to the noble science of *whist*, it is esteemed beyond all the wisdom possessed both by ancient and modern grey-beards. We may assume it therefore for granted, that our author, who undertakes, as an able professor, to deliver lectures on this admired science, will excite the notice of the fashionable world; and that a Muse, who teaches them *to play their cards and manage their trumps*, will be patronized by the Fair: especially as it is a sprightly Muse, more disposed to laugh than to be grave, even at *whist*. Though the poem be didactic, it is not without poetic descriptions and ornaments. The first requisite of good writing this author appears to have attained, viz. the knowledge of his subject; and considerable ability and pleasantry has he displayed in the management of it. His history of the origin of *Whist*, and his description of young Moody, the inventor of this silent game, may not improperly be exhibited, as a specimen of the creative genius of the author:

‘ A Yorkshire dame invok’d the midwife’s care,
And blest her husband with a son and heir.

His

His infant frame appear'd robust enough,
 But scarcely made of penetrable stuff:
 Nor bitter squall, nor whimper deep and low,
 Announc'd his entrance on the stage of woe.
 When on his face the sacred fluid fell,
 No cry escap'd, his sad surprise to tell.
 With rattling toys he still refus'd to play,
 * And from his coral tore the bells away.
 When loud or piercing sounds assail'd his ear,
 Each look betray'd his horror and his fear:
 But chief he seem'd to dread the strife of tongues;
 For then alone he strain'd his little lungs,
 And with a rueful face incessant roar'd,
 Till the storm ceas'd, and silence was restor'd.
 Hard was the task and wearisome, to teach
 His backward tongue the mimic art of speech;
 Nor, when at last your patience won the day,
 Did he, like other babes, your care repay.
 Ne'er did his prattle charm a parent's ear;
 He scarcely utter'd twenty words a year.
 Oft would he fly to some sequester'd nook,
 To pore in quiet o'er a pictur'd book;
 Or sit whole hours immers'd in thought profound,
 With eyes that fondly lov'd the senseless ground;
 Till nature's wants, from which no frame is free,
 Rous'd the young Stoic from his reverie.
 ' To school for once he went; but threat nor pray'r
 Could force his feet again to venture there;
 Not that, like some, his task had wrought him woe,
 (His wit was quick, altho' his tongue was slow);
 Nor that he fear'd the master's awful nod,
 (Th'attentive scholar seldom dreads the rod):
 His fear was only from the boist'rous noise
 Rais'd by so many wild unruly boys:
 Their savage tumult tore his tender ear,
 Distrest him more than what his frame could bear;
 And, had his parents forc'd him still to go,
 Might soon have sent him to the shades below.
 ' A grave and sober tutor next was found,
 To lead him softly thro' the classic ground.
 One charge there was he never would obey—
 A task of any length aloud to say:
 The yielding tutor took it written down;
 But then he seldom read it with a frown.
 ' His parents thus, of temper soft and mild,
 In all his freaks indulg'd their wayward child;

* ' I threw away my rattle before I was two months old; and would not make use of my coral, till they had taken away the bells from it. SPECTATOR, No. 1.'

Not

Not without hope that gravity so young,
 Such love of silence, such command of tongue,
 When the wild season of caprice was past,
 Would surely rise to something great at last—
 A judge perhaps, of stern severe renown;
 Perhaps a bishop, drest in hallow'd gown;
 Or at the worst a mayor in some adjacent town.

‘ When twice nine years had thus at home been spent,
 The grave young Moody was to Cambridge sent;
 Where, led by no temptation’s pow’r astray,
 He pass’d the time in his accusom’d way;
 Seldom abroad, or in the common hall,
 Read much, heard little, and spoke none at all.

‘ But now stern fate his father call’d away,
 And sent him home, impatient to allay
 Maternal anguish for a loss so great,
 And take possession of his own estate;
 In which he hop’d, remote from noise and strife,
 To pass in peace profound his future life—
 Peace, the dear idol of his Stoic mind,
 Which ev’n in Cam’s retreats he could not find;
 For there some youths, who felt a barb’rous joy
 Their graver neighbour’s comfort to destroy,
 Each art employ’d that to their fancies rose,
 His ears to wound, and murder his repose.’

Arrived at home, the silence-loving Moody found, with his mother, two virgin aunts—‘ for fluent tongues o’er all the country fam’d;’ and to stop the rapid movement of which, he was prompted to invent *Whist*, and even to swear his aunts to the observance of its laws.

Having delivered its poetic history, and indulged himself in some digressions, the author proceeds to recount the excellencies of the game, and to lay down the rules and requisites for playing it well. In this didactic part of the poem, we were amused by the following simile, employed to illustrate the absurdity of *trumping with an ace*:

‘ But oh, what words can paint the dire disgrace,
 The shameful crime, of trumping with an ace,
 Until it lose its relative degree,
 And chance the sole surviving trump to be!
 As well might George, when he in state appears,
 Enthron’d with splendor in the House of Peers,
 Were some rash knave so daring then to be,
 As make with honourable pockets free;
 As well might he, whenc’er the fact was known,
 Jump down indignant from his royal throne,
 And seizing by the neck without delay,
 Himself to Newgate haul the wretch away;

Nor would he thus a stranger figure cut,
Than ace of trumps to such an office put.*

The poem, however, we think, is too much spun out. We do not admire the story of Cardelia and Sir John Gormaw, introduced in canto vi.; nor such rhimes as *man* and *one*, *one* and *can*, *squire* and *pair*, *avoid* and *pride*, *one* and *plan*, &c. Some lines are spirited, and some are feeble and prosaic. The author abounds, moreover, in triplets, perhaps more than the licence of modern poetry allows: but, after many deductions, much poetic praise will be found his due; and whoever follows his directions must become a good whist player.

ART. VIII. Mr. Beloe's Translation of Herodotus.

[Article concluded.]

IN our last Review, we gave a brief sketch of the character of Herodotus, as an Historian; accompanied by a specimen of the old English translation, by Littlebury. We contrasted that specimen with a transcript of the same passage, from the version by Mr. Beloe; and we now proceed to some farther extracts from the new translation,—by which our readers may form their own judgment of the general merit of the performance now before us.

A memorable account is given by Herodotus of the ancient Getæ, which is thus translated by Mr. Beloe:

‘ Before Darius arrived at the Ister, he first of all subdued the Getæ, a people who pretend to immortality. The Thracians of Salmyses, and they who live above Apollonia, and the city of Mesambria, with those who are called Cyrmanians, and Mysæans, submitted themselves to Darius without resistance. The Getæ obstinately defended themselves, but were soon reduced; these of all the Thracians are the bravest and the most upright.

‘ They believe themselves to be immortal*; and whenever any one dies they are of opinion that he is removed to the presence of their

* ‘ They believe themselves to be immortal.]—Arrian calls these people Dacians. ‘ The first exploits of Trajan,’ says Mr. Gibbon, ‘ were against the Dacians, the most warlike of men, who dwelt beyond the Danube, and who, during the reign of Domitian, had insulted with impunity the majesty of Rome. To the strength and fierceness of Barbarians, they added a contempt for life, which was derived from a vain persuasion of the immortality of the soul.’

‘ The Getæ are represented by all the classic writers as the most daring and ferocious of mankind; in the Latin language particularly, every harsh term has been made to apply to them: Nulla Getis toto gens est truculentior orbe, says Ovid. Hume speaks thus of their principles of belief, with respect to the soul’s immortality:—“ The Getes,

their god Zamolxis *, whom some believe to be the same with Gebelizes. Once in every five years they choose one by lot, who is to be dispatched as a messenger to Zamolxis, to make known to him their several wants. The ceremony they observe on this occasion is this:—Three amongst them are appointed to hold in their hands three javelins, whilst others seize by the feet and hands the person who is appointed to appear before Zamolxis; they throw him up, so as to make him fall upon the javelins. If he dies in consequence, they imagine that the deity is propitious to them; if not, they accuse the victim of being a wicked man. Having disgraced him, they proceed to the election of another, giving him, whilst yet alive, their commands. This same people, whenever it thunders or lightens, throw their weapons into the air, as if menacing their god; and they seriously believe that there is no other deity.

‘ This Zamolxis, as I have been informed by those Greeks who inhabit the Hellespont and the Euxine, was himself a man, and formerly lived at Samos, in the service of Pythagoras, son of Mnesarchus; having obtained his liberty, with considerable wealth, he returned to his country. Here he found the Thracians distinguished equally by their profligacy and their ignorance; whilst he himself had been accustomed to the Ionian mode of life, and to manners more polished than those of Thrace; he had also been connected with Pythagoras, one of the most celebrated philosophers of Greece. He was therefore induced to build a large mansion, to which he invited the most eminent of his fellow-citizens: he took the opportunity of the festive hour to assure them, that neither himself, his guests, nor any of their descendants, should ever die, but should be removed to a place where they were to remain in the perpetual enjoyment of every blessing. After saying this, and conducting himself accordingly, he constructed a subterranean edifice: when it was completed, he withdrew himself from the sight of his countrymen, and resided for three years beneath the earth.—During this period, the Thracians regretted his loss, and lamented him as dead. In the fourth year he again appeared amongst them, and by this artifice gave the appearance of probability to what he had before asserted.

‘ To this story of the subterraneous apartment I do not give much credit, though I pretend not to dispute it; I am, however, very certain that Zamolxis must have lived many years before Pythagoras: whether, therefore, he was a man, or the deity of the Getæ,

Getes, commonly called immortal from their steady belief of the soul's immortality, were genuine Theists and Unitarians. They affirmed Zamolxis, their deity, to be the only true God, and asserted the worship of all other nations to be addressed to mere fictions and chimæras: but were their religious principles any more refined on account of these magnificent pretensions?—T.’

* ‘ *Zamolxis.*]—Larcher, in conformity to Wesseling, prefers the reading of Zalmoxis.—In the Thracian tongue, Zalmos means the skin of a bear; and Porphyry, in the life of Pythagoras, observes, that the name of Zalmoxis was given him, because as soon as he was born he was covered with the skin of that animal.’

enough

enough has been said concerning him. These Getæ, using the ceremonies I have described, after submitting themselves to the Persians under Darius, followed his army.*

From the notes, contained in the preceding extracts, it will appear, that it has been the translator's intention, rather to render them useful to the English reader, than to display the depth of his own erudition. At the same time, it is evident that such a variety of information, historical, geographical, physical, and mythological,—so many ingenious applications of passages from ancient and modern writers, illustrative of the text, as are to be found in these notes, could not have been collected without much industry.—To the notes already quoted, we shall add a few others.

To obviate the objection, which Mr. Richardson* has urged against the truth of the account given by Herodotus of the Persian expedition to Greece, drawn from the entire silence of the Eastern writers on this subject, the author refers to the following passage in Mr. Gibbon :

“ So little has been preserved of Eastern history before Mahomet, that the modern Persians are totally ignorant of the victory of Sapor, an event so glorious to their nation.”

* The incident here mentioned is the victory of Sapor over Valerian the Roman emperor, who was defeated, taken prisoner, and died in captivity. This happened in the year 260 of the Christian æra. Mahomet was born in the year 571 of the same æra; if, therefore, Mr. Gibbon's observation be well founded, which it appears to be, Mr. Richardson's objections fall to the ground.—T.

On the same subject, in another place, where Herodotus is enumerating the Persian forces, we meet with the following note :

* I remain still in doubt, says Richardson, whether any such expedition was ever undertaken by the *paramount sovereign of Persia*. Disguised in name by some Greek corruption, Xerxes may possibly have been a feudatory prince or viceroy of the western districts; and that an invasion of Greece may have possibly taken place under this prince, I shall readily believe, but upon a scale I must also believe infinitely narrower than the least exaggerated description of the Greek historians.

* In Herodotus the reputed followers of Xerxes amount to 5,283,220. Isocrates, in his Panathenæicos, estimates the land army in round numbers at 5,000,000. And with them Plutarch in general agrees: but such myriads appeared to Diodorus, Pliny, Ælian, and other later writers, so much stretched beyond all belief, that they at once cut off about four-fifths, to bring them within the line of possibility. Yet what is this but a singular and very un-

* Author of the “ Dissertation on the Language, &c. of the Eastern Nations;” “ Persian Dictionary, &c.”

authorized liberty in one of the most consequential points of the expedition? What circumstance in the whole narration is more explicit in Herodotus, or by its frequent repetition, not in figures, but in words at length, seems less liable to the mistake of copiers? &c.—See *Richardson*.

‘ Upon this subject, Larcher, who probably had never seen Richardson’s book, writes as follows:

‘ This immense army astonishes the imagination, but still is not incredible. All the people dependent on Persia were slaves: they were compelled to march, without distinction of birth or profession. Extreme youth or advanced age were probably the only reasons which excused them from bearing arms. The only reasonable objection to be made to this recital of Herodotus is that which Voltaire has omitted to make—where were provisions to be had for so numerous an army? But Herodotus has anticipated this objection: “ We have with us,” says Xerxes, “ abundance of provisions, and all the nations among which we shall come, not being shepherds, but husbandmen, we shall find corn in their country, which we shall appropriate to our own use.”

‘ Subsequent writers have, it is true, differed from Herodotus, and diminished the number of the army of Xerxes; but Herodotus, who was in some measure a cotemporary, and who recited his history to Greeks assembled at Olympia, where were many who fought at Salamis and Platea, is more deserving of credit than later historians.

‘ The truth perhaps may lie betwixt the two different opinions of Richardson and Larcher. It is not likely, as there were many exiles from Greece at the court of Persia, that Xerxes should be ignorant of the numbers and resources of Greece. To lead there so many millions seems at first sight not only unnecessary but preposterous. Admitting that so vast an army had marched against Greece, no one of common sense would have thought of making an attack by the way of Thermopylae, where the passage must have been so tedious, and any resistance, as so few in proportion could possibly be brought to act, might be made almost on equal terms: whilst, on the contrary, to make a descent, they had the whole range of coast before them. With respect to provisions, the difficulty appears still greater, and almost insurmountable. I recur therefore to what I have before intimated; and believe, in contradiction to Richardson, that the expedition actually took place; but I cannot think, with Larcher, that the numbers recorded by Herodotus are consistent with probability.—T.’

Our last extract shall be taken from a note, in which Mr. Beloe gives it as his opinion, that the leading features in the character of the Athenians were indolence and superstition: his reasoning in support of this position is as follows:

‘ At Athens, from the great conflux of strangers continually resorting thither, many individuals of other nations were at length incorporated with the natives, and gave them a spirit and activity not naturally their own. The dangers also to which they were
continually

continually exposed, from the Persians, the Spartans, and the Macedonians, kept alive a resolution which present distress made necessary. Polybius resolves the Athenian valour into the same cause, and compares this people to mariners, who will obey the pilot, and navigate the ship with much diligence in a storm, but when that is blown over, they despise their leaders and fall a quarrelling, l. vi. 488.

‘ For the truth of this, I may appeal to the testimony and judgment of their lawgiver Solon, who found it necessary to animate the people with a spirit of industry, by sundry edicts, and to force them to till and cultivate their lands, which lay neglected. To this end he required, after the example of the Egyptian policy, that the magistrates should enquire rigorously what ways and means each man followed to provide for himself, and severely punish the idle: he ordained, that the parent who neglected to train his son to some business should not be maintained by him in his old age. Notwithstanding this and more, the Athenians continued to have in after ages the same character as formerly, and the writers of other nations passed the same censure upon them, which their neighbours had done before. See Horace:

“ Ut primum positis nugari Græcia bellis
Cœpit et in vitium fortuna labier æquâ.”

‘ But with these soft and ensnaring arts of trifling and luxury, in which Athens from her infancy was versed, did she at length revenge herself on the Roman arms, and led her captivity captive; Græcia capta ferum victorem cepit.

‘ When St. Luke says in the Acts, xvii. 21.—“ For all the Athenians and strangers that sojourn there spend their time in nothing but in telling and hearing some new thing;” it is exactly the same character which their comic poet passes on them. See the Pax of Aristophanes, *οὐδὲ γὰρ ἄλλο δέῃτε πλὴν διαζῆτε*.

‘ When St. Paul opened to them his commission, and preached Jesus and the Resurrection, the newness of the thing excited their curiosity: their unsteadiness also in their common amusements is thus finely ridiculed by Horace:

“ Nunc tibicinibus, nunc est gavisæ tragœdis;
Sub nutrice puella velut si luderet infans
Quod cupide petiit, mature plena reliquit.”

‘ Homer applies a similar remark to them in their military capacity, thus distinguishing their chief—

“ Amphilocheus the vain,
Who trick’d with gold, and glitt’ring in his car,
Rode like a woman to the field of war.”

‘ I will subjoin a few words on Athenian superstition and idolatry, the rather as this is a subject which has been less copiously discussed.

‘ In bigotry and superstition, in the pageantry and foppery of religious ceremonies, Athens was a servile copier of Egypt. The Athenians were the factors of Egypt, for uttering and dispersing her idolatrous enchantments: ever unwilling to put them-

selves to trouble, they would not be at the pains, out of the abundance of trumpery which Ægypt shewed them, to make a discreet choice, but adopted indiscriminately the whole synod of her gods. They took them just as they found them, with all their insignia and hieroglyphics, whose design and purport they did not know, retaining also their Ægyptian names, which they did not understand. But Ægypt was not the only mart at which Athens trafficked for superstition: Strabo censures the Athenians for picking up foreign gods wherever they could find them, and informs us, that they had naturalized many religious ceremonies of foreign invention, and were ridiculed for doing so by their comic poets.

‘ I have intimated how well disposed they were to give St. Paul a hearing, because he seemed to be a setter forth of strange gods; and no mark could be stronger of their inveterate superstition, than their erecting an altar to *the unknown God*. Such an inscription could not fail of giving to one of St. Paul’s eloquence a fine opportunity of exposing so absurd a worship; and he accordingly tells them, that as he passed through their city, and beheld their devotions, and especially this altar, that he perceived they were in all things too superstitious. If Italy was first occupied by the Pelasgi, or by Tyrrhenus and his colony, and the proper and original natives were the European or Asiatic Ionians, we need not be surprized that Rome, as she extended her conquests, enlarged her theology, till her fasti swelled to the Athenian size.

“ Quos colit ob meritum magnis donata triumphis,”

says Prudentius contra Symmachum, and then adds these examples;

“ Jupiter ut Cretæ domineris, Pallas ut Argis,
Cynthia ut Delphis tribuerunt, omine dextro,
Iris Nilicolas, Rhodios Cytherea reliquit,
Venatrix Ephesum virgo, Mars deditit Hebrum,
Destituit Thebes Bromius, concessit ut ipsa
Juno tuos Phrygiis servire nepotibus Aphros.”

‘ A medley then of devotions (*σεβασματα*, the objects of devotion) borrowed of every family of the earth with whom they had commerce, however discordant from or opposite to each other in temper and manners, and a long train of religious rites and ceremonies attendant on these, justify me in affirming, that *superstition* and *indolence* were the two great features of the Athenian character.’

Though we are, in general, pleased with the marks of judgment and taste which appear in this translation, and with the proofs of extensive reading which the notes afford, yet we must observe, that the annotator sometimes touches too slightly on inquiries of some moment in literature. Of this we shall mention one instance, in his hasty manner of dismissing the question concerning the existence of Orpheus. ‘ So little (says he, vol. iii. p. 312.) do we know about Orpheus, that Aristotle does not scruple to question his existence.’—It is in-

deed true, that Cicero* refers to Aristotle as asserting, that the poet Orpheus never existed; and that this has been the opinion of Vossius, and some other modern critics:—but the passage, to which Cicero refers, has been in vain sought in the writings of Aristotle which are, at present, extant; and if it were found, the opinion of Cicero and Aristotle will scarcely be thought sufficient to outweigh the probability, that the Orphic doctrines and mysteries, introduced into Greece, had an author, whose name was Orpheus, and the general consent of antiquity, which speaks of Orpheus as a native of Thrace, who resided in Greece.

To this translation, which we do not hesitate to pronounce a valuable addition to the stock of English literature, the author has subjoined a brief account of the life of Herodotus, and a copious and useful index.—Mr. B. intimates his intention of translating Plutarch's Tract on the Malignity of Herodotus, and the Abbé Geinoz's Dissertations in reply.

ART. IX. *A Vindication of the Authenticity of the Parian Chronicle*, in Answer to a Dissertation lately published. By the Rev. John Hewlett, of Magdalen College, Cambridge. 8vo. 178 Pages. 4s. Boards. Edwards. 1789.

WE certainly ought to make some apology to our readers, either for so long delaying, or for so late resuming †, our account of this controversy. The truth is, that we Reviewers are no more exempt from the natural shocks of disease than other men; that some months had elapsed before we began to take this work into consideration; and that illness, for a still longer time, retarded our proceeding. The controversy had now slept so long, that we had no farther thought of awakening it, especially as we had sufficient matter of fresher date to occupy our scanty limits:—but looking on the late enlargement of our original plan as “a new way to pay old debts,” we shall employ it in discharging at least some of the principal arrears that we have contracted.

The first thirty-four pages of Mr. Hewlett's *Vindication* are taken up with the *Parian Chronicle* itself, in the original language, in Latin, and in English. After giving a short history of the discovery of the marble, he recites the Dissertator's nine objections, which he afterward proposes to answer separately, and in order. We shall give, in a summary way, the princi-

* *De Nat. Deor.* l. 8.

† For an account of Mr. Robertson's *Dissertation on the Parian Chronicle*, see the *Reviews* for October 1788, and January 1789.

all heads of his answer; and if we have any remark of our own to make, we shall inclose it in brackets.

I. "The characters," says the Dissertator, "have no certain marks of authenticity." As he allows no certain marks of authenticity to any other inscription, but contends that they all may be counterfeited, it is idle to object to a particular inscription, that it has not what no inscription can have. An exact resemblance of any other inscription would be a more suspicious circumstance than a moderate difference. Such a difference is natural, from the various age and country of the inscription, and from the alterations that took place in the form of the Greek characters. The mixture of small with large characters, (O Θ Ω,) as well as the inconstancy of orthography, is common to this with other inscriptions; and the method of numeration (Π for five, Δ for ten, &c.) is found only in one inscription beside the Parian, and in one book, a small tract of Herodian, which was probably too scarce to be known to an impostor. [Has Mr. H. forgotten the Sandwich Marble, published by Dr. Taylor, which follows the same method of numeration? Of Herodian we shall again have occasion to speak.]

II. It was "too cumbersome and expensive to be the work of a private citizen." The stone itself is of no great size, and must have cost little in an island famous for its marble. The inscription might have been engraved with ease in a quarter of a year. Many private citizens, therefore, were able to sustain the expence. The objection to writing chronology on stone, when cheaper and more convenient materials were known, is frivolous, and refuted by fact; since lists of priestesses, poets, and musicians, and the history and date of many events, were actually thus engraved. [He might have added that most curious inscription preserved by Colmas Indicopleustes.]

III. This Chronicle "does not appear to be engraved by public authority." This objection is void of force, if the stone might be engraved by a private man. It does not appear *not* to be engraved by public authority; because the beginning is now lost, and it is impossible to tell whether such an introduction as the Dissertator requires, did not formerly exist. If "the author of the inscription has passed over many important events in silence," it may be answered, that he chose such events as appeared to himself best authenticated, most curious, and most useful. Having told us so much, why should he be blamed for not telling us more? [The dispute about public authority and private expence is useless, as Mr. Gough * has justly observed;

* *Archæologia*, vol. ix. p. 161.

for this monument might have been erected at the expence of a private citizen, and yet by public authority.]

IV.—V. Amid the “darkness and uncertainty of the early Grecian chronology, of which the Greeks and Romans now complain, some authors would have mentioned an inscription, which gives the precise date of so many interesting facts.” By how many writers soever the Parian Marble was once mentioned, yet is it no wonder, in the present wreck of ancient books, that no mention should be made of it in the few authors that have survived. Apollodorus was as likely as any author to quote our inscription, but the chronological work of Apollodorus is lost. Of all the other writers left to us from antiquity, we are uncertain whether they knew of it or not: but if they had known, they were far from being so diligent or honest, as the Dissertator supposes. Instead of faithfully referring to their sources of information, they frequently conceal them. Diodorus Siculus complains of the want of a *parapegma*, not by reason of the want of materials, but from the diversity of opinions: and notwithstanding the uncertainty of the early ages, we know that many, beside the author of the Marble, did endeavour to reduce this chaos to shape and order:—but historians would pay no regard to an abbreviator who disdained to give the reasons of his decision. They would prefer an exact chronologer, who condescended to fortify his system with all the proof which it admitted. After all, if this inscription lay, as it might have lain, concealed in a chest, a cabinet, or a private room, why must chronologers and historians have seen it or heard of it?

VI. The instances of plagiarism, which are produced from the Marble, warrant no deduction on which any stress can reasonably be laid. The true order of the twelve cities of Ionia is lost, and six of them are replaced only from conjecture. The Dissertator, too, in other places, insists that subsequent authors must have quoted this monument, if it were genuine, yet here insists on the very contrary position, that it is not probable that historians, geographers, &c. would quote the words of an inscription in the island of Paros!

VII. The seventh accusation, of parachronisms, may be repelled by observing, that the author, whoever he was, was a fallible man. When there were, as it is agreed, so many and so wide differences among the ancient chronologers, we ought surely not to expect to find the author of this inscription in perfect harmony with any one of them: nay, we might with more justice expect him often to vary, in proportion to the number of different opinions, and the uncertainty of the Grecian history. If he had exactly tallied with any one known system of

of chronology, that would have been a stronger presumption against him, than any occasional desertion of the popular traditions: but, supposing the author a modern impostor, he would take care to have some voucher for his date of every fact. If there be nothing but perplexity and confusion in the ancient historians, their testimony ought not to be paramount to his, because he might have proceeded on better grounds either of reason or authority.

VIII. The discovery of the Marbles "is attended with suspicious circumstances." If we examine the passages produced from Sir Thomas Roe's and Mr. Petty's Letters, we shall see no particular reason why Sir Thomas, who had no taste nor talents for antiquity, should mention the Parian Marble. Even Mr. Petty perhaps never examined the contents of the inscription, before it was brought to England; which would be difficult to read while it was entire, and the letters distinct, but would be much more difficult, when the Marble was mutilated, and the traces of the letters in many parts scarcely perceptible. Peiresc seems to have bought, for his fifty *aurei*, not only this Marble, but several others: but the forgers would have made a losing bargain to have sold them at so cheap a rate. Their afterward gaining a much greater sum from Lord Arundel's agents, was an unexpected piece of good fortune, which could not have been in their contemplation when they projected their scheme. It cannot be supposed that Peiresc should only *pretend* to be glad that this inscription had fallen into the hands of his old friend Selden; Peiresc, who impoverished his library by giving away books to his learned friends. The mutilated state of the Marbles is an argument that the venders were not the forgers; but if it came by chance into their hands, by whom, when, where, and why, was it forged? [Mr. Gough observes*, that Sir Thomas Roe does refer to this very Chronicle, under the title of *Two great Marbles*:—but for ourselves, we must own that we see no force in any objection of this sort, taken from the obscure and unsatisfactory history of the Marble: what if the venders themselves knew no more of this matter than is now known?]

IX. The general objection, that mankind has been often deceived by spurious books and inscriptions, as it cannot be urged against any particular inscription, deserves no particular answer. The instances of Anniius of Viterbo, and Hermicus Caiadus, which are most to the purpose, are still widely different. Their impostures were soon detected and exposed. Every circumstance of their narratives bears all the marks of falsehood.

The Dissertator had said, that "the sixteenth century, and the former part of the seventeenth, prior to the discovery of the Marbles, produced a MULTITUDE of grammarians, critics, commentators, and writers of every denomination, deeply versed in Grecian literature, and AMPLY QUALIFIED for the compilation of such a short system of chronology as that of the Arundelian Marbles. . . INNUMERABLE SYSTEMS OF CHRONOLOGY had been published before the year 1625, from which it was easy to extract a series of memorable events, and give the compilation a Grecian dress."

Mr. H. whom, thus far, we have abridged, shall here answer in his own words:

' This is speaking at large, indeed! but how very different from our author's own words in the former part of his volume, where he ascribes such WONDERFUL DISCOVERIES to the Parian Chronologer, and where he tells us, that he has accurately settled epochs about which the learned are still at variance, and that he "professes to unravel all the chronological perplexities of the fabulous and heroic ages of antiquity!" But, to be serious; if any one CAN BELIEVE, that there was a MULTITUDE of writers in the sixteenth, and the former part of the seventeenth century, AMPLY qualified for the composition of such a monument as the Parian Chronicle, and that some individual of that multitude was really the fabricator of it, considering the classical purity of the style, the labor, learning, and expence of the work; considering also, that it differs from every ancient and modern system of chronology that had been compiled; that the danger of detection was great, and that suspicion has lighted on no one; if any one CAN BELIEVE all this, and yet DOUBT the truth of other circumstances far more probable, he must;—it is in vain to attempt to prescribe limits to SCEPTICISM, or CREDULITY.

' Having examined the author's book with more minuteness, perhaps, than was necessary, it would be uncandid to omit the paragraph with which he concludes his arguments. "Whether," says he, "the Parian Chronicle is an authentic monument of antiquity, or a modern compilation; whether its authority is indisputable, or, as I am inclined to think, APOCRYPHAL, I shall leave to the determination of the judicious and impartial reader.

" Though its authenticity, I believe, has hitherto been unquestioned; nay, though it has been held in the highest estimation by men of distinguished learning, I flatter myself there can be no impropriety in this disquisition. On the most important subject, that can possibly engage the attention of the human mind, we are directed to avoid an implicit credulity, and 'to prove all things' by an impartial examination.

" If the objections which I have here alleged against the authenticity of this celebrated Chronicle, should be answered with liberality and candor, I shall readily join with the author in admitting its authority; for truth, and truth only, is the object of this enquiry."

' From

* From these and other passages, and, indeed, from the motto prefixed to the book *, it appears, that the author has not embraced any decided opinion on the subject. Perhaps he adopted it as a fair opportunity of displaying his talents for criticism, and his erudition as a classical historian. The former are far from being contemptible, and the latter, it will be acknowledged, is wonderfully extensive, general, and, for the most part, accurate. Yet every friend to literature will be sorry to see such abilities exerted in the propagation of classical scepticism. Human knowledge is sufficiently embarrassed with real difficulties, without the admission of those idle doubts, which will ever arise within the wide bounds of possibility. He, therefore, is the friend of science, and of truth, who, instead of disturbing the rational convictions of the mind, endeavours to strengthen them; and, by giving men steady principles, produces consistency of character, and dignity of conduct.

The book concludes with some compliments to the author of the Dissertation, and an apology for any expressions that may seem to border on sarcasm or asperity.

Having already professed our opinion, that none of the doubts and objections raised against the Marble, are sufficient to shake its credit, we shall now add, that they are for the most part successfully obviated by this Vindication. On some of his arguments, Mr. H. perhaps lays rather more stress than they will bear: but we have neither leisure nor room to examine the subject anew. We cannot, however, help observing, that Mr. H. seems at times to be as sceptical as the author of the Dissertation. He gives up, without remorse, poor Cyriacus Anconitanus. We have in our possession the collection of his inscriptions printed by Moronus, in the last century; and we will venture to subscribe, heart and hand, to Dorville's judgment, † *Profecto qui inspexerit, qua fide, qua cura, qua religione has suas prisca ævi collegerit et digesserit reliquias, ne is statim omnem umbram falsitatis ab egregio antiquario abesse jussit.* Mr. H. also tells us, that Pausanias, if not spurious, has been very justly suspected. We do not recollect that the Dissertator any where speaks of the Marble with more confidence; and yet if Pausanias be not a genuine author, it will be difficult to fix on any reputed ancient that may not be very justly suspected:—but we hasten to the sequel of this controversy.

* * Ea quæ disputavi, differere malui, quam judicare. Cic.

† Miscel. Observ. Nov. vol. i. tom. iii. p. 146.

ART. X. *Answers to some Critical Strictures relative to the Controversy on the Authenticity of the Parian Chronicle.* In a Letter to the Rev. J. Robertson, Author of a Dissertation, &c. By the Rev. John Hewlett. 8vo. 52 Pages. 1s. 6d. Edwards. 1789.

IN this second publication, Mr. H. professes to answer some strictures on the foregoing work, which made their appearance in a paragraph and advertisement in the morning papers, and in the European Magazine for January, July, and August, 1789. We have often observed, and therefore less wondered in the present case, that two opponents begin with apparent candour, and end with real enmity. As often as this reflection has occurred to our minds, we have been almost tempted to pardon those plain-spoken disputants, who express no more respect than they actually feel, but take the field with an air of defiance, and *champion* their foe *to the utterance*. If Mr. R. attacked Mr. H. in an improper manner, a short answer, in the same place where the attack was made, would have been sufficient. It was hardly necessary to repel such an attack with a pamphlet of fifty-two pages. However, we shall briefly state the most material articles of his defence.

After pleading guilty to two errors, 1. in making Viterbo a Spanish city, and 2. in confounding Valesius the critic with Valesius the heresiarch, Mr. Hewlett proceeds to observe, that he had reason to suppose Herodian's tract *De Numeris* to be little known, from having consulted many catalogues, without finding it mentioned; from remarking that it had escaped the notice of many critics; and that, though it exists in Stephens's *Thesaurus*, it might easily be overwhelmed in such a mass of matter. He says, that he copied so much of Mr. R.'s book, not to swell his own, (which Mr. R. had insinuated,) for that he received nothing for his labour, but to shew his fairness, and to give his adversary an opportunity of speaking for himself.

He asserts that the Parians are not commended by historians for their brave defence against Miltiades, which was produced in the Dissertation, p. 78, as a particular of Parian history, fit to be recorded in the Marble. Mr. H. denies that the Parians shewed any bravery. It is not indeed expressly said, that they performed any very gallant exploits; however, the word ἀποπειράσθαι, (not knowing what to do,) shews that Miltiades was opposed with vigour and resolution.

Mr. H. had said of the age in which the Parian Chronicle was engraved, that the only remnants of literature which deserve notice, are a few epigrams and hymns of Callimachus, and the Argonautics of Apollonius. To Mr. R.'s censure on this

this head, he replies, that he did know of such authors as Archimedes, Apollonius Pergæus, and some few others: but they did not deserve to be mentioned, with reference to a work of chronology

From defending himself, Mr. H. becomes an assailant, and attacks Mr. R. in his turn, as an idle and ostentatious displayer of learning; who, from Fabricius, Vossius, &c. amasses with easy drudgery long lists of names and quotations; and who makes professions of candour, though irritated to the most vindictive resentment by contradiction, &c. He concludes his character of Mr. R.'s Dissertation, by telling him what he could have said of it, and in tenderness did not say. All this may perhaps be allowed in the way of retort. If the Dissertator threw the first stone, the greater part of our anger ought to be diverted toward him:—but as such a controversy cannot be very interesting to us, nor to our readers, we shall dismiss it, after taking notice of the last accusation that Mr. H. has brought against his adversary.

This accusation relates to the treatise *De Consolatione*, “which by some is taken for Cicero's *si Dis placet*,” say the titles of some editions. We freely grant to Mr. H. that he seems to have proved what he has asserted, that Mr. R. had not read the Essay itself, the *Affertio* of Gulielmus, the *Judicium* of Riccoboni; and that he mistook the passage of Lipsius, and was led into these errors by consulting only Le Clerc.

All this we readily concede: but when Mr. H. after indulging himself, to use his own words, in the mere horse-play of criticism on Lipsius, goes on to declare his own opinion, that it is the genuine production of Cicero, he gives his antagonist ample revenge. When he calls the arguments of Gulielmus ‘frivolous cavils,’ and accuses him of not understanding the passages which he censures, we shall make no farther observation on this method of writing, than that whoever is resolved, after the criticisms of Gulielmus and others, to believe the *Consolatio* to be genuine, will employ his time more profitably in any other way, than in passing sentence on Ciceronian eloquence.

ART. XI. *Sermons on Practical Subjects*. By Andrew Kippis, D. D. F. R. S. & S. A. 8vo. pp. 460. 6s. Boards. Robinsons. 1791.

TO all who are partial to those representations of religion, which make it a truly reasonable service, these discourses will be highly acceptable. Their author has been long allowed, in the literary world, to possess an extensive range of knowledge,

lege, with a peculiar depth of reflection, and solidity of judgment; nor is his reputation to be much increased by a volume of Practical Sermons: but if they will not contribute to augment the scientific fame of the author, they are calculated to subserve the important interests of truth, virtue, and piety. Dr. Kippis's principles are equally removed from the frigid regions of scepticism, and from the warm climes and delirious heights of enthusiasm and superstition; and his statements of the doctrines and duties of religion are clear and defensible. He discovers an intimate knowledge of every subject which he discusses, reasons with the utmost fairness, and explains with perspicuity; and if his periods do not glitter with a profusion of metaphors and similes, they emit the steady and durable light of good sense, and convey that kind of instruction which is adapted to the moral necessities of mankind. We shall make a few short extracts, in the course of our enumeration of the subjects of the several discourses, which may serve to confirm the justice of our commendation.

Sermon I. is *on the Advantages of religious Knowledge*. (Prov. xix. 2.) Here, among other reasons given to prove the divinity of Revelation, Dr. Kippis observes that,

'The dark and corrupted state of mankind when Jesus appeared; the inward excellence of his doctrines and precepts, his uncommon, illustrious and divine character, a character which neither the genius of Homer or Milton could have invented and supported, much less such weak persons as the apostles originally were; the strongest historical evidence; the accomplishment of prophecies; the performance of mighty miracles; the speedy and amazing success of the Christian Revelation, do all concur to shew that its voice is the voice alone of celestial wisdom.' p. 13.

In exhibiting the great necessity of intellectual and moral culture, he farther observes that 'not all the lustre of a noble birth, not all the accumulations of wealth, not all the pomp of titles, not all the splendor of power, can give dignity to a mind that is destitute of inward improvement.' p. 16.

Sermon II. and III. are on *the Weakness and Dignity of Man*, (Psal. viii. 4, 5.) toward the conclusion of the latter of which we were gratified with the following judicious and pertinent reflections:

'The whole scheme of our salvation exhibits both our meanness and our greatness in the strongest colours. It displays our meanness, as it would not have been necessary, unless we had debased ourselves by our transgressions. And is it not, at the same time, a striking proof of our greatness; since it shews that we have been distinguishingly the objects of the divine care, and that our Maker deemed us too considerable a part of his creation to be totally lost? If our recovery from ruin had not been a matter of high importance,

be

he would not have entered into such extraordinary measures in our behalf. Can we imagine that the Father of mankind would have formed so mighty and extensive a plan, that he would have rendered all the civil revolutions of the world subservient to the accomplishment of it, that he would have carried on a series of preparatory dispensations and prophecies, and that, at length, he would have given up so perfect a character as that of the Lord Jesus Christ, to ignominy, to suffering, and to death, unless there had been ample cause for such great designs and events? We cannot suppose it; and therefore we may appeal to any understanding, whether there was not an original dignity in the human mind, when it could, even in its sinful state, excite so strongly the compassion of the Almighty, and induce him to pursue such wonderful measures for its welfare.' p. 76.

Sermons IV. and V. treat of *God's general Provision for Human Sustenance*. (Gen. xlviii. 15.) Sermon VI. relates to *God's Omniscience and Moral Government*. (Heb. iv. 13.) Sermon VII. (Job, xxi. 15.) displays the influence of devotion in promoting virtue, benevolence, and happiness. Of those who neglect prayer, Dr. K. thus speaks, p. 181.

'Some there are who fancy that they can keep up all the principles of virtue and goodness without maintaining an intercourse with their Maker. But however persons may flatter themselves and trust to their own strength and steadfastness, the abstaining from such an intercourse is an unhappy symptom of the decay of real piety. True religion is humble in its nature, and is willing to make use of those methods and helps which God hath appointed, in order to carry it forward in the soul.'

The Character and Happiness of Religious Persons (Mal. iii. 16. 17.) is the title of Sermon VIII. as is *the Progressive Nature of Goodness* (Prov. iv. 18.) that of Sermon IX. In the Xth Sermon, we find *the Character and Blessedness of the Meek* delineated. (Matth. v. 8.) Here, commenting on his text, Dr. Kippis observes that, 'It is not, it cannot be the meaning of Christ, that the meek shall always have larger terrestrial possessions than others, but that they shall enjoy, upon the whole, a greater portion of present happiness than such as are of a contrary temper,' p. 243. Sermon XI. recommends *Mutual Agreement in the Journey of Life*, (Gen. xlv. 24.) Sermon XII. is on *the Character of Jesus in his Youth*. (Luke, ii. 22.) This discourse was published some years ago, but is worthy of being reprinted and preserved in this collection.

Sermon XIII. discourses of *the Evil Effects of a Life of Sensual Pleasure*. (1 Tim. v. 6.) The observations in this sermon are not only just, but peculiarly adapted to the times. We could wish to make a long extract from it; a short one, however, must suffice: 'This unhappy propensity to pleasure is peculiarly fatal in its effects, with respect to lower and middle life,

life; with respect to such as are engaged in trade, or depend only on moderate incomes. By leading them into gratifications which their circumstances will not afford, it makes them hurt their families, injure their creditors, and fall into disgrace and wretchedness.' How many instances are to be found in our great metropolis, daily verifying the truth of this representation! Cicero says, "*Maximus virtutis jacere omnes necesse est, voluptate dominante.*"

Sermon XIV. states *the Benefit and Reward of Affliction*. (2 Cor. iv. 17.) Sermon XV. enumerates *the Advantages and Disadvantages of Old Age*. (Job, xlii. 16.) In describing the *data pena diu viventibus*, Dr. Kippis naturally directed his thoughts to Juvenal's 10th Sat. and to Dr. Johnson's translation intitled, *The Vanity of Human Wishes*. One part of the sermon will force the following couplet on the reader's recollection:

"From Marlborough's eyes the streams of dotage flow,
And Swift expires a driv'ler and a show."

Sermon XVI. (A funeral sermon) on *the Blessedness attending the Memory of the Just*, (Prov. x. 7.) has already been published; as also has sermon XVII. which is one of the best that we recollect ever to have read on *the Doctrine of the New Testament concerning the Lord's Supper*, (1 Cor. xi. 29.) and is added, we are informed, to this collection, at the request of a learned and respectable Clergyman of the Church of England.

Should some parts of these Discourses be discovered to be not in Dr. Kippis's best manner, it must be recollected that they were not originally composed for the press, but selected from his ordinary pulpit compositions, in compliance with the desire of several of his congregation.

ART. XII. *An Illustration of the Sexual System of Linnaeus*, Vol. I. 8vo. 1779; and *An Illustration of the Termini Botanici of Linnaeus*, Vol. II. 8vo. 1789. By John Miller. Each Volume, 1l. 1s. plain, 2l. 2s. coloured, half bound. Sold by the Author, Vauxhall-walk, Lambeth.

MR. MILLER published, in the year 1777, the *Illustration of the Sexual System of the Genera Plantarum*, in folio; a costly work, calculated for the use of those, *quos æquus amavit Jupiter*. At the request of many students in botany, and particularly of the younger Linné, he was induced, in 1779, to publish the plates of his larger work, reduced to an octavo size, for the accommodation of those who really seek after information, but cannot afford to gain it at immoderate or unnecessary expence;—and we may venture to return him the hearty

heartly thanks of that worthy class of readers for his generous compliance.

It was his design to have followed up this publication in the succeeding year, with an illustration of the *Termini Botanici*: but other engagements intervened, and ten long years elapsed before his old friends and admirers had their expectations gratified.

The botanical student has, in these volumes, a very decent figure of some plant or plants illustrative of every class and order, and of every material term used in the Linnæan system. If any work can teach without a master, it must be such a production as this which is now before us; as such we recommend it; and flatter ourselves that our recommendation will be well received.

We wish Mr. Miller, and all professional men in the various arts, to understand that we do not look for fine writing from them.—All that we require, is a creditable execution of their art:—scholarship we expect from scholars. While Mr. Miller deprecates the critic's rage in the following words, 'I doubt not but some critic will, and may, find fault; in answer thereto, I recommend the old adage (*NOSCE DE IPSE*); and it is easier to find faults than to mend them,' &c. See preface to vol. ii. p. 2.—we smile, and ask,

"Who breaks a fly upon the wheel?"

ART. XIII. *Observations on the Diseases, Defects, and Injuries, in all Kinds of Fruit and Forest Trees.* With an Account of a particular Method of Cure invented and practised by William Forsyth, Gardener to his Majesty at Kensington. 8vo. pp. 71. 2s. Nicol. 1791.

THE old proverb, "It is an ill wind that blows nobody any good," is very applicable to Mr. Forsyth's case. We have understood, that in consequence of a very injurious mode of marking some of the trees in the King's forests, (as may be gathered from the Appendix, No. I.) no small apprehensions were entertained for their safety. Mr. Forsyth was the fortunate person to whose skill, and long experience, application was made for a remedy:—nor was it made in vain. Well informed by many experiments, he undertook to prevent any material damage from ensuing; and his labours were crowned with success equal to the most sanguine expectations of all the persons concerned. The public is well acquainted with the consequence. Application was made to Parliament, to recommend Mr. Forsyth to his Majesty's favour, and in case his method

method should "appear likely to be of public utility, to order such recompence to him, on the disclosure thereof, as his Majesty shall judge proper." Mr. Forsyth's method bore the test, and he accordingly received a noble bounty.

Our readers will be impatient to know the plan of proceeding in cases of injured trees, &c.; we gladly join in promoting the publicity of it.

* Directions for making a Composition for curing Diseases, Defects, and Injuries, in all Kinds of Fruit and Forest Trees, and the Method of preparing the Trees, and laying on the Composition, by William Forsyth.

* Take one bushel of fresh cow dung, half a bushel of lime rubbish of old buildings, (that from the cielings of rooms is preferable,) half a bushel of wood ashes, and a sixteenth part of a bushel of pit or river sand: the three last articles are to be sifted fine before they are mixed, then work them well together with a spade, and afterwards with a wooden beater, until the stuff is very smooth, like fine plaister used for the cielings of rooms.

* The composition being thus made, care must be taken to prepare the tree properly for its application, by cutting away all the dead, decayed, and injured part, till you come to the fresh, sound wood, leaving the surface of the wood very smooth, and rounding off the edges of the bark with a draw-knife, or other instrument, perfectly smooth, which must be particularly attended to; then lay on the plaister, about one eighth of an inch thick, all over the part where the wood or bark has been so cut away, finishing off the edges as thin as possible: then take a quantity of dry powder of wood ashes, mixed with a sixth part of the same quantity of the ashes of burnt bones; put it into a tin box, with holes in the top, and shake the powder on the surface of the plaister, till the whole is covered over with it, letting it remain for half an hour, to absorb the moisture; then apply more powder, rubbing it on gently with the hand, and repeating the application of the powder till the whole plaister becomes a dry smooth surface.

* All trees cut down near the ground, should have the surface made quite smooth, rounding it off in a small degree, as before mentioned, and the dry powder directed to be used afterwards should have an equal quantity of powder of alabaster mixed with it, in order the better to resist the dripping of trees, and heavy rains.

* If any of the composition be left for a future occasion, it should be kept in a tub, or other vessel, and urine of any kind poured on it, so as to cover the surface; otherwise the atmosphere will greatly hurt the efficacy of the application.

* Where lime-rubbish of old buildings cannot be easily got, take pounded chalk, or common lime, after having been slaked a month at least.

* As the growth of the tree will gradually affect the plaister, by raising up its edges next the bark, care should be taken, where that happens, to rub it over with the finger, when occasion may require, (which is best done when moistened by rain,) that the plaister may
be

be kept whole, to prevent the air and wet from penetrating into the wound.'

We observe a little egotism in the introduction, which must be pardoned in a professional man, naturally elated at receiving such public honours. The reader will find many good practical observations in the body of this little work, which may be of use to him in his garden and plantations.

Much has been rumoured of Mr. Forsyth's all-invigorating plaister.—No one, philosophically and physiologically speaking, can for one moment imagine that old age in trees can be converted into youth, any more than in the human frame.—In the latter, many local injuries are to be remedied by art; so also may it happen in the vegetable class. Many trees would canker and perish from these local injuries, were no application made;—and the recipe of Mr. Forsyth seems the most rational yet invented for this purpose. We think we state the matter with the greatest justice, and most to Mr. Forsyth's credit, when we thus represent it:—for they must wrong him, who think he sets himself up as a tree-quack. In the moral world, escape from defect is no positive addition of excellence,

“ ——— *Vitavi denique culpam
Non laudem merui.*”

so here, the remedy of a partial defect is not a renovation of the powers of life, so as to alter the original and eternal limit of the powers of duration.

We are told, in the conclusion, ‘that noblemen and gentlemen who wish for further information on the subject of this treatise, or desire to be more particularly instructed in the proper method of preparing the trees, and applying the composition, will be waited upon by W. Forsyth, jun. Royal Gardens, Kensington.’

ART. XIV. *Medical Communications.* Vol. II. 8vo. pp. 527.
7s. Boards. Johnson. 1790.

THE preceding part of this useful collection was noticed in our 73d volume, p. 361.

In reviewing the present publication, we shall lay before our readers the subject of each communication; occasionally offering such observations as may occur.

The first *case* is an account of a ‘recovery after a ball had passed through the lungs.’ By *Mr. Edward Rigby, Surgeon at Norwich.*

The ball entered about the middle of the right scapula, and lodged very near the chest, between the nipple of the right breast and the sternum; whence it was extracted. The case is
curious

curious on account of the speedy recovery, which was attended with no unfavourable appearance.

2. 'A case of retroverted uterus, in which the paracentesis vesicæ was successfully performed. By *Richard Browne Cheston, M. D. F. R. S. &c.*'

The patient was about four months gone with child, when the retroversion took place, which rendered the perforation of the bladder necessary: the operation was accordingly performed with a middle sized trocar, about two inches above the os pubis. When about three pints of water were drawn away, the operator judged it prudent to stop the end of the canula for a few minutes, to allow the bladder to contract: but, on removing the stoppage, he had the mortification to find that the end of the canula was not in the cavity of the bladder. Fortunately, by pressing the sides of the bladder, the urine ran off through the wound, to the amount of two pints more. For some time, the symptoms were unfavourable, and an abscess formed, discharging itself externally at the place of puncturing the abdomen. The patient, however, recovered, and, at the expiration of her time, was delivered of an healthy child.

3. 'Account of a case in which the tendon of the biceps muscle was punctured in bleeding. By *Mr. Thomas Colby, Surgeon at Torrington in Devonshire.*'

There is perhaps no circumstance in this relation, which can enable any one with certainty to affirm that the tendon was injured: be that as it may, violent inflammatory symptoms succeeded the operation, which were, after a long continuance, and with great difficulty, removed.

4. 'Case of a child born with symptoms of erysipelas followed by gangrene. By the late *Robert Bromfield, M. D. F. R. S.* Physician to the British Lying-in Hospital.'

5. 'An account of the species of erysipelas described in the preceding paper, as it has appeared in infants at the British Lying-in Hospital. By *Maxwell Garthshore, M. D. F. R. S. & S. A.* Fellow of the Royal College of Physicians in Edinburgh, and Physician to the British Lying-in Hospital.'

The case related in the former of these papers was that of a boy, who was born

'With its whole face swelled and inflamed, particularly the left side of it, which had the true erysipelatous appearance. The legs, feet, and left hand, were likewise swelled and inflamed; and on each tibia appeared a dark brown, or livid, slough, of an oblong form: that, on the left, extended almost two-thirds of its length, was nearly an inch in diameter, and had a granulated appearance; but that on the right tibia was not so large. The ends of the toes felt cold, and were covered with black sloughs.'

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The remedy, on which Dr. Bromfield depended for success in this case, was Peruvian bark; of a strong decoction of which, the child at first took four ounces daily, and afterward eight ounces, with one drachm of confectio cardiaca. The external applications were spirituous fomentations, and warm dressings. The child recovered with the loss of its little finger, and of part of the two adjoining fingers.

The supplementary paper by Dr. Garthshore is a valuable communication. It confirms, by a number of cases, the utility and advantage of giving the bark freely, and of using spirituous applications, in the erysipelatous inflammations of children, similar to that described by Dr. Bromfield.

6. 'Case of an unusually large abscess, seated between the peritonæum and abdominal muscles, from which the matter appeared to be discharged, sometimes by the external opening, and at other times by expectoration. By Mr. Charles Kite, surgeon at Gravesend in Kent.'

7. 'A case of total extirpation of the external parts of generation. By William Scott, M. D. &c.'

This was an act of insanity in an old man of 75 years:— who recovered.

In the 8th paper we are presented with some 'observations on the use of opium in the venereal disease. By Mr. John Pearson, surgeon to the Lock Hospital, &c.'

In ascertaining the specific powers of opium in destroying the venereal virus, it is necessary, says Mr. Pearson, 1st, to administer it in cases truly venereal; and, 2dly, to be sure that no mercury has been previously exhibited. In another place, he remarks, that 'it has been very common to confound gonorrhœa with syphilis; and to call the symptoms of each by the general name of *venereal* symptoms; but a real difference subsists between the two, although the discrimination is not always obvious.' Accordingly, when criticizing the cases recorded by Dr. Michaelis, (in vol. i. of the present work,) he rejects fifteen of them as being unfit for the purpose of proving the efficacy of opium in lues venerea. We allow the propriety of his reasoning, and shall have occasion to apply it to his own cases.

The cases, made public by Mr. Pearson, are eight in number; and when we learn that they are the only cases where opium seemed to succeed during a trial of above two years, we shall agree that the paper speaks little in favour of the antivene-
real powers of this drug: but let us briefly examine the instances in which it was exhibited. In the 1st, its use was clearly indicated; and its exhibition was advantageous: but this

this case was not *truly* a venereal one; that is, there were no appearances, except of a local disease.

In the second case, the effects of the opium were hurtful to the general health of the patient, and its antiveneal or specific powers (as they have been termed) could not be estimated, as the disease was not constitutional. The third case had more the appearance of lues: but, in Mr. Pearson's opinion, even this was not characteristically marked.

In the remaining cases, there are very slight marks, if any, of constitutional disease: in all these the opium failed.

When it is added that the effects, attending the exhibition of opium in the large doses, which are thought necessary in venereal complaints, are far more distressing than those usually caused by mercury, we imagine that few practitioners will be tempted to have recourse to this remedy.

The 9th communication is 'an account of the favourable termination of a wound of the stomach. By *Mr. William Scott*, surgeon of the navy.'

The wound was made with a small sword; and that it pierced the stomach was proved from small pieces of meat in a soft digested state, together with some particles of barley, being discharged from the external wound. The man was supported by glysters, and nothing was given by the mouth.

10. 'A successful case of suppression of urine, where the bladder was punctured in the regio pubis; communicated by *Mr. James Lucas*, surgeon of the General Infirmary at Leeds.'

11. 'The history of a disease in the head of the tibia, with an account of some remarkable appearances which presented themselves on the dissection of the limb. By *Mr. John Pearson*, &c.'

This is a curious case, but it affords no particular practical information.

12. 'A case of hernia femoralis, with practical observations. By *Mr. Henry Watson*, F. R. S. senior surgeon of Westminster Hospital.'

In this case, the operation was performed without any uncommon occurrences. The Practical Observations consist in recommending in cases of the total division of the intestine, that its ends should be sewed together, first drawing each of them over a solid cylinder formed of isinglass. This is mentioned as being a new doctrine: but certainly a similar practice has been before taught.

We are induced to extract the following case, on account of its curious nature. It was communicated by *Robert Willan*, M. D.

'A young

• A young man of a studious and melancholic turn of mind, was affected, during the years 1784-5, with symptoms of indigestion, particularly with sharp pains in the stomach, and a constant sensation of heat internally.

• He thought proper, in the year 1786, to begin a severe course of abstinence, hoping, as he informed me, thus to relieve those disagreeable complaints; but, from other circumstances, it appears that some mistaken notions in religion principally induced him to form this resolution.

• In consequence of it he suddenly withdrew from business, and the society of his friends, took lodgings in an obscure street, and entered upon his plan; which was, to abstain from all solid food, and only to moisten his mouth, from time to time, with water slightly flavoured with juice of oranges. After three days of abstinence, the craving, or desire for food, which was at first very troublesome, left him entirely: he then pursued his studies and meditations without farther inconvenience. He used no manner of exercise; and slept very little, spending most of the night in writing. The quantity of water used each day was from half a pint to a pint. Two oranges served him for a week: I inquired whether he chewed the pulp; but found that he had only squeezed the juice into the water to give it an agreeable flavour.

• He made urine in moderate quantity, always clear and without sediment. He had a natural stool on the 2d day of this course, and again on the 40th day, but after that no more, though he persisted twenty days longer without any variation in his plan. During the last ten days of it, his strength failed very rapidly: when he found himself unable to rise from his bed, he began to be somewhat alarmed. Hitherto he had flattered himself that his support was preternatural; and indulged his imagination with the prospect of some great event, which he expected would follow this extraordinary abstinence. But his delusion at length vanished: he found himself gradually wasting and sinking to the grave.

• His friends, about the same time, having discovered his retreat, prevailed upon him to admit the visits of a respectable clergyman in the neighbourhood. This gentleman, with great address and judgment, pointed out the fallacy of his visionary ideas; and finally obtained his assent to any plan that might be conducive to his recovery. I was therefore called on to prescribe the mode of treatment, and accordingly visited him, on the 61st day of his fast, March 23d, 1786.

• He was at that time emaciated to a most astonishing degree, the muscles of the face being entirely shrunk; his cheek-bones and processus zygomatici stood prominent and distinct, affording a most ghastly appearance: his abdomen was concave, the umbilicus seeming to be retracted, from the collapsed state of the intestines; the skin and abdominal muscles were shrunk below the brim of the pelvis, and under the ribs, leaving the space vacant betwixt the ossa ilia, the lower ribs, and spine. His limbs were reduced to the greatest possible degree of tenuity; the ossa ischia, the internal trochanters, and all the processes of the bones, being easily distinguishable.

• His whole appearance suggested the idea of a skeleton, prepared by drying the muscles upon it, in their natural situations.

• His eyes were not deficient in lustre, and his voice remained clear and sound, notwithstanding his general weakness.

• I found him labouring under great imbecility of mind. He had undertaken, during this retirement, to copy the bible in short-hand; and this work he had executed very neatly as far as the 2d book of Kings, with short arguments prefixed to each chapter. He shewed me several improvements he had made in that kind of writing, particularly in the abbreviations. He had also with great diligence put together parallel passages, and traced particular subjects through the whole scriptures, noting their application in different instances, and adding observations of his own. The clergyman, who examined this performance, told me he had proceeded regularly at first, with some ingenuity and judgment; but that afterwards he became obscure, and seemed to be lost in endless confusion.

• March 23d. He was directed to drink a pint of barley water and two cups of panada, which agreed very well with his stomach. He had a little feverish heat in the first part of the night, but slept better than usual.

• March 24th. He had this day some mutton tea, the taste of which was most delicious to him, and particularly provoked his appetite. His pulse was 72, small and temperate.

• On the 25th, He took a pint of milk for breakfast; a pint of mutton-broth boiled with barley, for dinner; and as much rice-milk for supper, at his own request. He had considerable cravings for food all that day, and would have taken much more than his allowance.

• 26th. In the morning he drank tea, and ate a great quantity of bread and butter, which he got off from the table in the nurse's absence. Some time after he became sick, and vomited once or twice without much straining. About noon he had a figured natural stool, and presently after two or three loose motions. His urine was of a natural colour, with a light encephaloma in the middle. His skin always remained dry.

• I saw him in the evening, apparently much better: his pulse was at 90, and firmer. He was sitting up in an easy chair, as he found himself somewhat stronger. He spoke now of his complaints like an hypochondriac; thought his eyes and tongue were diminished and wasted away. He said, the sensation of heat in the stomach had never left him, notwithstanding his spare diet. He talked however sensibly enough, and indeed with some acuteness on general subjects; but was soon fatigued by conversation.

• 27th. He took a little light bread pudding at dinner, and had two eggs for supper: with the taste of these he was particularly pleased. Every thing agreed well with him; he rested well, was more cheerful, and often expressed to me the satisfaction he felt in being freed from his strange delusion.

• On the 28th, He seemed recovering apace; his cheeks were more full; his limbs had so far regained their strength, that he could easily walk across the room. He did not sleep much in the
foregoing

foregoing night, nor had had a stool during the day. He said, the pain of his stomach had left him; which circumstance contributed much to enliven his spirits.

On the 29th, I found the scene entirely changed: he began to lose his recollection in the preceding evening; and before midnight became quite frantic, and unmanageable. His pulse was increased in frequency, with considerable heat on the skin, and tremors. He continued raving and talking very incoherently, as he had done during the night. A strong purgative draught, and two clysters administered in the course of the day, produced but little evacuation.

He remained nearly in the same state of mind as above-mentioned, scarce ever sleeping, and taking very little nourishment, till the 2d of April, when a considerable quantity of loose feculent matter was brought away by a clyster. Soon after he became sullen, and took no notice of what passed about him.

He was removed at this time into the country, so that I did not visit him again till the 6th of April.

He appeared then emaciated to a greater degree, if possible, than when I at first saw him. His pulse was small and feeble, beating 120 strokes in a minute.

April 7 and 8. He took whatever nourishment was offered to him; knew those around him, and spoke sensibly, but faintly.

On the 9th, In the morning, he died, quite exhausted.

14. 'Case of a Dropsy of the Ovarium, with Remarks on the Paracentesis of the Abdomen. By Mr. Edward Ford, Surgeon of the Westminster General Dispensary.'

The case contains no very extraordinary circumstances, but the subsequent remarks are useful.

15. 'Observations on the Effects of Camphor, applied externally, in some Cases of Retention of Urine. By Mr. John Latbam, F. R. S. Surgeon at Dartford.'

Mr. Latham records some cases where a strong camphor liniment, rubbed frequently on the inside of the thighs, caused a flow of urine, after the catheter had been in vain attempted to be introduced.

16. 'Case of an Injury of the Internal Table of the Scull, successfully treated. By Mr. Charles Brandon Trye, Surgeon of the Gloucester Infirmary.'

17. 'Case of a Rupture of the Corpora Cavernosa Penis. By Mr. Charles Brandon Trye.'

These are curious and instructive cases.

18. 'Account of a mortified Hand, which was taken off at the Joint of the Wrist. By Mr. John Latbam, F. R. S.'

19. 'Of the different Kinds or Species of Inflammation, and of the Causes to which those Differences may be ascribed. By James Carmichael Smith, M. D. Fellow of the Royal College of Physicians, and of the Royal Society; and Physician Extraordinary to his Majesty.'

Hitherto, we have been engaged in papers either purely historical, or only diversified occasionally by reasoning and argument. We feel, therefore, with no small satisfaction, the variety, which is occasioned by this sensible and well-written dissertation.

The principal causes of specific distinction among inflammations are to be referred, in Dr. Smith's opinion, to one or other of the four following circumstances. The first is the cause exciting the inflammation. The second, the function, or use in the animal œconomy, of the part inflamed. The third, the natural texture or structure of the same. The fourth, that texture or structure of a part which is not natural to it, but is the consequence of some previous disease.

From the second of these causes, he observes, the common distinctions among inflammations have been derived: whereas, in his mind, they are best distinguished as differing in consequence of the peculiar texture or structure of the part inflamed. Accordingly, he enumerates five distinct species of inflammation:

- 1st, The Inflammation of the Skin. *Erysipelas.*
- 2d, _____ Cellular Membrane. *Phlegmon.*
- 3d, _____ Diaphanous Membranes.
- 4th, _____ Mucous Membranes.
- 5th, _____ Muscular Fibres.

This division is certainly useful, and agreeable to experience: it must not however be asserted that the skin cannot be affected with inflammation of the phlegmonous kind. The bite or sting of insects, although enumerated among the causes of erysipelatous inflammation, often produces a true phlegmon: and the pustules in the distinct small-pox are always phlegmons of the skin. The reason why inflammation of the skin is not more generally phlegmonous, is certainly from the texture of the part; it, probably, not allowing inflammatory exudation and adhesion to confine the disease. In the cellular membrane, and in other parts where the texture is loose, and where exhaling or secreting arteries are numerous, exudation and adhesion take place: but the firm texture of the skin, neither requiring nor possessing numerous exhalents, allows no exudation nor adhesion, within its substance: that is, its inflammation, instead of being confined to phlegmonous, spreads into erysipelatous.

As the vessels of different parts have different *healthy* actions, it is rational to suppose that their *diseased* actions should be different. It cannot therefore be surprizing, if we examine different parts affected by inflammation, to find different appearances. From our observation, it appears probable that exhal-

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ing or secreting arteries are those, which principally furnish *pus*: where these are few, or none, the inflammation becomes extended or erysipelatous. Thus in the tunica conjunctiva of the eye, where the necessity of numerous exhalents is superceded by the action of the lacrymal gland, the inflammation is seldom suppuratory; while in the urethra, a membranous part likewise, but an exhaling one, *pus* is constantly formed. Other instances in point might be brought: but we forbear to enlarge on the subject.

The practical remarks contained in this paper are excellent.

20. 'A Case of Inversion of the Uterus. By Robert Clegborn, M. D. Professor of Materia Medica in the University of Glasgow.'

To this case are added some judicious remarks by Dr. Garthshore.

21. 'The History of a Contraction of the Fore-arm and Fingers, with some Remarks and Reflections on bleeding in the Arm. By Mr. Henry Watson, F. R. S. &c.'

This contraction, as it followed after bleeding, was supposed to arise from it. After many vain attempts to relieve this complaint, a free incision was made a little above the elbow joint: the intention of this operation was to give vent to some matter, which it was imagined was deeply situated in the part. This was a mistake: but the woman was for a short time relieved, in consequence, as it was thought, of the tightened fascia being divided. As the wound healed, the disease recurred.—A second wound, much deeper and larger than the former, was made; and was attended with similar relief at the beginning, and with similar disappointment in the end.—A third operation was performed; a wound was made nearly six inches long, and down to the periosteum, which once more set free every part. The relief, as before, was only temporary: the incision healed, and the contraction returned. The incisions had hitherto been made above the elbow joint, between the *brachius internus*, and the origin of the *supinator radis longus* muscles.—It was determined, before consenting to amputation, to try the effect of a fourth operation: accordingly, an incision was made on the middle of the *biceps*, deep into the body of the muscle, and in the direction of its fibres, continuing it from the flesh into the tendon, as low as it could safely be done. By this, the patient was permanently cured. The inference drawn from this case, is, that in similar contractions, whether depending on a diseased state of the fascia or of the tendon, a similar incision should be made: but it may be asked, if the fascia be alone diseased, why not alone divide it? It is evident, however, that this was scarcely touched in the operation

tion which finally relieved the patient. If, on the contrary, the contraction depends on the muscle, would not the division of the tendon, at right angles with the fibres of the muscle, be better than that much more extensive incision in the direction of the muscle, which cannot give an equal degree of freedom? Why not divide the tendon, as we divide the *sterno-cleido-mastoid* muscle in cases of wry-neck?

22. 'A singular Case of Abscess of the Liver, which terminated favourably. By *George Sandeman, M. D. Physician to the General Dispensary.*'

The termination was by a very great discharge of foetid matter by stool.

23. 'A Case of a Rupture of the Bladder from a Fall. By *Mr. Charles Montagu.*'

On dissection, a rupture was found of such extent as to admit the whole hand.

24. 'A Case of Hydrophobia. By *Mr. John O'Donnell.*'

This dreadful case differs in no respect from other histories of the same disease, either in its attack, symptoms, or termination. No new treatment was attempted, nor can we draw any other practical remark from it, than this: that the patient's illness was increased by the opposition of the attendants. Too much cannot be done to soothe persons in this and similar maladies, as is evident in the present instance, from the effect which was produced by the kind and judicious language of the relator.

25. 'On the Medical Properties of the muriated Barytes. By *Adair Crawford, M. D. F. R. S. Physician to St. Thomas's Hospital.*'

In this valuable communication, Dr. Crawford relates all the trials that were made of this medicine, in cases admitted into St. Thomas's Hospital, prior to the month of June 1789. For the history of the diseases, in which it was exhibited, we must refer to the book: the general effects of the medicine are briefly summed up in the following words:

'It appears, in general, that very little relief was afforded by it in the last stages of cancer and consumption. But in all the other cases in which it was tried, its exhibition was evidently productive of salutary effects.

'Indeed, in some instances, it removed diseases, which, I believe, could not have been subdued by any other remedy; particularly in scrophulous complaints, in which it seems to have acted with a degree of force and certainty hitherto unexampled in the records of medicine.

'When this remedy was given in a moderate dose, it appears, in a few instances, to have increased the secretion by the skin; in a great variety of cases it occasioned an unusual flow of urine,
and

and it almost universally improved the appetite and general health.

‘ It seems, indeed, to combine within itself the qualities of an evacuant, a deobstruent, and a tonic. I have sometimes observed, that it occasioned vertigo. This effect I ascribed in some measure to the nausea which it excited. Like every other active medicine, it would, no doubt, if administered injudiciously, be capable of producing deleterious effects.

‘ In a considerable dose, frequently repeated, it would lessen the appetite, by the constant sickness of stomach which it would occasion; and in a still greater dose, it might be productive of much danger, by disordering the nervous system, and by operating violently as an emetic and purgative.

‘ It is proper to remark, that the salt which was exhibited in the foregoing cases previously to the beginning of May, did not consist of the muriated barytes in a state of perfect purity.

‘ It contained a small quantity of iron, combined with the muriatic acid.

‘ It may, perhaps, be uncertain, whether the virtues of this compound may not exceed those of the pure muriated barytes. I have, however, sufficient reason to be convinced, that the latter substance is a very efficacious medicine; because the effects which have arisen from its exhibition since the beginning of May, are not inferior to those produced by the compound salt prior to that period.

‘ Indeed, diseases and constitutions are so much diversified, that cases may occur, in which the combination of the salts, consisting of iron and of terra ponderosa joined to the muriatic acid, may be attended with more salutary effects than either of them could produce singly. From the history of the foregoing cases, there is, I think, reason to believe, that the muriated barytes is peculiarly calculated to correct the scrophulous diathesis: but when this diathesis is accompanied with great debility and with a languid circulation, the efficacy of that salt may probably be increased by the addition of muriated iron.’

The paper concludes with some good chemical remarks respecting the mode of preparing this medicine; and with cautions concerning its use.

26. ‘ A Case of Dropsy, in which the Water has been twice drawn off by tapping the Vagina. By *Sir Wm. Bishop, Knt.*’

27. ‘ Two Letters from John Collins, Esq. of the Island of St. Vincent, on the Subject of a Species of Angina Maligna, and the Use of Capsicum in that, and several other Diseases.’

This is a well-written and interesting relation of the beneficial effects of Cayenne pepper, taken internally, in ulcerated sore throats. The writer is not a medical man.

28. ‘ Account of an Exfoliation of the internal Surface of the Tibia, removed by the Application of the Trephine. By *Mr. Thomas Wbately, Surgeon.*’

29. 'Some Account of the Invention and Use of the Lever of Roonhuyfen. By *Robert Bland, M. D.*'

This is an intelligent paper, recommending the Lever of Roonhuyfen in preference to the forceps. It must be read by those who wish to know its contents; it being, in a great part, historical.

30. 'An account of a very uncommon Blindness in the Eyes of newly-born Children. By *Mr. Samuel Farrar, Surgeon.*'

This temporary blindness existed in three children of the same parents. Each was born with an opacity of the cornea of both eyes, which gradually disappeared.

31. 'Three Instances of sudden Death, with the Appearances on Dissection. By *James Carmichael Smyth, M. D. &c.*'

Of the deaths here recorded, the first was occasioned by an ulcer in the stomach; the second, by an effusion or extravasation of bloody serum into the cellular substance of the lungs; and the third, by suffocation from a schirrhous tumor situate on the interior and posterior part of the larynx.

32. 'Of the Danger of wounding the Epigastric Artery in the Operation of Tapping for the Ascites. By the same.'

That this accident has occasionally happened, and may again happen, even to the most skilful operator, is certain: the occurrence, however, is so unlikely to take place, and is, in reality, so infrequent, as scarcely to afford any objection against performing the operation.

33. 'Of the Aphonia Spasmodica. By the same.'

Three cases are here related, where the loss of speech and voice, so far from being a paralytic symptom, was evidently the consequence of a state of muscular contraction.—An instance of a similar complaint is given by Dr. Wells.

34. 'Of the Use of Cantharides, taken in substance, in certain Diseases of the Bladder. By the same.'

Dr. Smyth celebrates the praises of cantharides, as a medicine of uncommon efficacy, especially in the ischuria, or suppression, and in the incontinency of urine, brought on by over distension of the bladder. He observes, likewise, that he has derived benefit from giving the cantharides in substance, when neither the tincture, taken internally, nor blisters applied to the sacrum, produced any effect.—He never found it necessary to exceed three or four grains of the powder for a dose.

Such are the contents of the 2d vol. of *Medical Communications*: for the publication of which, the Society is, in our opinion, entitled to the thanks of the public.

ART. XV. *A Treatise on Air*; containing new Experiments and Thoughts on Combustion; being a full Investigation of M. Lavoisier's System; and proving, by some striking Experiments, its erroneous Principles; with Strictures upon the Chemical Opinions of some eminent Men. By Richard Bewley, M. D. 8vo. pp. 215. 3s. 6d. sewed. Evans. 1791.

THIS Doctor Bewley has so warmly espoused the theory, and has so perfectly hit off the peculiar (we had almost said *inimitable*) style and manner of our old acquaintance, Doctor Harrington, that we suspect he is no other than Dr. H. himself; who, possibly, thinks, under the fictitious sanction of a respectable name, to obtain greater attention than he could; perhaps, have attracted under his own. The present writer, whoever he is, laments, very feelingly, that philosophers have neglected so great a chemist; and he complains that, without so much as mentioning his name, they have stolen his discoveries:

‘The idea and proof (he says, p. 53.) of heat or fire being chemically attracted by water, just as alkalies attract acids, (not a vague idea of its becoming latent,) was the discovery of Dr. Harrington. And I take this opportunity to declare, that this, with many more of that gentleman's discoveries, have been mentioned by his enemies, without ever having glanced at, or even suggested his name. A behaviour in them so uncandid and ungenerous, compels me to make use of this pointed language, and to do all in my power to redress injured merit. I meant to have drawn a whole length picture of the unkind usage he has received, and of the unjust manner in which his discoveries have been treated, and with the plagiarisms of others from him. This however I am prevented from doing, as he informs me that he has been making observations for some time, which he intends to publish. His enemies have acted a very unfair part; every one of them thought they had a right to buffet, and pilfer from him at the same time: though I could all along clearly observe, that his writings were regularly operating upon the different chemical opinions; and that they are upon the eve of bringing about a general revolution in the chemical system.’

—‘Dr. Priestley has followed Dr. Harrington,—though, from an illiberal policy, he has omitted to mention that gentleman's name.’ P. 84.

—‘That disposition, which has been the ruling mark of our *aerial philosophers*, is, to make it a point not to name Dr. Harrington. What does Mr. Kirwan do? he does not make or call this air dephlogisticated, but calls it deacidified.—I suppose he means, by this, the air is more neutralized; could he not have said, agreeable to Dr. Harrington, more phlogisticated.’ P. 150.

‘M. De Luc, after Dr. Harrington, supposes, that the air is renewed and purified again in the clouds; and he endeavours to account for it upon the ridiculous hypothesis of water, being formed of inflammable and dephlogisticated airs, which is decomposed in

in the clouds. But even this supposition was, after Dr. Harrington had proved by experiments, and published to the world, that the clouds are nature's laboratory, as he significantly expresses it. Of this discovery M. De Luc takes no notice, but mentions it as his own opinion. And though Dr. Harrington, as far back as 1780, clearly proved, that fire is capable of being chemically attracted; yet M. De Luc, long after this, speaks of it as his own observation, and so has the merit of both discoveries. Such is the usage that gentleman has received from those who, very probably, were indebted to him for discoveries they call their own. Moreover, M. De Luc follows Dr. Harrington closely in the arguments to prove the homogeneousness of the atmospheric air, though conformable to the general policy of his conduct, he never once mentions his name.* P. 172.

Such of our readers as are conversant in these subjects, will probably have anticipated us in remarking, first, that the property which the culprits are charged with having *stolen*, is most likely, *primâ facie*, to have been lawfully acquired by the ordinary means; and, secondly, that the prosecutor can have no legal claim to it, because it either never belonged exclusively to him, or is absolutely and *essentially* different from what he even now describes his to be. That what is called *latent* heat is united in bodies by chemical *affinity* or *attraction*, we certainly did not learn from Dr. Harrington: it was the idea of Dr. Black himself, and of M. Wilcke, who made the same discovery in Sweden about twenty years ago: it is the idea which naturally occurs to every chemist as soon as the facts become known to him; and *latent* and *sensible* have been always understood as synonyms to *combined* or *free*: to us, indeed, the two former denominations appear still the most eligible, because they express nothing but the simple *fact*, in which there can be no fallacy; whereas the latter, and others formed on the same plan, express only the *hypothesis*. When Dr. Harrington fully understands M. De Luc's theory and reasoning, he will see how little similitude there is between them and his own. Fire, according to M. De Luc, is a *compound*; one of its principles is light; the other, a substance not yet known in its separate state, but which the solar light finds in the atmosphere, (most abundantly in the *lower* parts,) and in all the opaque bodies on which it impinges:—but, according to Dr. Harrington, fire is an *element* or simple substance, most abundant in the *upper* regions of the atmosphere. M. De Luc, finding that the immense quantity of *vapour*, daily exhaling from waters in summer, is nowhere discoverable *as water*, not in the lower atmosphere immediately over the evaporating surface, and much less in the upper regions, extreme dryness being there found to prevail; was thence led to a noble and beautiful idea, that
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the watery vapour, by some natural agency in the atmosphere, by the union or disunion of some principle not yet known, is changed into true atmospheric air, and that atmospheric air, by a converse agency according to circumstances, is changed into vapour, clouds, and rain; whence he explains the sudden formation of clouds and rain, in strata of the atmosphere apparently dry, without the evident concurrence of any cause that can convey moisture from elsewhere. All this, it seems, is pilfered from Dr. Harrington's hypothesis of the renovation of *vitrated air*; which is, that the vitiation of atmospheric air consists in the mere separation of its fire; in which case, only *fixed air* and *water*, the other component principles of the atmosphere, remain; that these two, on account of their *levity*, [though they have hitherto been supposed the most *ponderous* of the atmospherical substances,] ascend into the upper regions, and being there again saturated with *fire*, [which, according to the Doctor himself, ought to be the *lightest* principle, as it floats uppermost,] they become *heavier*, and *descend*, being thus purified and renovated into perfect atmospheric air again. As well might M. Lavoisier be supposed to have stolen from this gentleman his theory of the composition and decomposition of air, and of fire or *calorique* being one of its principles!

That the Harringtonian hypotheses have been hitherto *disregarded*, is a complaint which seems much better founded; and the present writer labours hard to bring them forward to public notice. He calls loudly on philosophers to listen to the voice of truth; to embrace the doctrines which he and his friend have demonstratively proved to be true; and to renounce their own, which have, as demonstratively, been proved to be false and absurd. He tells them, they will be unpardonable, if they do not receive the truth when it has been so clearly pointed out to them; and he boldly challenges them, as Dr. H. himself had done, to the field of controversy: if no man takes up the gauntlet, it must be for fear of being foiled: if no one answers him, he will consider it as an acknowledgement that he is unanswerable. He invites the whole body of the Royal Society, to whom the treatise is dedicated, to enter into a discussion of it; and he drops a broad hint to them, that their character with posterity will depend on their conduct on this occasion. Whether any individual will be bold enough to venture forth against this formidable champion, we have our doubts: but we think we may venture to assure him, that the Royal Society will not interfere in the affair; and if he reads the advertisement prefixed to all their annual volumes, he will perceive, that he might as well have appealed to the House of Commons of Great Britain in Parliament assembled.

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The gentleman would, perhaps, be more likely to gain his point, by drawing up a connected view of his whole system, detached from the refutations, criminations, and other heterogeneous matters, which envelope and obscure it. Philosophers could then understand and examine it with facility; they could judge how far it is, or is not, supported by known facts, or by such new facts as the author might lay before them; and they could see where its great strength or its weakness lies. We had attempted something of this kind ourselves, and had bestowed no small labour on it: but we found it most prudent to desist, lest we should really misunderstand some of the author's doctrines, or be thought to have wilfully misrepresented them. A short example will explain our meaning.

Fire, when free or uncombined, is, in the Harringtonian language, *actual fire* or *heat*: when united with bodies by affinity, it is called *fixed fire* or *phlogiston*, and it cannot be set free but by the assistance of *acid*. Atmospheric air consists of a *mild acid*; namely, the *aereal acid* or *fixed air*; a mild concentration of *fixed fire*; and *water*. In virtue of its *acid* and *fire*, it enters into true *combustion* on the application of *actual fire*: but its own concentration of fire being *mild*, the heat produced is not intense, and the combustion is limited; if it had a *high* concentration of fire, combustion, once begun, would spread till the whole atmosphere was decomposed. Combustible bodies have a *high* concentration of fire, and the atmosphere only furnishes *acid* by which their fire is set free. Nitre is analogous in composition to air; for it consists of an *acid* and an *alkali*, and the *alkali* consists of *fixed fire* and *water*; and therefore nitre supplies the place of air in combustion.

Now, if the only office of air in combustion be to furnish *acid*, we cannot understand why any air should be necessary for the combustion of bodies that abound with acid. We thought at first, that the acid in these bodies might be united with their fire into a *neutral* state, and thereby rendered *inactive*: but, the author assures us, that, in the air itself, the acid is *neutralized* by the fire, and yet that air is combustible *per se*, without the contact of any phlogistic substance; so that (though he happens to be mistaken in the fact) the *neutralization* of the acid, according to him, can be no impediment to its agency in combustion. Again, that the *aereal acid*, or *fixed air*, a substance so remarkable for its property of *extinguishing* combustion, should be the primary agent in *producing* and *supporting* combustion, appears to us unaccountable: but this acute philosopher has, doubtless, contrived means of counteracting its deleterious power, though all our attention has not been able to discover in his book any intimation of such a corrective, nor of
any

any other principle existing in the atmosphere, than *fixed air*, *fire*, and *water*.

ART. XVI. *Salmagundi*; a Miscellaneous Combination of Original Poetry: consisting of Illusions of Fancy; Amatory, Elegiac, Lyrical, Epigrammatical, and other palatable Ingredients. 4to. pp. 151. 7s. 6d. Boards. Payne, &c. 1791.

THAT savory Italian hotch-potch, the name of which has been corrupted by John Bull into *Solomon Gundy*, is described by Johnson, in his Dictionary, as a compound of chopped meat, pickled herrings, onions, oil, vinegar, and pepper. Our readers may hence expect, from the singular title of this book, to hear of a 'combination' of poetry, of various qualities, figuratively answerable to those of the above-mentioned ingredients:—nor will they be wholly disappointed: for, in this literary *salmagundi*, they will be regaled with the CHOPPED MEAT of epigram, song, and epitaph.—The *fragrance** of the ONION will be found in the courtship between a London barber and a fish-girl;—the PICKLED HERRING, with the PEPPER and VINEGAR, prevail in the heroic ballad of JOHN W***ES;—and the OIL softly and smoothly flows in the amatory odes, and the elegies.—There are also a few pieces, which cannot, with propriety, come forward under any of these descriptions.

The poems, thus fancifully introduced to the notice of the public, have, [to drop the ludicrous idea which the ingenious author has started in the out-set of his title-page, and to speak seriously of the general merit of the collection,] for the most part, very considerable merit; and some of them may boast a great degree of excellence: under which distinction we may point out the *Amatory Odes*, especially the third, which we think scarcely inferior to any in Tibullus. Of the more *diverting* pieces, the long satirical ballad on Mr. W***es, (which seems to have been written about the time of his obtaining an honourable and lucrative office in the city of London,) may stand foremost, in point of humour, and of the true *ballad-glee*:—yet, so far as this performance may be viewed in the light of a party squib, its merit may chance to suffer some abatement, in the opinion of many readers, who might, otherwise, be disposed to afford it a high degree of approbation. Mr. W. has, fortunately for himself, out-lived the inclination

* We do not mean this in an unpleasant sense; for we declare to all the world, that we are extremely fond of *onions*, whether in the form of *salmagundi*, smother'd rabbit, or as the usual accompaniment of boiled tripe.

of the public to bear hard on him, on account of the excentricities of former days.—From this poem, we shall select the author's droll exaggeration of the wonderful deeds of the Dragon of Wantley; which are here, pleasantly enough, weighed in the balance with the exploits of the hero of *Number Forty-five*, and *found wanting*!

‘ The Dragon of Wantley churches ate,
 (He us'd to come on a Sunday,)
 Whole congregations were to him
 A dish of salmagundi:
 He gave no quarter, no not he,
 To clergymen or laymen:
 Crack'd ev'n the sexton's jobberknowl,
 And spoil'd him from saying Amen:
 He pouch'd the prebendaries all,
 Who ne'er gave him an ill word;
 Snapp'd up the Dean, as snug in his stall
 As a maggot in a silbert.
 The Corporation worshipful
 He valu'd not an ace,
 But swallow'd the Mayor, asleep in his chair,
 And pick'd his teeth with the mace.
 He brows'd on monumental brass
 Fix'd in the walls o'th' cloisters;
 And shoals of bawling choristers
 He ate, like scollop'd oysters.
 He quarrel'd with the steeple clock,
 And ate him while he was striking;
 Bell-ropes he munch'd for chitterlings,
 Though they wer'n't so much to his liking.
 Tomb-stones and monuments he took
 For pills to cool his palate;
 And cropt the church-yard yew-trees all—
 They serv'd him for a fallad.
 The organ that so loud did roar
 Devour'd he in his frolic;
 And batten'd on the bellows-blower,
 For he fear'd not the wind-cholic.
 To 'scape his sacrilegious maw
 This Dragon he gave none chance,
 But swallow'd the knave that set the stove,
 And felt no qualm of conscience.
 Parsons were his black-puddings, and
 Fat Aldermen his capons;
 And his tid-bits the collection plate
 Brimful of Birmingham halfpence.
 Clerks, Curates, Rectors, Bishops, ate
 This Dragon most uncivil;
 And (but he never comes to church)
 He would have ate the devil.—

But

But the men of Aylebury esteem
JOHN W***ES a greater rarity:
They made him trustee for the school,
And he swallow'd up the charity.

* CHORUS.

* JOHN W***ES he was for M-----x,
They chose him knight of the shire:
He made a fool of Alderman BULL,
And call'd Parson HORNE a liar.*

Although it appears, from a passage in one of the pieces of which this agreeable miscellany is composed, that the author is of the clerical order, he does not seem to reverence, nor spare, the paraphernalia of the church, much more than did the Dragon of Wantley, when a fit opportunity offers for giving Madam a *decent wipe*; without, however, indulging either malignity or rudeness. We will present to our readers a transcript of the lines to which we here allude: they are taken from the admirable Ode to Fancy:

* O deign to cheer my humble cell!
Thence grave parochial cares expel:
Shield me from swathed infants' scream,
And clouds of suffocating steam
That from the gossip's bowl exhale,
Mix'd with tobacco's potent gale!
From undertakers' gloomy brows,
From overseers' important bows,
From ruthless sexton's lethal face,
And beades bristled o'er with lace!
Shield me from Puritanic cant
Of faded Maids, who matins haunt;
And, lowering o'er each lonely pew,
At once their fins and wrinkles rue!
My trembling ears, O Fancy, save
From Sternhold's inharmonious slave!
From the sad Brief's unpitied tale,
From exposition, trite and stale,
And many an opiate inference!
Shield me from sounds at strife with sense!
From pedantry, of formal port,
And consequence in cassock short!

As this is but a moderate volume, of 150 quarto pages, we trust the author has not here emptied his poetical budget. We hope to see his Muse again on the town, whenever she finds herself disposed to gratify us: but we must not bid this pleasing writer *good bye*, [for the present,] without offering a friendly hint, to attend a little more carefully to his rhimes. In droll and humorous compositions, especially those in which the old comic ballad is kept in view, much licence may be taken in

this respect; for in them elegance is seldom consulted: but in those verses where melody, harmony, and correctness, are expected, defective rhimes are intolerable. It is true, that these trappings of poetry are not essentials. Genius may soar above them: but genius ought to bear in mind, that there are laws for decoration and fancy, as well as for utility and propriety. We shall point out a few, from a greater number which we have noted, of instances of this slight imperfection, in some of the pieces now before us, viz.

Breathe	—	Heath,
Emerging	—	Surgeon,
Beneath	—	Death,
Denies	—	Paradise,
Mirth	—	Hearth, &c. &c.

Salmagundi is most elegantly printed, by BENSLEY; and the title-page is embellished with a beautiful *vignette*, drawn by BURNEY, of whose admirable taste we have with pleasure seen various specimens: the engraver is HEATH, who having been longer known to the approving public, to mention his name is sufficient.

ART. XVII. *The History of the late War in Germany*, between the King of Prussia, and the Empress of Germany and her Allies: containing the Campaigns of 1758, and 1759. With a correct Military Map of the Seat of War, and Plans of the Siege of Olmutz, and of the Battles of Zornsdorf, Hochkirchen, Paltzig, Cunnerdorf, or Frankfurt, and Maxen, By Major General Lloyd, who served several Campaigns in the Austrian Army. Published from the General's Manuscripts, under the Inspection of an English Officer, and illustrated with Notes, critical, historical, and explanatory. Vol. II. 4to. pp. 238. 1l. 1s. Boards. Egerton. 1790.

AFTER an interval of about twenty-five years, since the publication of the first volume of this military history*, the public is now gratified with the second, in which the author's name is avowed; and which is introduced by the following short preface:

* The following sheets are printed from a manuscript in General Lloyd's own hand writing, which he left nearly ready for the press. Little else was wanting than supplying some minutiae of detail, such as orders of battle, *et cætera*, and the necessary topographical illustrations; these the Editor has furnished from the best materials he could procure, and further than this he has nothing to boast. The Author's style he has left as he found it, referring the Reader to the General's own excuse for it, contained in his preface to the

* See Rev. vol. xxxv. p. 81. and vol. lxvi. p. 275.

first volume. With respect to the observations the Editor has hazarded in the notes, he has rather detailed the Author's ideas than obtruded any of his own; nor should he have ventured to do even that, but under the conviction, that truth and knowledge are to be produced only by discussion, like fire by collision; and that by inspiring a taste for military criticism into his brother soldiers, he might render an essential service to his country, since in correcting his ideas, they must almost necessarily purify and enlarge their own.'

This is a satisfactory account of the volume: but it assigns no reason, nor any apology, for so uncommon a delay in completing a work of no very great extent. To a man in active life, as was General Lloyd, many accidents may retard the progress of a literary undertaking: but no man, who consults his literary interest, should begin to publish, till he has not only computed the extent of his plan, but has put the whole in a proper train to connect with the portion sent abroad, within reasonable time. The connection here is almost lost, even to the memory of such purchasers of the first volume as may yet exist; the rest are lost themselves, and their books dispersed, and odd volumes not much regarded: this volume is therefore presented to a new generation, great part of whom are to seek for the beginning of a work, their acquaintance with which commences at its close.

In a collective view, General Lloyd has furnished some valuable commentaries on the military operations of the greatest general of his time, the late hero of Prussia; and on those of his powerful antagonists. The details are but dry newspaper reading, without a reference to the plans: but the remarks on them are the interesting parts of the work to a military student. On the publication of the former volume, we gave some specimens of General Lloyd's professional ideas: not, therefore, again to enter into events long since past, and not easily detached from the general objects of a campaign, we shall now present our readers with his remarks on the natural situation of the King of Prussia, as not being a temporary fleeting subject:

'When I consider the King of Prussia's dominions, and observe the figure of them, I find that the Oder is the great object he must ever have in view. He has many strong places on it, though there is none in the center about Franckfurt, which I think a great fault, because was there a capital fortress in that part, his dominions on that side would be invulnerable; but even as things now are, no enemy can fix himself there, though he gained twenty battles. He cannot separate his army there, and had the Russians taken Custrin, they must have abandoned it, or lost their garrison, had they left one there, for this reason—the King can, from Silesia, Brandenburg, and Pomerania, bring one hundred thousand men to Franckfurt in a fortnight, even in winter; the proximity of his strong

places, and the number of good towns, enable him to quarter many troops in a small extent of country. For these reasons the Russians and Austrians in the year sixty, far from being able to keep Berlin, were extremely happy, after two days stay, to get away, the one to Poland, and the other to Saxony, though undoubtedly they had together near fifty thousand men. This must always be the case if you attack an enemy in the center of his dominions; whence it follows, that you must begin at one or other of the extreme provinces. In the case before us every attempt from Lusatia or Silesia failed, and always will; wherefore the Russians should have advanced from the Vistula along the sea-coast to Colberg, and having taken it, which was a work of fifteen days, made a place of arms of it, and a general depot, which they could supply from Poland by land, and from Russia by water. This operation being finished, they should have proceeded to the Oder, and possessed all the country on the right of that from Landsberg on the Wartha to the sea, where half their army, and even all, being supplied from Poland directly behind, and Colberg, might have taken their winter quarters. The next campaign supported by their fleet, in conjunction with the Swedes, or alone, they might have taken Stettin, and the war was at an end, for Pomerania lost, and Brandenburg open, the King could not pretend to defend Silesia, with a Russian army immediately at his back, and in possession of his capital, which in such a supposition they might have taken and kept. The Lower Oder, I mean from Franckfurt to the sea, is the weak part of the Prussian dominions; happily for his Majesty such another confederacy may probably never happen again. The Russians alone can never hurt him, and particularly now. The King of Prussia is raising a considerable fortress near Graudentz, on the right of the Vistula, which commands it.

Connected with the above remarks, are the respective rules of conduct in carrying on offensive and defensive wars; and these are comprized in the following passage:

‘The last thing I have to observe is, that the Prussians, in their operations against the Russians, have been too fond of fighting.

‘When you act offensively you must fight, and force those who oppose your march to give way, that you may proceed on your journey; but when on the defensive never run the hazard of a battle, because if the enemy acts on a long line, you may undoubtedly, by placing yourself on his flanks, force him to retire. The Prussians got the battle of Zorndorff; in ten days after, the Russians were as strong as ever; and the first I am sure did not exceed twenty thousand men. Yet could the latter undertake nothing; they even failed before Colberg: Why? because they had no provisions, and were forced to return to the Vistula before the bad weather set in. The following campaign the Russians gained two great battles on the banks of the Oder, assisted in the last by the Austrians under General Laudohn, from which neither they nor the Russians reaped any advantage; and having just passed the Oder, made a tour through Lusatia and Silesia into Poland, and having ruined the poor people, concluded this campaign; which proves

proves that it was wrong to fight them. These examples confirm our doctrine on the subject we have treated in the first volume, viz. that when you are on the defensive you must never oppose the enemy in front, unless (which sometimes may happen) you can take a capital position across his line of operations, which he can neither attack in front, nor by any motions on your flanks, force you to abandon, which was the case with the Emperor in the last short war in Bohemia.'

Respecting warfare in general, he observes :

' In the preceding volume we have said, that the final success of a war must chiefly depend on the length and nature of the line of operation ; if this is well chosen and directed to some capital object, success will in general attend it ; but if ill chosen, victory itself will lead to nothing.

' The line on which the Russians acted has its source and origin, like all others, at the capital, unless the sovereign commands in person ; from thence generally stores of different kinds are brought, as well as the orders by which the operations of the army are regulated ; for sovereigns, and their ministers, are too jealous of their power to confide it entirely to the general, however necessary ; the circumstances in war are transitory and almost instantaneous, a general should therefore be invested with every power, that he may avail himself of them ; but that is not the case, and therefore we must consider the court as the first point of the line of operations ; the second is, that where your depots are lodged ; and the third, finally that point or place you intend attacking. It is evident, first, that you cannot reckon on any subsistence, which may be collected between these two last points, because the enemy will, or ought to employ any means to carry it off, or destroy it, which is easily done, if he can take the field before you, and that your line is long, which of course makes your marches slow and tardy, and the more so, if his places of arms enable him to canton a great number of troops in a small circumference especially, and your cantonments are extensive ; but should the enemy leave the country unmolested, the whole resources you can draw from it, will be only green forage, some cattle, &c. until August, when you may get corn, and moreover horses to supply the wants of the army, transport provisions, &c. but this supposes the most exact discipline, and no less exact probity, in paying abundantly for whatever the peasants furnish, which circumstance is too much neglected in all armies, and much retards their operations, and very often forces them to quit the field without even attempting any thing. The Russian army so far from endeavouring to preserve a country, on the contrary seem to make it their only study how to destroy it, which they do so effectually, that wherever they can penetrate, they leave it a perfect desert, their steps are marked with blood and desolation. Hence it is that they cannot act for any time on a given line, or remain on any one spot for a fortnight ; when they advance a hundred miles from their depots, the transports become so difficult, particularly when Autumn is set in, and no intermediate depots are formed by what they might collect in the country as they advanced.

advanced, they are of course obliged to return home, and always by a different road, from that by which they advanced.

‘ It is a certain rule, from which a general ought never to depart, to shorten continually as he advances his line of operation, by forming new depots behind him on *that very line*, and no where else, otherwise he cannot move at all, for if he do form such depots, if they are not placed on his line, the enemy will destroy them, and put an end to his operations. When the line of operation is determined, (and it always is, or may be so,) why are depots formed any where else? why dispersed all round the country, as if intended to be given up to the enemy? unless to enable the commissary and contractors to make up a good account. The Austrians always lost many of their great depots. In every campaign Prince Ferdinand lost more than he ought to have done, which not only wasted immense sums, but what is more essential, retarded the operations of the army, and very often defeated some well laid project, or enabled the enemy to execute what otherwise he would not have attempted. Time is every thing in war, and nothing makes you lose it so much as delays, in receiving the necessary supplies; the reader will forgive this digression on account of its very great importance. Secondly, the extreme length of the Russian line, makes it impossible for them to carry with them artillery, stores, and provisions for an army destined to execute a capital enterprise, which reduces all their operations to meer excursions, and they are stopped by the most inconsiderable fortrefs: every attempt they made miscarried in Turkey, excepting Bender, an old insignificant place, defended without knowledge, and without valour. Chotzim, Ibrahimlou, and Georgewa, were attempted, but in vain; the Russians were repulsed with great loss by the Turks, and afterwards abandoned them for want of heavy artillery, stores, and provisions; they like the Tartars are forced to stop, change their route, or recur to violent and desperate means in attempting places; without any breach or force to make any, they attempt to storm walled towns; to facilitate which they begin with putting them on fire if they can, which sometimes succeeds; when they meet men void of honour, ignorant, or timorous; but nine times out of ten they fail, which exasperates them, and renders them more cruel and unmerciful towards those unhappy people who fall into their hands. The Russian army has many of the customs and manners of the Tartars without their velocity; they are massive like the Europeans, but much slower, and undoubtedly less scientific. Though I must confess that the men are excellent, and among the generals there are many who would do honour to any army in Europe. Marshal Romanzow is a man of great merit, and among his many good qualities as a general, he studies and knows the genius and character of his enemy. Prince Repnin will acquire honour if ever he commands an army; so will Kamenskoi and Soworow, and many more I could mention, for the reasons above stated.’

The continual improvements that are making in the art of war, require every step and measure to be so duly weighed, and every precaution to be so artfully taken, that where there
is

is room to act, and counteract, few generals now catch each other at such a fault as to venture on decisive engagements. Hence the operations of armies will, more and more, be confined to marching, counter-marching, and skirmishing, to wait for advantages which each commander understands his business too well to afford, unless on occasions when, as our author admits, 'a general's operations are not always to be tried merely by strict principles of tactics; other reasons of war, and powerful ones too, totally independent of those, will often operate irresistibly.' Independently of such incidental influences, grand armies, after manœuvring against each other for whole campaigns, frequently retire, exhausted by hardships more than by encounters, leaving the country which they visited, stripped, if not desolated, as if by swarms of locusts:—so that, perfection in the art of war will, it may be hoped, some time or other, teach princes to feel, if not to understand, their own true interests well enough, to decline the fruitless practice; and the sooner this happens, the better.

ART. XVIII. *Lettres sur divers Endroits. de l'Europe, de l'Asie, &c.*
i. e. Letters written from different Places in Europe, Asia, and
 Africa, in the Years 1788 and 1789. By Alexander Bisani.
 8vo. pp. 259. 5s. Boards. Jeffery. 1791.

THE places, so generally indicated in the above title-page, are Palermo and Agrigentum, in Sicily; Malta, Salonica, Athens, Smyrna, Constantinople, Mycona, Gibraltar, Tunis, Carthage, Tripoli, Toulon, Leghorn, and Sardinia.

From this list of names, the reader will be enabled to judge what sort of entertainment he has to expect from a traveller on classic ground, who is not unacquainted with the ancient history of the countries which he visited, who had access to the best modern nurseries of information, and who has embellished his narrative by the sprightly graces of an easy unaffected diction.

M. Bisani's work may be considered as a supplement to the performances of our most agreeable travellers. His portraits are drawn from the life; and, like every copier of nature, he throws a sprinkling of novelty and variety over the triteness of his subject. His account of Malta proves how little connection there is between the distinction of a noble birth, and the far more honourable distinctions of an useful life.

'The Knights never awake from their lethargy of indolence, but to dispute fiercely with each other concerning their personal or national advantages. The antipathy between the French and Italians is the source of innumerable quarrels, which commonly terminate in duels, notwithstanding the severe punishments that, agreeably to the rules of the order, ought to be inflicted on the aggressor.

greflor. For the labours of war, are now substituted the pleasures of the gaming-table, to which the greater part of the Knights are immoderately addicted; and by which *many* are ruined; that is, many of those whose fortunes were not before desperate.'

M. Bifani thinks this order, the appendage of vanity, poverty, and superstition, will not long subsist; and that, its revenues being continually diminished by the revolutions likely to take place in manners and politics, the order must finally perish, without any external shock, merely through its own innate debility.

ART. XIX. *Poems*: By Mrs. Robinson. 8vo. pp. 223. One Guinea, in Boards. Bell. 1791.

THIS ingenious and celebrated lady has attracted the attention of the public, both by her personal charms, and her mental accomplishments; and who can withstand the united powers of beauty and of wit? To the FIRST every man bows, a willing slave; and to the enlivening spirit of the LATTER, few, (it is to be hoped,) who enjoy the advantages of cultivated society, are wholly insensible: the poor Savage is out of the question.

The fair writer of these poems has been, for some time past, known to the literary world under the assumed names of LAURA, LAURA MARIA, and OBERON*; and, in the 4th volume of our *New Series*, p. 223, we had the honour of commending, though not with unlimited praise, that remarkable effusion of FREEDOM, which she entitled, *Ainsi va le Monde*, though it was an English poem. Many of the readers of that animated compliment to the genius of Mr. Merry looked on it, we doubt not, as a pleasing specimen of Mrs. R's talents for poetical composition: but if people of taste and judgment were impressed with a favourable idea of the poetess, from the merits of that performance, (joined to those of the other productions, just mentioned,) they will deem yet higher of our English SAPPHO, after the perusal of the present volume; in which are some pieces, equal, perhaps, to the best productions [so far as the knowledge of them is come down to us,] of the *Lesbian Dame*, in point of tenderness, feeling, poetic imagery, warmth, elegance, and above all, DELICACY OF EXPRESSION, in which our ingenious countrywoman far excels all that we know of the works of the Grecian SAPPHO.—We shall transcribe her '*Lines*,' addressed '*To him who will understand them*.'

'Thou art no more my bosom's FRIEND;
Here must the sweet delusion end,

* Signatures to poems published in the ORACLE.

That

That charm'd my senses many a year,
Thro' smiling summers, winters drear.—
O Friendship! am I doom'd to find
Thou art a phantom of the mind?
A glittering shade, an empty name,
An air-born vision's vap'rish flame?
And yet the dear DECEIT so long
Has wak'd to joy my matin song,
Has bid my tears forget to flow,
Chas'd ev'ry pain, sooth'd ev'ry woe;
That TRUTH, unwelcome to my ear,
Swells the deep sigh, recalls the tear,
Gives to the sense the keenest smart,
Checks the warm pulses of the heart,
Darkens my FATE, and steals away
Each gleam of joy thro' life's sad day.

' BRITAIN, FAREWELL! I quit thy shore;
My native country charms no more;
No guide to mark the toilsome road;
No destin'd clime; no fix'd abode;
Alone and sad, ordain'd to trace
The vast expanse of endless space;
To view, upon the mountain's height,
Thro' varied shades of glimm'ring light,
The distant landscape fade away
In the last gleam of parting day:—
Or on the quiv'ring lucid stream,
To watch the pale moon's silv'ry beam;
Or when, in sad and plaintive strains
The mournful PHILOMEL complains,
In dulcet notes bewails her fate,
And murmurs for her absent mate;
Inspir'd by SYMPATHY divine,
I'll weep her woes—FOR THEY ARE MINE.
Driv'n by my FATE, where'er I go
O'er burning plains, o'er hills of snow,
Or on the bosom of the wave,
The howling tempest doom'd to brave,
Where'er my lonely course I bend,
Thy image shall my steps attend;
Each object I am doom'd to see,
Shall bid remembrance PICTURE THEE.

' Yes; I shall view thee in each FLOW'ER,
That changes with the transient hour;
Thy wandering fancy I shall find
Borne on the wings of every WIND;
Thy wild impetuous passions trace
O'er the white wave's tempestuous space;
In every changing season prove
An emblem of thy wav'ring LOVE.
' Torn from my country, friends, and you,
The world lies open to my view;

New objects shall my mind engage ;
 I will explore th' HISTORIC page,
 Sweet POETRY shall soothe my soul ;
 PHILOSOPHY each pang controul :
 The MUSE I'll seek, her lambent fire
 My soul's quick senses shall inspire ;
 With finer nerves my heart shall beat,
 Touch'd by Heav'n's own PROMETHEAN heat ;
 ITALIA's gales shall bear my song
 In soft-link'd notes her woods among ;
 Upon the blue hill's misty side,
 Thro' trackless deserts, waste and wide,
 O'er craggy rocks, whose torrents flow
 Upon the silver sands below.
 Sweet land of MELODY ! 'tis thine
 The softest passions to refine ;
 Thy myrtle groves, thy melting strains,
 Shall harmonize and soothe my pains.
 Nor will I cast one thought behind,
 On foes relentless, FRIENDS unkind ;
 I feel, I feel their poison'd dart
 Pierce the life-nerves within my heart ;
 'Tis mingled with the vital heat,
 That bids my throbbing pulses beat ;
 Soon shall that vital heat be o'er,
 Those throbbing pulses beat no more !
 No—I will breathe the spicy gale ;
 Plunge the clear stream, new health exhale * ;—
 O'er my pale cheek diffuse the rose,
 And drink OBLIVION to my woes.'

The splendid list of subscribers to this very elegant volume, [printed by Bell, in his best style of neatness,] sufficiently indicates the particular attention paid to this lady, and to the productions of her elegant pen, in the world of taste and fashion.—A beautiful print of the fair authoress, from a painting by Sir Joshua Reynolds, is given by way of frontispiece.

MONTHLY CATALOGUE,

For DECEMBER, 1791.

MEDICAL.

Art. 20. *Fœtus extra Uterum Historia, &c. The History of a Case of Extra-uterine Conception, with Inductions and Queries. Illustrated with Engravings and Explanatory Outlines. By Henry Krohn, M.D. &c. Folio. pp. 20. 1l. 1s. Nicol. 1791.*

THIS is a splendid publication : the types, paper, and engravings, are particularly beautiful.

* Should it not have been *inhale* ?

The subject of the case was a woman, above thirty years of age. She died when she was supposed to be in the seventh month of her pregnancy. On dissection, a female fœtus was found, weighing about four pounds and a half avoirdupois. This was contained in a sac, which, on examination, was thought to be the ovarium; as, on the most accurate inspection, no left ovarium could be found.—For farther particulars, we refer to the publication.

Art. 21. *An Essay on the Vitality of the Blood.* By James Corrie, M.D. 8vo. pp. 100. 2s. 6d. Elliot and Kay. 1791.

This long disquisition is intended to prove that the blood of animals is possessed of a living principle. Without entering into arguments concerning this theory, we may venture to predict, that Dr. C.'s labours will not gain many converts to his party; nor give much additional confidence to those, who may be already engaged in his cause.

Art. 22. *A Treatise on the Strangles and Fevers of Horses: with a Plate representing a Horse in the STAGGERS, flung.* By Thomas Prosser. 8vo. pp. 142. 3s. 6d. sewed. Grant. 1790.

Mr. Prosser has employed himself more in animadverting on the errors of others, than in giving a plain history of his own practice: so much is this the case that, in treating of the strangles, he neither gives us a satisfactory account of the nature of the disease, nor instructs us how to cure it.

The remainder of the pamphlet, if we except that part which advises us to *fling* horses in the staggers, contains nothing that is worthy of particular attention in our Review.

Art. 23. *Essays on Fractures and Luxations.* By John Aitken, M.D. Fellow of the Royal College of Surgeons, &c. &c. Illustrated with eleven Plates. 8vo. pp. 173. 4s. Boards. Cadell. 1790.

From the promises, so confidently made in the preface, we expected to derive greater advantages from this treatise, than we have actually reaped. The author's attention appears to have been principally directed to the invention of machines to retain the ends of bones, obliquely fractured, in a proper situation; and he seems to have been successful in adapting them to particular cases, where the treatment was difficult: but he is too fond of their use: complex machines, and these are such, are seldom necessary, and ought, if possible, to be avoided. With respect to the structure and management of his machines, as they cannot be explained without the plates, we must refer to the book.

As this part of the work chiefly engaged the Doctor's thoughts, so it is the best: but we meet with nothing of the 'simplicity in doctrine, and perspicuity in style,' that is mentioned. It can neither be called a very simple nor a very intelligible method of accounting for the occasional fragility of bones, to say that the venereal, scorbutic, and other diseases, vitiate the gluten and marrow of the bones: that this vitiation generates acrimony, and acrimony produces the fragility in question!—We wave, however, farther censures on unmeaning words, which are harmless, to notice a practice, which is dangerous; we mean the use of the mechanical powers, as they are
here

here recommended, in reducing dislocations: nor is the mere steady exertion of powers, which may be called immense, sufficient in the author's opinion; they are to be assisted by 'jerks of any degree, to destroy concretions, or other obstacles.' The description of his *jerking ambo* is, indeed, more horrid than any thing that we have seen in any of the old surgeon's magazines of torturing engines; than the rack of Procrustes; or than, perhaps,

Quicquid habent telorum armamentaria cœli.

Other parts of the essay on luxations are vague and inexplicit; particularly those which treat of dislocations of the shoulder and ankle joints. No accurate description is given of the different situations of the head of the bone in the former case, nor of the different modes of extension in consequence necessary for its reduction; and no mention is made of the dislocation of the latter, accompanied with fracture of the fibula. The style of these essays is far from being simple or perspicuous: 'To regale a patient with an alternation of posture,' and similar expressions, frequently occur. The printing is likewise very inaccurate: for it is impossible to suppose that the repeated errors, in using anatomical and other terms, could originate with the author.

Art. 24. *The Utility of Medical Electricity illustrated, in a Series of Cases, and Practical Observations: tending to prove the Superiority of Vibrations to every other Mode of applying the Electric Fluid.* By Francis Lowndes, Medical Electrician. 8vo. pp. 46. 1s. Johnson. 1791.

The occasional use of electricity in removing diseases, is here attested by a reference to cases, which admit no abstract, and require no remark.

NAVAL AFFAIRS.

Art. 25. *A Letter to the Right Hon. the Earl of Sandwich, on the actual State of the Master's Mates, Midshipmen, Inferior Officers, and Seamen of his Majesty's Navy; their Wives, Children, Executors, and legal Representatives; wherein the Power of the Bishops and Ordinaries, in granting Probates of Wills, and Letters of Administration, is considered: the whole tending to shew, that the Statute of the 26th Geo. III. Cap. 63. intitled, "An Act for the further preventing Frauds and Abuses attending the Payment of Wages, Prize-money, and other Allowances due for the Service of Petty Officers and Seamen, on board any of his Majesty's Ships," is impracticable, and highly injurious.* By T. Evans, Attorney at Law. 8vo. pp. 120. 2s. 6d. Ridgway. 1791.

The late act, mentioned in the above title, and which is recited at large in the letter, is reprobated, as requiring formalities in making seamen's wills, which their uncertain circumstances frequently render it impossible to fulfil; and afterward, in proving them, which the ignorance of the parties will find equally vexatious and ineffectual, in recovering their small properties. A case is related, extremely hard in the result; which, as it comes before the public with the sanction of the writer's name, will dispose every reader to wish

wish that the merits of it may be taken up by some friend to justice, of too much consequence to be over-awed and baffled in a praiseworthy undertaking.

ARTS, &c.

Art. 26. *An Essay on the Art of Dying*, adapted to the general Use and Information of all Classes of People. By James Martin, Silk Dyer, Canterbury. 8vo. pp. 24. 6d. Martin, Gracechurch-street.

This publication may be useful to all those good housewives who desire to have any garments *new dyed*. It does not, however, teach them *how to dye*, but *what* they may expect the dyer to perform; what *new colours* a garment of any given colour and materials will or will not *take*, and in what colour it will *look best*; what species of *manufacture* (with respect to thread and weaving,) is most favourable, or otherwise, for receiving dyes; and in what cases the dye will or will not be communicated to the *lining*. Mr. Martin chats with the ladies, on these subjects, agreeably and sensibly enough; and concludes with a *hint to the dyers* about the faded parts of curtains, which cannot, it seems, be made to take exactly the same dye with the rest; and therefore he advises to palliate the imperfection by rubbing them with coloured crayons.

FRENCH REVOLUTION.

Art. 27. *A Letter from the Abbé Raynal to the National Assembly of France*, on the Subject of the Revolution, and the Philosophical Principles which led to it. Reprinted from a correct Copy of the original Letter read in the Assembly on the 31st May 1791; and now first published in England; with a faithful Translation, and some prefatory Observations, by the Translator of Rousseau's Social Contract. With the original French. To which is added the Declaration of the Chevalier Bintinaye on the Resignation of his Commission and Pension. 12mo. pp. 90. 2s. Robinsons. 1791.

All that we learn from this publication is, that the Abbé Raynal, like every other humane man, feels himself much hurt at those disorders and tumultuary outrages, which attended the French Revolution; and that, like Mr. Burke, he admires "grand swelling sentiments of liberty," and "rhetorical common places in praise of Freedom," while they decorate the page, or gild the oratory, of the declaimer, but loses all his affection for them, when reduced to practice, and transplanted into common life.

The Chevalier De la Bintinaye, who was second in command on board of the *Surveillante* frigate, when she engaged the *Quebec*, and who lost an arm in the action, thinks that his merit and services have been neglected; and that his character and conduct in quitting France have been aspersed. In vindication of himself, therefore, and in defence of the privileges of Brittany, and of the rights of the church, he discharges what, perhaps, he may think a piece of great ordnance against the Revolution: but what the Revolutionists themselves probably consider as a mere pop-gun.

' Great Luminary * ! lovely tho' thou seem'st
To me, and tho' around these waving plains
Profusion laughs,—there are, alas ! who view
Thy beams with anguish,—friendless and in want.

' In some lone field (their bed the dewy grass,—
Their cov'ring some incumbent hedge-row tree,
Thro' which the Moon wept at their wretchedness)
They pass'd the recent Night : or, haply led
By keen Necessity at Ev'ning's close
To some proud mansion ; long they importun'd,
With clammy lips, an heedless rich man's boon ;
Till, worn and faint, they laid their watery cheek
On the cold stone, and wish'd it were their tomb !
Thence driv'n, at thy first blush, mild pitying Morn !
They lift an eye,—a pleading eye to Heav'n ;
And as they view thy Glories, sigh to meet
Another Day without its needful food !
—Protect them, Mercy !' —————

A similar cast of sentiment, enlivened with several picturesque touches, runs through this poem, and renders it, notwithstanding some prosaic lines, a pleasing production. The author has given only the first of these books, under the title of ' Morning : ' but he intimates an intention of completing the design of adding ' Noon,' and ' Evening.'

The volume contains, beside the poems already mentioned, several smaller pieces, devotional, sentimental, and humorous ; the writer's attempts in the two former kinds are more successful than in the latter.

Art. 32. *The Melancholy Catastrophe of Peter Pindar, Esq.* Being Two Odes in Reply to Pindar's Attack upon Paine ; with a Revolution Song. Embellished with a capital Caricature of a Peep into Bethlehem. By Peter Fig, Esq. F. R. S. &c. 4to. pp. 17-18. 6d. Hamilton. 1791.

Having learnt of Peter Pindar, Esq ;—as appears from some faint marks of imitation, to brandish the poetical quarter-staff, 'Squire Fig (graceless elf !) levels a blow at the head of his master. Missing, however, his aim, P. P. remains unhurt.

By ' Melancholy Catastrophe,' 'Squire Fig [some *grocer*, belike,] alludes to P. P.'s confinement in Bedlam, whither he is sent by this castigat^r, in company with poor Mr. B—ke.

Mr. Fig professes a warm attachment to the cause of freedom, with respect to which he considers Messrs. Burke and Pindar as *apostates* : but if he be not better skilled in politics than he is in poetry, no party, we apprehend, will be forward to accept him as its champion.

Art. 33. *The Miller's Tale* : from Chaucer. 4to. pp. 27. 28. Ridgway. 1791.

' The *licentia poetica* has, in all ages, trespassed not only on grammar, but on decorum. Old Chaucer's transgressions of this

latter kind, in his *Canterbury Tales*, are too gross for modern politeness; and his former imitators have taken more care to preserve his jest, than to conceal his indelicacy. Whether the present writer, who is certainly not without talents for versification, has exactly dressed up this old dish to the taste of the present time, we shall not pretend to determine.

Art. 34. *Oenone to Paris*: an Epistle of Ovid. To which is added, An Elegy of Shenstone, translated into Latin Elegiac Verse. 8vo. pp. 31. 1s. Lewis. 1790.

These translations are not without merit: they are, however, too diffuse, and, in some instances, not sufficiently faithful to the originals. The English version from Ovid is superior to the Latin translation of Shenstone's celebrated Elegy on *Jessy*.

Art. 35. *A poetical Epistle from Marie Antoinette, Queen of France, to Leopold II. Emperor of Germany*. By Thomas Atkinson. 8vo. pp. 18. 1s. Hamilton. 1791.

Mr. Atkinson is very desirous that the sentiments, contained in these pages, should not be considered as his, but as coming from the Queen of France; and we suspect, that the Queen of France, were she to read them, would be as anxious to refer them back again, as the sole property of Mr. Atkinson.

Art. 36. *Congal and Fenella*: a Tale. In two Parts. 8vo. pp. 68. 2s. Dilly. 1791.

—Related in the ballad-stanza, which, of all kinds of verse, is manufactured with the greatest facility; witness Dr. Johnson's humorous specimen:

“ I put my hat upon my head,
And walk'd into the Strand,
And there I met another man,
Whose hat was in his hand.”

Our author, from his motto, (*nec luffisse pudet*,) seems to have had this idea of it. He considers this tale rather as the playfulness, than as the labour, of his Muse. In reviewing it, we are not to censure the author because he has not produced an Epic poem. He has imitated his predecessors in the use of expletives, and in drawing out a thought through many lines. Some parts, however, of his *Congal and Fenella*, are pleasing and affecting; and, to many readers, it will, no doubt, afford pleasure.

‘ The usurpation of Macbeth,’ says the advertisement, ‘ well known by the immortal pen of Shakespeare, gave rise to this tale. It is an episode in that history; and the scene is placed on the classic banks of the Spey, in Scotland.’

Art. 37. *The Collects of the Church of England*, imitated in Verse; to which is subjoined, *The Happy Man*. By John Rutherford, Charlebury, Oxon. 4to. pp. 85. 1s. 6d. Robinsons. 1790.

As Mr. Rutherford informs us that he has been encouraged, by several eminent schoolmasters, to hope that this versification of the *Collects* may be of infinite use, especially to young persons; and that they

are suited to the most 'indigent capacity;' we recommend to him not to stop short, but, as he finds the church service so susceptible of poetic graces, to go through the whole Book of Common Prayer, and the Thirty-nine Articles: a labour which will exalt him to rank as a meet associate with those transcendent laureats of the church, Thomas Sternhold and John Hopkins. After this free approbation and friendly advice, we are truly sorry to suspect Mr. John Rutherford of plagiarism, in the second paragraph of his preface; which appears to be a parody of a passage in the Quaker's Grace, written by that profane wit, Tom Brown, of eccentric memory. Let our readers judge:

Tom Brown.

"Water us young shrubs with the dew of thy blessing, that we may grow up into tall oaks, and live to be sawed out into deal boards, to wainscot thy New Jerusalem."

John Rutherford.

"What heavenly fruit may be expected from thus planting the fertile soil of the infant mind with comprehensive prayer! which, if watered with the Divine blessing, will continually grow, take deep root, and can never be eradicated; but even, when lopped by the broad axe of death, will break out more abundantly in praise and adoration, and flourish through a glorious eternity."

Art. 38. *The Epitaph Writer*; consisting of upwards of Six Hundred original Epitaphs, moral, admonitory, humorous, and satirical; numbered, classed, and arranged, on a new Plan; chiefly designed for those who write or engrave Inscriptions on Tombstones. Part I. contains general Epitaphs of two and four Lines each. Part II. Epitaphs on various Characters and Relations in Life, as Fathers, Mothers, Husbands, Wives, Young Men, Young Women, Infants, and a great Variety of moral and religious Characters. Part III. humorous and satirical Epitaphs, designed as Satires on Vice and Folly. To which is prefixed, An Essay on Epitaph Writing. By John Bowden. 12mo. pp. 160. 2s. 6d. Sect: 1791.

Every one to their taste;—Mr. John Bowden's mind hovers continually over the grave, for which he provides couplets and *anazans* by wholesale; as a shop-taylor makes coats, waistcoats, and breeches, of all sizes and patterns, ready for chance customers. What might not Messrs. John Bowden and John Rutherford accomplish, by uniting their congenial powers!

Art. 39. *Animal Magnetism*, a Ballad: with explanatory Notes and Observations: containing several curious Anecdotes of Animal Magnetisers, ancient as well as modern. By Valentine Abscous, Esq. Author of the Commentary on the first Aphorism of Hippocrates. 8vo. pp. 44. 1s. Johnson. 1791.

This pamphlet contains some good ridicule on a subject, which is justly rendered ridiculous: but where quackery is concerned, nothing seems to open the eyes of the good people of this country; or they might surely have learned to avoid impostors who, in France, have been ignominiously exposed, and hunted out of the country.

Some

Some curious particulars, relating to the history of the famous Mr. Valentine Greatrakes, add to the amusement which may be gained from these pages.

Art. 40. *The Triumph of Infidelity: A Poem.* Supposed to be written by Timothy Dwight, D. D. of Greenfield in Connecticut. 8vo. pp. 27. 6d. Matthews. 1791.

Supposed to be written by a Doctor of Divinity! Surely it is a mistake! It cannot be, that the malignant spirit, which is breathed out in these lines against all who do not bear the badge of orthodoxy, should have resided in the bosom of an eminent Christian divine: but, *Timothy Dwight, D. D. &c.* sounds very like fiction. We hope that this is the case.

SCHOOL-BOOKS.

Art. 41. *The Practical Geography for the Use of Schools; with an Epitome of Ancient Geography, and an Introduction to the Science of the Globes.* By J. Ouiseau, A. M. 8vo. pp. 146. 2s. 6d. Half bound. Law, &c. 1791.

Of such elementary compendiums as the present, there is no end: every schoolmaster compiles for his own use, as he has an undoubted right to do; and so far as his method and compositions may be adopted abroad, so far his professional credit is extended. Those who want manuals of this kind, have abundant opportunity to please their fancy, for the distinctions between them are seldom material, beyond the decision of the respective writers, or the difference of price.

POLITICS and POLICE.

Art. 42. *Patriotism and the Love of Liberty defended.* In two Dialogues. By the Hon. John Somers Cocks, M. P. 8vo. pp. 60. 1s. 6d. Faulder. 1791.

We have read these two dialogues with considerable pleasure. They are the production of a sound head and a good heart. The foundations on which they are reared, are the maxims, that our duty is our truest interest; that virtue is but another name for happiness; and that rational and well-regulated liberty is the legitimate parent, both of pure morals and of solid bliss.

Art. 43. *Address to the English Nation.* Translated from the French of J. P. Rabaut de St. Etienne. 8vo. pp. 23. 1s. Johnson. 1791.

This address, from one of the most distinguished ornaments of the late National Assembly, bespeaks a head, and a heart, worthy of the representative of a great nation; worthy of a Christian; worthy of a Protestant! This pattern to his brethren of the church, calls on the English nation to follow the example of his own countrymen, in renouncing all offensive war, and to unite with them in their efforts to banish from the earth that destructive pestilence; the bane and the disgrace of the world; and to accelerate the blessed day, when "nation shall no more rise up against nation, when they shall not learn war any more; but shall convert their swords into ploughshares." We hope that Britons will not be deaf to such a benevolent call.

Whatever may be the reception of this generous and humane address, or whatever may be the influence of the great example set us by our neighbours, it must always redound to the honour of France to have taken the lead in so good a cause. Well says this writer, 'It became one of those nations of the earth, which had been most exhausted by the fever of ambition, to be the first to recover from it, and to renounce these deliberate outrages;'—and well sings the poet too,

—War's a game, which, were their subjects wise,
Kings would not play at. Nations would do well
To extort their truncheons from the puny hands
Of heroes, whose infirm and baby minds
Are gratified with mischief; and who spoil,
Because men suffer it, their toy—the world.

- Art. 44. *Defence of the Rights of Man*; being a Discussion of the Conclusions drawn from those Rights by Mr. Paine. 8vo. pp. 34. 1s. 6d. Evans. 1791.

MOTTO. "*What in my secret soul is understood,
My words shall utter, and my deeds make good.*"

Iliad ix. 408.

If the author understands nothing better than this, in his secret soul, we would advise him, as friends, to utter no more of it; for no deed, short of a miracle, can ever make such effusions good.

- Art. 45. *Letters to Thomas Paine*, in Answer to his late Publication on the Rights of Man. By a Member of the University of Cambridge. 8vo. pp. 64. 1s. 6d. Pridden. 1791.

These letters are more to be commended for their moderation and good spirit, than for the importance of the particular topics treated, or for the elegance of manner, or the weight of argument, with which they are discussed. The attack is chiefly carried on against Mr. Paine's outworks; sometimes with good effect, but not always with that success, with which, probably, the author flatters himself; and which will never be attained by one who is 'too indolent to take pains.'

- Art. 46. *A British Freeholder's Address to his Countrymen*, on Thomas Paine's Rights of Man. 8vo. pp. 23. 6d. White. 1791.

"The proof of the pudding," says this Freeholder, "is in the eating." If so: this, which is here served up, is a very bad pudding indeed. We question if the meanest cook's shop in London could match it. It tastes to us like what is vulgarly described by the words, "chopt hay;" and we fear it will afford no better relish to any other mouth in the kingdom:—for, as the Freeholder observes: 'Some degree of literary taste is almost universal in Britain:—I mean with those that can read; and who would write to those that cannot?' Why really, Sir, we cannot say what man, in his senses, would be so silly as to do so: but, if the politeness due to a Freeholder did not forbid, we could readily tell you who should do so.

- Art. 47. *Slight Observations upon Paine's Pamphlet*, principally respecting his Comparison of the French and English Constitutions; with

with other incidental Remarks. In three Letters, from a Gentleman in London, to a Friend in the Country. 8vo. pp. 84. 1s. 6d. Debrett. 1791.

These 'slight observations' are much too slight to merit a great share of the public attention. Nothing is to be found in them, but what has been repeatedly said, and (begging the observer's pardon,) better said, by some of this gentleman's predecessors in the controversy.

Art. 48. *A Letter to the Rev. Joseph Priestley, LL D. F. R. S.* occasioned by his late Address to the Inhabitants of Birmingham. 8vo. pp. 44. 9d. Birmingham, printed. 1791.

Though here and there, we are a little disgusted with somewhat of foppery and affectation in the style of this cheap, and, considering the occasion, large tract; yet, on the whole, there runs through it such a polished exterior of manners, address, and sentiment, as makes us regret that it contains not more *real* and internal liberality of thinking:—but alas! many are the instances which will convince an attentive observer, that great refinement of manners is, by no means, incompatible with great narrowness of heart!

What but the greatest narrowness could have dictated such a sentence as the following? 'Are not some of your doctrines such, as *must* appear to almost every sect of Christians, nothing short of *blasphemy*?' Surely, where there is a moral intention, there can be no *blasphemy* in any speculative opinions whatever; and we know not how, without a want of charity, any one can deny morality of intention to another, unless he can produce external or internal authority for so doing—unless he can point out some evidence of wilful immorality either in the conduct, or writings, of the party whom he thus accuses.

Blasphemy is a word of horrid import to a vulgar ear; and as Milton, if we rightly recollect, in his "Treatise on Ecclesiastical Power," observes, it is an easy matter for a bigot to excite a ferment in the minds of an ignorant rabble, and to raise a tumult by thundering out this, or any other Greek word, of which the many know not the meaning:—but to introduce these railing accusations in the pulpit, is a mode of preaching which no liberal and well-informed mind will justify; and to commit them to paper, is a mode of writing, which we are sorry to see practised by one who, in other respects, gives evident proofs of the breeding of a gentleman.

This writer signs himself 'A Friend to Toleration.' This signature, contrasted with the spirit of his letter, seems to say that he has not attended to the noble Duke's "hint, to those high churchmen, who have lately, on more occasions than one, somewhat unbecomingly, and somewhat incautiously, shewn what spirit they are of, to have less of toleration in their language, and more of it in their conduct *."

Art. 49. *Political Speculations* occasioned by the Progress of a Democratic Party in England. 8vo. pp. 39. 1s. Gardner. 1791.

* See Review, *New Series*, vol. ii. page 344.

In this declamatory plea for popular slavery, and popular misery, (for though we are very ready to give more credit to the author's professions of honesty of intention, than he himself seems always disposed to give to others, yet we cannot agree with him in opinion when he flatters himself that he is pleading the *welfare* and happiness of his countrymen,) some things, which are distinct, are confounded; some, which are plain, are obscured; some, which no Englishman denies, are maintained with laboured prolixity; some, which every Englishman holds dear, are attacked with positive conciseness; and some, which no humane man, of any country, will read without being shocked, are dogmatically asserted.

The author *confounds* individual resistance against the general will, with the resistance of the great body of the governed, (for whose sake alone all government is instituted, and by whose good pleasure alone it ought to be regulated,) against a little junto of governors. He *obscures* the simple proposition, that the supreme power of every society ultimately resides in the majority of its members. He *maintains*, that the English form of government is too good to require a total subversion. He *attacks* the idea that the House of Commons ought to be considered as a representation of the people; and he *asserts*, that no rights can subsist between two individuals, unless *both* acknowledge the law on which such rights are founded; and that therefore an atheist, not admitting the law of God, receives no injury when another man, in violation of God's law, cuts his throat!

The inquiry, whence the powers of civil governors are derived, and the discussion of the natural rights of man, this writer affirms to be 'a vague, barren speculation; and a senseless, visionary jargon.' We consider it as an inquiry of great importance in itself, and of great use in practice: for all government being, as Mr. Hume and others have observed, founded on *opinion*, it must be attended with the most important *practical* consequences, to inquire whether there be, or be not, any moral turpitude in resisting oppressive, and chusing good, rulers, or in instituting one form of government at one time, and changing it for another form at another time, as often as the governed shall, in their sober judgment, think it expedient for their welfare; and this question of moral turpitude can in no way be so satisfactorily determined, as by inquiries into the source of civil power, and the nature of original rights. Had the investigation of this *theory* been more full, more general, more familiar, and more ancient, the world would, in all probability, have been freed from much of that *practical* slavery which debases human nature, and delivered from much of that consequent wickedness which poisons human happiness.

This gentleman also argues as if it were demanded by the advocates for liberty, that every man in a community should be concerned in making every law: but this, taking men as they are, with all their passions, weakness, and ignorance, about them, would, as he justly observes, be destructive of liberty. This, however, is not what is demanded. All that is required to preserve liberty, is, that every man, however mean, should have sufficient security in his *own* hands, that, as long as he injures no one, no one, of any descrip-

tion, should be able, with impunity, to injure him. Every where, tolerable provision is made against injuries between man and man, that is, between equals: but injuries from superiors to inferiors, from governors to governed, are no where sufficiently prevented;—and such injuries, the advocates for liberty contend, never will be sufficiently prevented, till every man have an adequate control, both over those who make, and those who execute, the laws: that is, till legislative and executive governors, in a greater or less degree, depend, for their appointment, on every member of the community. This it is, for which the friends of liberty contend. In other words, they contend for frequent elections and an universal right of suffrage; and not a right of suffrage, confined to men of landed property alone; because they consider every man who cometh into the world, as having the property of his life, and of the free use of his faculties, mental and corporeal, vested in him by his Creator—property which, in their opinion, is of infinitely more value than all the dust and dirt of the earth that man can scrape together.

Art. 50. *A Letter from an eminent legal Character*, late of Troula-putain, in Dauphiné, and now of the City of Dublin, to the Whigs of the Capital. 8vo. pp. 60. 1s. 6d. Debrett. 1791.

This eminent legal character, is no other than Mons. Jacques Bourreau*, *Anglicé*, Jack Ketch; who, on the principles of the Rights of Man, attempts to justify practices utterly inconsistent with any sense of duty either to God or man.

Monsieur Bourreau is a wag:—but he is only a “sorry wag.” In the dark and precarious uncertainty of human events, should it ever be our fate to lay our heads on the tyrant’s pillow—a block, we should earnestly pray, that this Mr. Bourreau might not be our executioner; unless the edge of his axe be much keener than that of his wit, and his dexterity in dividing the thread of existence with the instrument of death, much greater than his skill in strangling truth in the noose of satire.

We have heard this *jau d’esprit* ascribed, we know not with what truth, or authority, to Sir Hercules Langrishe, Bart. a member of the Irish House of Commons.

Art. 51. *An Inquiry into the Nature of the Social Contract*; or Principles of Political Right. Translated from the French of John James Rousseau. 8vo. 5s. Boards. Robinsons. 1791.

The present translator observes, in a short preface, that ‘the high honours which have been recently paid to the memory of Rousseau, by the National Assembly of France; avowedly from a persuasion that a treatise of his, entitled *Du Contrat Social*, had prepared the way for the Revolution which has lately taken place in that country, must naturally excite a desire in the minds of Englishmen, to be acquainted with a work, which could lay the foundation of so important an event. A translation is therefore offered to the public; in which care has been taken to give the sense of the

* This Mons. Jacques does not appear to be of the family of *Bourreaux Couronnés*, mentioned by the late Mons. Mirabeau.

author, in the plainest language; that all who choose to trace, in this treatise, the principles of the new system of French government, may do so, without that difficulty which is sometimes found in reading translations of philosophical works."

For the reasons given by the translator, as above, this publication will, no doubt, be acceptable to those English readers who are not possessed of Kenrick's translation, which is given in the *fifth* vol. of Rousseau's *Miscellanies*; and which, we believe, is not to be purchased alone. See our account of the translation of these 5 vols. Rev. vol. xxxix. p. 313.

Art. 52. *The English Freeholder.* 4to. pp. 56. 2s. 6d. Stockdale. 1791.

Intended as an antidote to what the disapprovers of the French Revolution, and those who, however unreasonably, are apprehensive of similar disturbances in this happy country, have frequently denominated "the poison of Paine's pamphlet."

This tract consists of *addresses* 'to the nobility, gentry, clergy, freeholders, and all the good people of these realms.' These addresses are 14 in number, and they appear to us to have been originally published in distinct or separate papers: but this is a mere conjecture: we have only seen them collectively, in their present form. They are written in a manner that seems well adapted to answer the purpose; the language being perfectly familiar, and the reasoning properly adapted to the plain understandings of the common people, for whom the work is chiefly calculated. We think, however, that the end and purpose of a publication of this kind might have been as effectually, perhaps better, answered, had the writer preserved a greater appearance of candour, and been less violent in his abuse of the French nation, on account of those incidental excesses, and irregularities, which were naturally to be expected, when a people, circumstanced as they were, had determined to free themselves by one daring and decisive effort, from the yoke of despotism, and from the baneful influence and domination of a church, which has ever been the grand abettor of tyranny, and the fruitful mother of superstition,—the worst enemies of mankind!

MISCELLANEOUS.

Art. 53. *Tontines calculated*, and their Principles and Consequences explained and exemplified, in the Yorkshire Tontine: with Hints for one on an improved Plan. To which are added Strictures on Monthly Clubs, associated for the Relief of Sick and Infirm Members. 8vo. pp. 49. 1s. Clarke. 1791.

This is a very sensible, and so far as a cursory view may warrant us to pronounce, a just examination into the merit of tontines, taking the Yorkshire tontine for the specimen. This is a fund formed by weekly payments of six pence for every share, to be continued for seven years; the money to be vested in the funds by monthly purchases, and to accumulate by compound interest. After the expiration of the seven years, the total amount is to remain one half year longer, the interest of which half year is to be received by the principal

principal agent for his trouble; and then the total amount is to be shared among such subscribers as are alive at the seven years' end. Beside the weekly payments, one shilling entrance was paid for a single share; and the country subscribers pay six pence *per ann.* for the benefit of the country agent, for a single share. The subscription closed, and payments commenced, last October.

In this scheme, computing the deaths during the seven years to be one in seven, (his foundation for this computation is explained in the pamphlet,) the writer finds that all the advantage to be gained by survivorship, attending to all circumstances, is about nine shillings! against which, the subscriber stakes his life, and all the payments that he has advanced. He hence pronounces it a mere bubble, calculated to encourage a spirit of gambling among the laborious part of the community; and therefore he prefers such an institution without the temptation of survivorship, merely as a fund in which the subscriptions may be improved by compound interest; and which being made permanent and transferrable, shares may at any emergency be carried to market, and the money not be locked up to the end of the term.

Beside a variety of other pertinent observations, we recommend the following general reflections on charitable institutions, to the serious consideration of our readers:

“ Before I dismiss the attention of the reader from this dry subject, indulge me with the following reflection:—The disposition of the people at large, in this country, in favour of Lotteries, Tootines, &c. is an indication of a growing tendency towards idleness; and this is no pleasing sign of our prosperity. Men want to depend for their support on something else besides labour and care. If this spirit be encouraged, industry must perish. We shall become a nation of gamblers and sharpers.

“ Our present refinements in humanity may, in the end, prove destructive to our existence, as well as to our morals. The increasing poor-rates, besides a number of voluntary charities, is seldom any thing else but taxing industry to support idleness. Many, that pay to the poor-rates, are not so able as some that receive. It is perhaps neither sound policy, nor, in the end, serving the cause of real virtue and humanity, to make either prisons or poor-houses very desirable habitations. The uneasiness and dependence that accompany poverty are the best spurs to diligence, and to preserve the worthier part of mankind from its evils. Make poverty a very comfortable state, and you will find very few that will chuse to work: the one half of the nation will have to labour for the maintenance of the other, shut up in idle prisons and poor-houses. Some of our legislators, in their race of popularity, are continually hatching some wild and random plan for the benefit of the poor, without knowing or weighing the dreadful consequences that must follow such encouragement. Perhaps, were the poor left more to the charity of mankind, no very dreadful consequences would follow. Involuntary and faultless poverty would never want friends; and poverty flowing from idleness and vice would be kept under a powerful check. In those countries where the poor are left to the support

port of charity alone, we may find there is less real poverty and fewer crimes, and perhaps not more real misery, than we meet with in this country. Yet I must allow that in this country, where riches and plenty corrupt the heart, and the selfishness arising from these steals the best affections, it would not be safe to trust the relief of the miserable to feelings alone; laws must compel what charity cannot effect; only great care must be taken, that these laws, whilst humanity is the object, encourage not idleness and dissipation. Houses of industry, under proper regulations, for the idle and vagabond, might be the means of correcting some of these abuses, which the numerous and complicated poor-laws unavoidably create.

This reasoning is established by the circumstances of all countries around us: but we cannot see why *selfishness* should be assumed as the distinguishing attribute of this nation in particular! Should the accusation be unjust, the conclusions formed on it are destitute of premises.

Art. 54. *Nobility against Clergy*: or a Letter to Lord Lansdowne, upon his Usage of Bishop Barrington, in the House of Lords, on the Question of Mr. Hastings's Impeachment. 8vo. pp. 21. 1s. Ridgway. 1791.

An idle squib, not calculated to do any good, and too insignificant to do any harm. The matter has been sufficiently agitated in the newspapers. It consisted only of a sneer, (in the course of debate,) on the one side, relative to Bishop Barrington's preferment, and a *retort courteous*, on the part of the justly offended prelate. A spark of this kind will always be sufficient to light the farthing candle of a catch-penny garretceer.

Art. 55. *Prospects and Observations*; on a Tour in England and Scotland: Natural, Oeconomical, and Literary. By Thomas Newte, Esq. 4to. pp. 437. 11. 1s. Boards. Robinsons. 1791.

This is the second edition of a work first published in 8vo, about two years ago, without the author's name; and the account that we gave of it is to be found in Rev. vol. lxxix. p. 311. The author professes to have made very great additions; which, without more particular information, we cannot pretend to distinguish. The work is now become a handsome and valuable 4to volume, well printed, and embellished with a large contour map of Scotland, several good landscapes, and other picturesque objects. Mr. Newte is a sensible, intelligent, observer; and his work abounds with a very great variety of entertaining details, descriptions, &c.

Art. 56. *A Selection from the Works of Daniel Defoe*. 8vo. 3 vols. About 360 Pages in each. 18s. Boards. Walter, Piccadilly.

This selection consists of the well known Adventures of Robinson Crusoe; his Serious Reflections, with a View of the Argelic World; the True Born Englishman, a satire; and the Original Power of the People of England, examined and asserted:—Of all which, we need say no more than that they are handsome, well printed volumes.

Art.

Art. 57. *Memoirs and Anecdotes of Philip Thicknesse*, late Lieut. Gov. of Landguard Fort, and, unfortunately, Father to George Touchet, Baron Audley. Vol. III. 8vo. pp. 189. 5s. sewed. Fores. 1791.

The character which, with strict impartiality, we gave of the two former volumes of Mr. Thicknesse's *Memoirs**, will justly apply to the present volume. A print of the author is prefixed; and we are assured by those who are personally acquainted with the original, that it conveys a very just idea of his profile.—At the end of the volume, Mr. T. (always a Rambler) bids “adieu to little England;” being resolved once more, to make a visit to France: which, at the age of 72, he naturally supposes may prove his last journey: a reflection which seems to give no more concern than it ought to give to every thinking man at so advanced a period of life. Beside, he thinks (and he may be very right,) that ‘old age is not an improper time for travel. On the contrary, (says he,) it seems to lengthen rather than shorten a man’s days. Time, (he adds,) never passes so rapidly as with those who have nothing to see, nor nothing to do, but to rise, eat, and lie down.’—The observation is certainly founded in fact, and in human nature.—We learn that he has since carried his design of revisiting France into execution; where, we hope, he finds himself happy in the society of ‘children who love him.’—‘In England,’ says he, [and it is a melancholy declaration for a parent!] ‘I have children from whom I have good reason to retire.’

Art. 58. *An Historical Dictionary of Lovers*: containing interesting Anecdotes of distinguished Persons, eminent for their Virtues or their Vices. From the Creation of the World to the present Time. Translated from the French. 12mo. 3 Vols. pp. about 240 in each. 9s. sewed. Butters. 1791.

Among the numerous follies and vices which we have hitherto been accustomed to import from France, we have beheld, with much regret, the readiness of our book-makers to translate and retail the reprehensible productions which the Parisian presses, in common with others, have sent forth in such abundance. Surely we have enough of such frippery of our own, without the trouble and refinement of seeking that of foreign countries! Indeed, when we reflect on the subject, we can find no epithets too severe for those who thus endeavour to hasten and increase the general corruption of manners and morals. We have seen publications translated from the French, which may be compared to weeds possessing qualities of the most poisonous nature; and if it be the duty of every man to root out such weeds, when he finds them in his native soil, what shall be said of the conduct of him, who not only encourages their growth, but adds to their vigour, and increases their stock, by sedulously transplanting new species, of foreign culture? If we be not contented with our own productions, let us import what is beneficial, not what is baleful.

The work before us is cast in the mould which we have been condemning: but the impression is not so bad as many which

we have seen. Possibly, indeed, the intention of it was good, viz. to point out the evil consequences of error and of guilt: but the moral may be given in few words, without a perusal of these volumes; and they record anecdotes, in which some *descriptive* sparks may catch more attention, and produce more mischief, than can be counterbalanced by the benefit that *might* be derived from them. The excesses of love are delicate subjects to depict; and the painter, who wishes to warn us from its dangerous delusions, by a lively representation of them, must take care lest he produce the contrary effect; for the nearer he approaches to reality, the greater is the danger of his causing those very evils which originate in that reality.—“Can a man take fire in his bosom, and his clothes not be burned?—Can one go upon hot coals, and his feet not be burned?” SOLOMON.

Art. 59. *A picture of Italy.* Translated from the original German of M. D'Archenholtz, formerly a Captain in the Prussian Service. By Joseph Trapp, A. M. 12mo. 2 Vols. 6s. sewed. Robinsons. 1791.

We endeavoured to form some idea of the character of this gentleman, as a writer of books of travels, in our account of M. De Bildebeck's French translation (from the German) of his work, entitled, *Tableau de l'Angleterre et de l'Italie*: see Rev. vol. lxxx. p. 590. For a farther account, we may also refer to the 3d vol. of our *New Series*, (number for Sept. 1790,) p. 23, where we reviewed an English translation of the *Tableau de l'Angleterre*, from the French. See, likewise, M. D'Archenholtz's letter to the Monthly Reviewers, *New Series*, vol. 5th, art. *Correspondence*, at the end of the number for May 1791; in which our traveller makes great complaint of the faults committed by his translators: this performance by Mr. Trapp will make him little amends.

Art. 60. *An Inquiry into the Truth of the Tradition concerning the Discovery of America by Prince Madog ab Owen Gwynedd*, about the Year 1170. By John Williams, LL. D. 8vo. pp. 85. 2s. 6d. White, &c.

The purpose of this pamphlet is to shew that the Spaniards have not an unquestionable right to the continent of America, as the first discoverers among the Europeans, by proving that the Ancient Britons landed on the coast of America about 300 years before either Bahaim, Columbus, or Americus Vesputius. Dr. Williams maintains, contrary to the opinion of Lord Lyttleton, Dr. Robertson, and most other modern historians who have noticed the tale, that there are sufficient memorials of the emigration of Prince Madog ab Owen Gwynedd and his colony, to America, about the year 1170. His chief authorities are certain registers kept in the abbeys of Conway and Strat Flur, copied by Guttun Owen, a bard, about 1480, and published in Caradoc's History of Wales, in 1584, which speak of Madog's sailing from Wales, leaving Ireland to the north, and visiting an unknown country to the west, to which he afterward conducted a colony. He also lays much stress on a letter from Morgan Jones, written in 1660, and inserted in the Gentleman's

man's Magazine, 1740, which asserts, that he met with a tribe of Indians in America who understood the British language. The inquiry has been made by our author with great industry: but, after all, the story seems enveloped in obscurity; for it remains inexplicable, how Madog, without the assistance of the mariner's compass, could first visit America, and then return to Wales, and back again to his colony. Those who are curious to examine the matter more fully, will at least find amusement in perusing this publication.

THEOLOGY and POLEMICS.

Art. 61. *Sacred Biography*; or, The History of the Patriarchs: Being a Course of Lectures delivered at the Scotch Church, London-wall. By Henry Hunter, D. D. Vol. V. 8vo. 6s. Boards. Murray. 1791.

After the accounts which have been already given of this work, it is unnecessary to add many observations*. This volume finishing, we apprehend, the author's design, is confined to the history of Moses, excepting the introductory sermon; which, after the view that had been taken of the inhabitants of this globe in the very early and distant ages, carries us forward to the last judgment, when the whole race shall be assembled for the most momentous purposes.—In the eleventh lecture, speaking of the great Jewish leader, the preacher says to his audience, 'I mean to preach a funeral sermon;' and one accordingly follows; the chief part of which is formed by the *Eulogium* of Moses, extracted from the writings of Saurin.

We have sometimes thought that the author found it rather difficult to accomplish this volume, and introduced some extraneous matter, on that account. If it be not equally animated, or fluent and eloquent, with some parts of the former, it is still instructive and entertaining: but, with the others, liable to some objections, which have already been mentioned. We find a copious index at the end of this volume, consisting of seventy pages, which will prove, if correctly executed, as we presume it is, a very convenient and useful addition to those who, on many occasions, may wish to consult particular parts of the work.

Art. 62. *Expositions on some of the most highly picturesque and interesting Passages of Scripture*; wherein several of the strongest Emotions and finer Feelings of Human Nature are attempted to be delineated. By Daniel Turner, A. M. Woolwich. 8vo. pp. 413-6s. Boards. Cadell. 1790.

It is with reluctance that we observe, that this writer's title-page does not prepossess us in his favour: authors, who are capable of awakening strong emotions, or finer feelings, do not generally set out with informing us that such is their design.

This volume contains eight expositions, under the following heads: *Parental Affection*, in the case and character of Abraham, Gen. xxi. 1—15. *Conjugal Affection*, in the conduct of Jacob, Gen.

* Monthly Rev. vol. lxxi. p. 434. lxxvii. p. 11. lxxix. p. 184.

xxxii. 24th verse to the end. *Fraternal Affection*, in the instance of Joseph, *Gen.* xiv. 1—16. *Jewish and Christian Church contrasted*, *Isaiah*, xii. *Parable, of the Sower*, *Matth.* xiii. *Parable, of the Prodigal*, *Luke*, xv. *Of the Rich Man and Lazarus*, *Luke*, xvi. 19. *Zaccheus*, *Luke*, xix. 1—11.

We agree with Mr. Turner in considering *exposition* as a method of instruction attended with many advantages, and we readily allow that his work contains a number of pertinent and useful observations and reflections, on the whole, properly and agreeably introduced. He acknowledges that he has given a *great scope to fancy*, in which we think he has exceeded, as also in his respect to the Jewish Targum, &c. Although he rejects, in some instances, the chimeras which writers of this stamp have advanced, it is questionable whether those which he retains are any better founded. It is but seldom that passages of scripture, or even of history in general, receive real advantage from the supposition of what *might* have passed, or from conferences which the actors may be conjectured to hold with themselves or each other. Mystical and enigmatical interpretations of historical narration, also, unless clearly warranted by scripture itself, together with a solicitude to deduce resemblances and inferences from the lesser circumstances of a parable, are, in our opinion, unjustifiable and pernicious. Commentators, it is true, ancient and modern, have often amused themselves and their readers with hidden meanings, similitudes, and conceits: but let it be remembered, that however respectable, on some accounts, their names may be, they were men, therefore fallible, and sometimes weak, foolish, and fantastical. The learned Rollin has, if we recollect aright, considered Joseph as typical of our Saviour; and has run through many or most parts of that beautiful, simple, and instructive story, with this needless and awkward application; as does the author before us: but Mr. Turner gives no authority to such a procedure, and only reminds us of the power of superstition, weak credulity, and popish prejudices, with which Rollin was, in some respects, considerably unctured. We should add, concerning this volume, that though mysticism and fancy are often introduced, Mr. Turner *usually* dwells more on the practical instructions and clear inferences which his subjects afford. He appears, sometimes, as a man of considerable reading and learning, and presents us with several of the great names of antiquity: but we remark, that he does not make references to particular parts of their works.

In one place, he observes concerning Mount *Moriab*, that the name literally means, *fear of the Lord*; at a few pages farther, we are told it signifies the *Lord will be seen*, or *hath seen*: now, though the Hebrew word may be capable of each sense, this seems to indicate some inconsistency, or negligence, in the present writer. In the discourse on the parable of the Sower, we meet with judicious and useful remarks on the 13th, 14th, and 15th verses of the thirteenth chapter of Matthew, together with some parallel passages, tending to lessen, or remove, the difficulty with which they seem to be attended; and to destroy the painful, or we might almost say, the blasphemous imagination, that men are ever, by their Creator, laid under

under the absolute necessity of not perceiving, nor understanding, that which he nevertheless requires from them. A number of sensible reflections are offered in the dissertation on this parable, that of the prodigal, &c. yet even here is too great an anxiety to fix a meaning and allusion to every circumstance; for why should it be thought, that the *hired servants* refer to any particular persons? though the expression affectingly describes the state to which the unhappy youth was reduced.—Or why should it be imagined that the *ring*, the *robe*, the *fatted calf*, &c. have any farther design than that of declaring the satisfaction and the joy which arise, when any thoughtless sinner turns from his evil and destructive course to the paths of wisdom? and this is indeed represented with great energy and beauty by the emblems here employed. When interpreters search for farther meanings, they are in danger of weakening the design and tendency of the allegory: such a solicitude to find somewhat answerable to every distinct object, is a work difficult to themselves, and some times renders that which might be clear and striking, uncertain, perplexing, and comparatively of little use. After all this writer's enlargement on the parable of the prodigal, great part of which is indeed highly just and edifying, though some things are needless, his general inference from the whole, by way of improvement, remains in a short compass; which shews that a minute investigation and application of every circumstance is by no means requisite.

Art. 63. *Reflections on the last Scene of the late Dr. Johnson's Life*: as exhibited by his Biographer, Sir John Hawkins; shewing the real Goodness of his State; and that his Friends had no just Ground to be shocked at Expressions arising from a truly broken and contrite Heart. Also, *Thoughts on the Millenium*. 8vo. pp. 38. 9d. Dilly. 1791.

There are writers, as well as readers, of all descriptions; and, recollecting Partridge's favourite maxim, *de gustibus non est disputandum*, we shall only remark, that the flavour of these reflections does not happen to suit our palate. It was not, according to this writer, *morbid melancholy* which embittered the conclusion of Dr. Johnson's life, but 'the wounding hand of God,' who was 'harassing the Doctor's imagination with phantoms, that he might deliver him out of the kingdom of darkness.' Our author, therefore, rejoices at finding 'the Doctor's heart broken down,' and to see him 'working hard in the vineyard at the eleventh hour for eternal life.'

The 'Thoughts,' by which this little pamphlet is eked out, possess the same *gout* as the Reflections. The *Millenium* is pronounced an ideal reign of a thousand years. We give divines a thousand years, at least, to settle this point: but this writer should not be called in to assist, as he knows little of the subject.

Art. 64. *Prayers for the Use of Families*. By Benjamin Kingsbury. 8vo. pp. 122. 2s. 6d. sewed. Johnson.

Experience having ascertained the propitious influence of piety on virtue, books calculated for the purpose of cherishing a rational devotion,

devotion, are entitled to our commendation. Mr. Kingsbury's forms of prayer, falling under this description, must not remain neglected. In a short preface, he states the origin of devotion, the means by which it is promoted, and the advantages with which it is accompanied. Public prayer is recommended as adapted to excite virtuous sentiments, and to unite mankind in the bonds of friendship and love: but, persuaded that a weekly service will be scarcely sufficient to influence through the busy scenes and fascinating pleasures of the intervening period, Mr. K. stands forward a strenuous advocate for family and daily devotion, and has prepared forms of prayer for the morning and evening of every day in the week, and prayers and thanksgivings for particular occasions, as well as prayers on the Divine Attributes and the Christian religion, to cherish in the pious mind an habitual love of virtue. These prayers are short, plain, and serious; and to those who can dispense with orthodox ommissions, they may prove acceptable*. In forms of devotion, we do not expect to meet with any great degree of novelty.

N. B. These forms, being extremely well printed, may be read with ease by persons whose sight begins to fail.

Art. 65. *The Doctrine of a Trinity in the Divine Nature*, defended. By the Rev. T. Hartley, M. A. formerly Rector of Winkwick, Northamptonshire. The Second Edition. 8vo. pp. 69. 1s. Deighton. 1791.

Extracted from a publication entitled, *The Cause of the Petitioners examined*, on which we gave our opinion in the M. R. vol. xlviii. p. 75. and to which place we refer the reader.—Mr. Hartley's name did not then appear to this mystical publication. N. B. This was not the great HARTLEY, who wrote the celebrated *Observations on Man, &c.*

Art. 66. *A Plain Man's Creed: or the Principles of genuine Christianity*, endeavoured to be candidly and impartially stated. By a Layman. Small 8vo. pp. 32. 6d. Birmingham.—London, Johnson. 1791.

This plain man seems to have taken pains in framing his creed, which will be found to be different from that of most other plain men. He professes himself an Unitarian, but will not allow Dr. Priestley the credit of his conversion. He thinks (among other little peculiarities,) that the *sin* for which Christ was made an offering, was *Idolatry*: but we may ask him, with what propriety Christ then was sent, particularly as the moral physician of the Jews, who were, of all people, the least guilty of this sin?—Erroneous as this creed may, in some respects, be thought, the conclusion is orthodox itself, 'that every man should judge his neighbour with charity, and do to him as he would be done unto.'

* In the prayer, at the end, on the *blessing of Christianity*, we were a little surprized at observing, that the name of Christ does not once occur. This is more than an orthodox omission; for the most rigid Unitarian must rank, among the blessings of Christianity, the *example of Christ, and his resurrection from the dead.*

Art.

Art. 67. *An Attempt to shew, that the Opinion concerning the Devil, or Satan, as a fallen Angel, and that he tempts Men to sin, hath no real Foundation in Scripture.* By William Ashdowne. 8vo. pp 58. 1s. 6d. Johnson. 1791.

Some publications by this author have formerly attracted our notice*. In his present attempt, we think he improves in style and manner. It is but justice to observe, that he does not content himself with second-hand knowledge, but appears to be acquainted with the original languages of the Scriptures. He lays great stress on the argument, that no revelation is made of *fallen spirits* in the *Old Testament*; and he farther observes, there is not the least account in the *New*, that Jesus declared such a doctrine to the Apostles or Evangelists. He has been very industrious in collecting the passages of sacred writ, which have any relation to his immediate subject, and he attends them with pertinent remarks. There is one paragraph relative to Michael the *archangel*, and to the *devil*, to which, we think, he has not adverted; most, if not all, the others, are brought under examination.

If Mr. Ashdowne should be thought to fail in any requisites of a good *writer*, he is certainly entitled to the encomium of a modest and candid disputant, who, instead of contending for victory, inquires after truth. The conclusion which he endeavours to support, is by no means new: but every capable and attentive reader will perceive that there is reason and strength in his representations.

There are some few topics of dispute, on which there is room to think that truth has been discovered, and her cause well maintained, though bigotry, policy, interest, &c. prevent a general acknowledgement; and men proceed in the old path, however mistaken. In the present case, while it must be allowed that this writer's arguments are by no means deficient in weight,—it must also be added,—*sub judice lis est*.

Art. 68. *Sermons*, by Robert Walker, senior Minister of Canon-gate, Edinburgh, & F. R. S. Ed. 8vo. pp. 448. 6s. Boards. Cadell, 1791.

Sixteen discourses are, in this volume, on the following subjects: Errors in the Conduct of Life; Character of Saul, King of Israel; two Sermons.—Disrelish of Life; Sense of the Divine Presence; Advantages of a Religious Life; Prospects of Immortality opened by the Gospel, two Sermons.—Compassionate Design of our Saviour's Incarnation; Everlasting Admiration of Christ in the Heavenly State; Evidence of Love to Christ; Means of recommending the Religion of Christ; Bonds of Union peculiar to Christians; Candor; Alms-giving; Value of a good Name; Unfaithfulness to Conscience; Our imperfect Conceptions of the Thoughts and Ways of God, two Sermons.

Of these discourses we find great reason to speak with approbation: they administer a number of excellent, well-founded, and we must add, seasonable truths, at a time when false taste and false

* See Review, vol. liii. p. 555. *New Series*, vol. ii. p. 475.

reasoning, or rather we might say, no reasoning at all, prevail with so large a party, especially in what is deemed the fashionable world. The style is generally accurate, easy, and agreeable; the sentiments are clear, convincing, and persuasive; such, for the greater part, as appear not to be the product of a few hasty moments, but the result of application, experience, and inquiry, together with a pious and benevolent desire to be useful. The unwary youth, and others, may here receive those warnings, those answers to some plausible objections, those wise admonitions, &c. which have a probable tendency to preserve or reclaim them from vicious and erroneous courses, and to confirm them in a steadfast adherence to virtue, and to Christianity as its surest source, and best support.

Such is the general account which, we think, may be justly given of these discourses: but we must add that they are not all equal. The last two, in our opinion, are not so well composed, nor so satisfactory, as some of the foregoing. The sermon on the Design of our Saviour's coming does not answer to what we should have expected on so great a subject: this, and one or two others, are more confined by systematic divinity, and are written in a more loose and declamatory style, than most other parts of the volume: but if, in such instances, the author seems to fail, he soon resumes his character, and delivers what is truly interesting and edifying. His theological scheme is, probably, the ostensible creed of the Scotch church, though the greater part of these pages do not appear to be much tinctured by it.

Notwithstanding these few exceptions, we cannot but esteem this volume as the production of a man of ability, of knowledge, and of judgment, united with Christian piety and charity; and we trust that his well-directed endeavours will not fail of effecting, in some instances, at least, the most beneficial purpose.

Art. 69. *True Heavenly Religion restored, and demonstrated upon Eternal Principles.* With a call to Christians of higher Sense. By a Philosopher of the North. 12mo. pp. 138. 2s. 6d. Johnson.

The visionary Swedenborg converted into a philosopher! In this new character, he addresses his *demonstration* to Christians of *higher sense*, i. e. to persons of more *illumination* than falls to the lot of 'despotically ignorant' Reviewers. The author himself can best tell what he means by this heavenly religion. The divine light, which he purposes, in this book, 'to shew descending from the Lord in a new glory,' exhibits nothing to our poor optics but perfect darkness. From the chapter entitled 'Divine Order,' take the following specimen: '*Things wobbly dispersed*, give an idea of nothing; *things in a confusion*, from an half existence, on a scene of gloom and horror, tend to nothing; and *things in a real opposition*, subsist so not a moment, but from their power of balance, that is, still their order.' P. 20.

This, our philosopher says, is evident to common sense. It may be to the common sense of a Swedenborgian: but to us it is *Abra-cadabra*.

Art.

Art. 70. *A Letter from a Blacksmith to the Ministers and Elders of the Church of Scotland.* In which the Manner of Public Worship in that Church is considered; its Inconveniences and Defects pointed out; and Methods for removing them humbly proposed. A new Edition: prefaced by a brief Account of some late Publications on the leading Points at issue between Protestant Dissenters and the Church of England. By the Editor. 8vo. pp. 68. 2s. Rivingtons. 1791.

The blacksmith's letter was largely noticed in vol. xxi. p. 57, of our Review. What is new in this reprint of it, consists of remarks on some Test-pamphlets; particularly on Mr. Gilbert Wakefield's *Address to the Bishop of St. David's on the Subject of an Apology, &c.* In these, the writer censures Mr. Wakefield's *unpolished severity*; and with *singular propriety*, while he talks of the 'rant and buffoonery of every conventicle;' while he describes our modern 'reformers and dissenters as having the same antipathy to the church, as mad dogs have to water; and as having *wriggled* themselves into notice by traducing creeds;' and while he intimates of Socinians, that 'they want at once to rid us of the gospel and its author *.' Is this speaking the truth in love? Is this the charity that thinketh no evil? Is this the method of winning over a weak brother? When shall we see men arguing with temper and fairness on religious topics?

Some hints, in the Blacksmith's letter, if attention were paid to them, might, we think, improve divine worship among our Dissenters: but all churches resist innovations, and are very tenacious of their respective *mumpsimus's*.

✂ This pretended letter from a Blacksmith, was written, as we have heard, by Dr. Witherpoon, formerly a minister of some eminence in Scotland, and there distinguished for his uncommon abilities: but he has since made a greater figure in America, where, if we mistake not, he obtained the honour of a seat at the board of Congress.

Art. 71. *Supplications of an Ancient Parent*, who found great Benefit from the Use of the same; and which may easily be adapted to the Circumstances of many others: addressed to all serious and affectionate Parents, Guardians, Tutors, and other well-disposed Persons, of every Denomination, Abroad as well as at Home. 8vo. pp. 20. 1s. Printed at Bath. London, Rivingtons. 1789.

Aged piety is entitled to peculiar respect. Criticism looks up to it with veneration; and does not presume to appreciate its merit by unhallowed rules. The supplications before us prove the author to be, something greater than a genius, a *good man*, anxious for the happiness of the rising generation; and if, in these addresses to Heaven, he calls the seducers of youth *vile wretches*, it proceeds, we

* These extracts cannot be adduced in proof of the Blacksmith's observation, 'that we live in an age in which the prejudices of parties are mostly worn off.'

must suppose, from a virtuous indignation. Christ called *Herod a fox*, and styled the *Pharisees a generation of vipers*: but then, indeed, it was not in his prayers.

Art. 72. *Sermons on practical Subjects.* By Robert Walker, late one of the Ministers of the High-church, Edinburgh. To which is prefixed, a Character of the Author, by Hugh Blair, D.D. New Edition. 8vo. 3 Vols. 15s. Boards. Elliott.

As these three volumes have already been presented, separately, and at different and distant periods, to the public, nothing farther is necessary for us to add concerning them, beside the proper references to the account of each distinct volume. For the first, we direct the reader to our Review, vol. xxxiv. p. 484; for the second, to vol. liii. p. 90; and for the third, to the 72d vol. p. 476.

SINGLE SERMONS.

Art. 73. *On Church Discipline*; being an Inquiry how far the present National Clergy are to be justified in their Departure from the Strictness and Severity of the Primitive, and of the early Reformed Church. Preached at the Cathedral at Norwich, June 17, 1791, at the Visitation of the Bishop of that Diocese; and published at the Request of the Chancellor and Clergy of the Deaneries of Norwich, &c. By Thomas Jeans, A. M. Rector of Witchingham, Norfolk, late Fellow of New College, Oxford, and formerly Secretary and Chaplain to Lord Stormont, in his Embassy at Paris. 4to. pp. 22. 1s. Robson,

It is unquestionably a just observation, that although all men were supposed, in all cases, to judge rightly what is virtue and right behaviour, there would still prevail a very considerable variety in their moral practice, in different ages and countries; because, as new connections take place, and new customs and political institutions are introduced, new obligations must arise;—whence many practices, very warrantable and proper under one form of government, or in the new establishment of a community, or among people of a particular genius, or where particular regulations and opinions prevail, may be quite wrong in another state of things, or among people of other character and customs.

On the ground of this remark, (quoted more at large in this discourse from "Price on Morals,") Mr. Jeans undertakes to justify the conduct of the church of England, in relaxing its discipline. He draws a comparison between the state of the primitive and the early reformed churches, and that of the national establishment in this kingdom, to prove that several of the causes, which formerly required rigour in the exercise of church authority, are ceased; and that other circumstances have arisen, which render a different method of proceeding more expedient. Mild ecclesiastical discipline he shews to be suitable to the freedom of our civil constitution, and to the present refinement of manners. He might have added a reason, which has in fact, perhaps, more weight than all the rest; that, in the present enlightened age, severity would hazard the very

existence

existence of ecclesiastical authority. The argument is stated with clearness, expressed in unaffected language, and supported by an appeal to facts. So general an air of good sense and liberality runs through the discourse, that we are persuaded the author will, on revival, perceive an inconsistency between the two following passages. Speaking of the early errors and heresies introduced into the church, from the philosophical schools of Alexandria, he says, 'To prevent or to *punish* these was the painful but *necessary* duty of the church:' he elsewhere says, 'Religion is a plant of so delicate, and withal so generous a growth, that no pains taken to force it shall ever make it flourish; nor can it bring forth fruit of acceptance with God, or of value in the world, unless it spring up *freely* in a sincere and honest heart.'—It cannot be difficult to determine, which of these two contradictory passages ought to have been expunged.

Art. 74. *On the Divinity of our Saviour.* Preached at Norwich Cathedral, Dec. 26, 1790, and at St. Gregory's, Jan. 9, 1791. By John Gee Smyth, A. B. The Profits to be applied to the Use of the Sunday Schools in St. Gregory's and Eaton. 4to. 18. Rivingtons.

Though we cannot compliment Mr. Smyth with having deeply explored this controverted subject, and with having strengthened the orthodox faith by new arguments, it must be allowed that he has exhibited his sentiments with candour, and that he discovers a liberal mind. Had he *proved* his assertion, p. 20, that 'Christ encourages and directs us to address our prayers to HIM as well as to the *Father*,' he must have triumphed over the combined host of Arians and Socinians: but where are to be found the texts which will demonstrate this assertion? Where is the adoration and worship of our Saviour, *totidem verbis*, commanded? We put this question with the utmost propriety to Mr. Smyth, as he confesses that it would have been happy for the Christian world, had the ancient fathers of the church drawn up a confession of faith *in the words of scripture*. The text is John, v. 22. 23.

In p. 15 and 16, where Mr. Smyth states his faith, he does not use sufficient precision; for while he speaks of Christ as a *Divine Being*, he, in the same sentence, describes his coming into the world to appease the resentment of the *Deity*.

Art. 75. Preached on Sunday the 3d of April, 1791, at the Chapel of the Magdalen Asylum, Leeson-street, Dublin. By Gilbert Austin, A. M. Chaplain to the Magdalen Asylum. 4to. pp. 36. 2s. Printed at Dublin.

The situation of this charity appears to be critical; its duration, we are told, depending, in a great measure, on 'the valuable, but most precarious life of its founder and protector, the excellent Lady Arbella Denny.' In such circumstances, the preacher, assured of the utility of the institution, exerts his whole strength in recommending it to the attention and liberality of his audience, and now to that of the public in general. He addresses the imagination and the

the passions; he describes with pathos, and persuades with energy; and we apprehend his arguments have the support of truth. His endeavours appear to have had some considerable effect; as we are informed that, in a chapel containing not above 250 persons, the sum of 304l. 2s. 7d. was collected; in consequence of which two additional beds have been provided in the asylum. The number of objects who had been before admitted, was thirty-one, while six other suppliants, whose cases (excepting one, too horrid for relation,) are particularly described, were anxiously waiting for the favour; to two of whom, we conclude, it has been granted. Possibly, some farther assistance to this asylum may be gained, by more generally circulating a knowledge of its state.

The text of this discourse is *John*, viii. 2. Its profits, should any arise, are to be given to the charity.

Art. 76. *The Duty of preaching the Gospel explained and recommended.*

An Ordination Sermon, preached at New-Town-Ards. By Sinclair Kelburn. 8vo. pp. 36. Dublin. 1790.

A plain, serious, and orthodox discourse, suited to the occasion on which it was delivered.

Art. 77. *Love to Enemies explained and recommended:* delivered to the two Societies of the Old and New Meetings, in Birmingham, lately burnt down; and now assembling together at Carr's-lane Meeting-house, Aug. 7, 1791. By Radcliffe Scholefield. 8vo. pp. 24. 1s. Johnson.

These are the weapons which must finally prove successful. Clamour, violence, and persecution, will die away, and retire with shame before reason, moderation, and benevolence. On an occasion so irritating to Dissenters as the riots and conflagrations of Birmingham, we must confess ourselves to have been gratified at finding one of their ministers inculcating the great precept of Christ—*love to enemies*; and we hope that the temper, with which this discourse is composed, will induce the members of the established church to treat Dissenters in their turn with the like liberality and candour; that the evil spirit which some persons have endeavoured to foment between them may totally subside; and that no more riots and outrages may be committed, to the disgrace of religion and of this enlightened country. Speaking of the leaders and actors in the riots, Mr. S. gives the following temperate advice: 'let *justice*, not *revenge*, appear to influence and direct your conduct—while you endeavour to detect the *principal instigators and leaders* in this horrid business, let it be mixed with *pity and compassion* to the *de-luded multitude*. Persuaded as they were of the criminality of our views, and heated by fury, heightened by intoxication, it may literally be affirmed of many, *that they knew not what they did.*'

Mobs never act from knowledge and reason. They are like an herd of swine, which never run with violence, but when some devil instigates them.

Mr. S. apologizes for the publication of his sermon, which was not composed to meet the public eye. It will, notwithstanding, do him

him no discredit as a composition :—but, *drinking up vitals*, p. 23, is not an accurate expression.

Art. 78. *Paul's Defence before Felix*, considered and applied ; preached April 27, 1791, at the opening of the New Chapel, in George-street, Plymouth-Dock. By Joshua Toulmin, A. M. 8vo. pp. 45. 6d. Johnson.

On St. Paul's skilful defence of himself, (see the text, Acts, xxiv. 14, 15, 16.) from the charge of preaching heresy, Mr. Toulmin erects a vindication of the Unitarians from the same accusation. Having in view its direct application to the Unitarian doctrine, he thus comments on the words of St. Paul : ' What heresy could there be in worshipping the same Almighty Being, whom his nation worshipped ; in believing the same Scriptures which they had received ; in looking for that resurrection which they expected ; and in being guilty of no offence either toward God or toward man ?'

This is a temperate and sensible discourse, calculated to disarm prejudice, and to promote the practice of virtue.

Art. 79. Preached at St. Edmund's Church in Dudley, and published for the Purpose of erecting a Monument in it to the Memory of its pious Founder, Mr. George Bradley, who died Dec. 8, 1721. 8vo. pp. 20. Printed at Dudley, 1791.

We find that this sermon was preached by the Rev. Luke Booker. In a short and modest preface, he apologizes for the declamatory or poetical language which is used in some parts of the discourse, and which, as he intimates, he should have avoided, had he intended it for the press. The sermon, however, appears to be well suited to the occasion. The author cannot be suspected of venal flattery as to the deceased, nor does he discover superstitious notions about the consecration and sanctity of buildings, nor any kind of party-spirit : but, while attending rather to the convenience and necessity of a place appropriated to religious worship, he urges the farther propriety of dedicating a testimony of respect to the man who, many years since, had provided it for the inhabitants of Dudley,—and yet had himself been interred without any distinct memorial. The erection of this church has not arisen from any of those idle and pernicious fancies, much less from those wicked and flagitious actions, which, in former ages, produced many public structures : it appears rather to have been the pure effect of piety and benevolence. Having no relation but a brother, in easy circumstances, Mr. Bradley expressed, on his death-bed, a wish that the fortune which he left might be thus employed ; adding, that if, by these means, *one sinner* should be converted from his error, it would be the noblest purchase that he could make. On these topics, Mr. Booker expatiates. He expresses great respect for, and dependence on, his audience, as ' well disposed to promote the cause of virtue, or alleviate distress *wherever* it appeared : '—in this respect he considers them all as ' of one heart and one soul—however divided in religious opinions—however varying in some articles of Christian faith—yet unanimous in Christian charity.'

Art.

Art. 80. *The Living Temple*. Preached at Halstead, in Essex, May the 10th, 1791, on occasion of the Death of the Rev. Joseph Field. By Robert Stevenfon. 8vo. pp. 34. 1s. Dilly.

This discourse is published at the request of the congregation before whom it was delivered, and is intended for the benefit of the widow of the deceased. The worthy author having, in a regular way, introduced the doctrine of *Divine influence*, expresses a very earnest solicitude, that, instead of being abused to negligence and indolence, it should prove an incentive, as certainly it ought, to greater watchfulness and 'vigour in the Christian life.' We wish that this sermon may obtain a sale sufficient to produce some effectual assistance for the object proposed, unknown indeed to us, yet, we doubt not, really worthy of a charitable and beneficent attention.

CORRESPONDENCE.

* * *Philo Africanus* in vain attempts to draw back our attention to the hateful business of the slave-trade. Our general ideas on that difficult subject are before the public; and to the public judgment we wish to consign them, without entering into any controversy with anonymous, however respectable, correspondents, on particular points of argument that may have been, perhaps hastily, suggested, on either side. *Philo Africanus* may have more leisure, as well as inclination, for such debates, than we possess; and he is, also, probably, better informed concerning many circumstances respecting the *trade in Negroes*, than we can pretend to be; and, with this concession, we hope, our correspondent will rest satisfied: especially when we add, that, whatever difficulties may attend the investigation, we are as much averse from slavery, of every kind, as he, or any man breathing, can be.—He intimates a wish that we would print his *former letter**: but this would very ill agree with the present arrangements of our work, with respect to which we claim the entire direction, independently of all foreign interference; acknowledging, at the same time, our obligation to our Correspondents, for all friendly hints, conveyed in friendly language.

††† We have not yet been able to procure the materials necessary for the determination of the subject of the letter signed *Veritas*; but we hope to get them in time to answer it in our next month's correspondence. In the mean while, *Veritas* may be assured that he does us great injustice, in supposing that we wish to 'pluck the laurels from the brows' of any writer whatever, in order to transfer them to those of another. Both the gentlemen, mentioned in the present case, are equally indifferent to us.

✉ Other letters remain for consideration.

* Noticed in our Correspondence for August 1791. That letter is, however, mislaid; nor do we thoroughly recollect its contents.



APPENDIX

TO THE

SIXTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Constitutions des principaux États de l'Europe, &c. 1. e.* The Constitutions of the principal European States, and of the United States of America. By M. DE LA CROIX, Professor of Public Law, at the Lyceum. 2 Vols. 8vo. Pages, about 950 in all. Paris. 1791.—Imported by De Boffe, London.

WHILE most politicians and legislators proceed, in a right line, to point out the first principles of government, or to attack, or to defend, those already established or in contemplation; M. DE LA CROIX has chosen a more indirect and circuitous, but, in our opinion, a more pleasing and more secure path. In a series of discourses, (twenty-eight in number,) which, from their construction, we suppose to have been addressed at different periods to the society at the Lyceum, he analyzes most of the political constitutions of note, in order to apply the various observations, that may present themselves on such a review, to the present situation of France. These discourses were composed while the National Assembly was occupied in forming their new code of laws; and the author was manifestly animated to the undertaking, by the desire of presenting, to his legislative brethren, those lights which history and experience might furnish, in order to enable them to organize their new constitution in the most perfect possible manner. The obvious designs of the *publication*, are to display the excellencies of their constitutional principles, to silence the murmurs of the discontented, and to exhilarate the contented, by manifesting the superior excellencies both of the basis and of the materials of the new superstructure, above any that have been

discovered or employed, either in ancient or more modern times. In his analytical history, the author describes the defects of every other form that has been adopted; traces the sources and consequences of these defects; shews, in some instances, the care that has been taken in the regeneration of the French monarchy, to avoid similar evils; and in others, he suggests hints how they may be counteracted. This work is not, therefore, a *history*, so much as a *critique* on different constitutions. It pre-supposes, that the reader is well acquainted with the leading events of each country; and it gives such a summary view alone, as may serve to explain the introduction of any particular form, shew its most prominent features, or afford occasion for political remarks. The modern constitutions here examined, are the *Germanic*, the *Polish*, those of *Sweden*, *Denmark*, and *Prussia*; those of the republics of *Venice*, *Genoa*, *Lucca*, *St. Marino*, and *Holland*; the *English* government; and that of the *American States*. The author has also subjoined a political catechism.

Paying our chief attention to the author's design, we shall chiefly confine ourselves to his political and philosophical-observations. Since he does not profess to furnish any new information as an historian; since he always takes some one favourite author as his guide, whom, in some cases, he too implicitly follows; we should unnecessarily swell our pages, were we to be detained by the historical part; though, in fact, it constitutes the *bulk* of the performance.

In a preliminary discourse, M. DE LA CROIX, in imitation of Rousseau, traces the social contract, from the reciprocal duties of parents and children, up to large societies, the origin of property, and of laws to protect it, of governments in their different forms, military force, &c. &c.; and here we find several just observations, intermixed with some that are merely hypothetical.

Although the professed object be to delineate the modern European and American states, yet the first three discourses are devoted to the analysis of *Aristotle's* maxims of government;—to the government of *Athens*, and the laws of *Solon*;—to the constitution of the *Romans*; and to the opinions of *Cicero* on social duties. The principles which the author wishes to establish, are, that a limited monarchy is superior to either an aristocratic or democratic constitution; and to evince that the theory of *Cicero* was much more perfect than the maxims that influenced the Roman republic; which he reproaches in the strongest terms.

Aristotle, in representing the dangers attached to royalty, observes, that “as a monarchical constitution depends on the moderation of the prince, it is manifest that the security and liberty

liberty of the subject must also depend on that circumstance; and, for this reason, the cities of Greece, thinking themselves equal, and being alike able to participate in the supreme authority, are more struck with the inconveniences, than with the advantages, of a government which may alternately constitute the happiness or misery of a people." M. DE LA CROIX hence takes occasion to pass the following encomium on the French constitution :

' Aristotle, in thus exposing the dangers of a kingly government, did not foresee that, at a future period, mankind would acquire such a knowledge of the principles of legislation, as to render the people secure and free, independent of the character of their monarch, by a constitution that shall be the firmest support of the throne, and the most powerful rampart of public liberty.'

Without disputing the influence of those causes of the decline of the Roman empire alleged by Montesquieu, the author imagines the following to have been the most operative :

' In an empire, new laws are necessary at every revolution. If those of Numa were good under royal authority, they were not adapted to the dominion of a senate. If these were proper while the republic was under its government, they ceased to be so, at the period when the people re-assumed absolute authority; and the decrees of the people were absolutely *pernicious* under the dominion of the emperors. In pointing out the real cause of the continual agitations of the Roman republic, and of its destruction, I do not mean to refute the sentiments that have been advanced: although, from the system proposed, a single cause, the want of a wise and permanent constitution, adapted to the nature of each government, was sufficient to involve Rome in destruction, other causes may yet have contributed to its elevation, and to its decline.'

In explaining the reasons wherefore mankind have continued so long ignorant of the true principles of government, M. DE LA CROIX makes the following judicious remarks :

' Before a large mass of light can be at once diffused, and illuminate the minds of men, what numbers of distinct and isolated sparks of truth escape from the reasoning powers, shine for an instant, and are then lost in the night of ignorance, or are repelled by the force of habit! Most of those, who were able to instruct mankind in their just claims on society, have written or spoken at a distance from each other: they were destitute of authority; and had no other commission than that which reason gives to every wise man to speak the truth. Seldom were they heard by the multitude. Socrates, Plato, Pythagoras, tried the discretion of their disciples, before they entrusted them with their sentiments. Cicero never dared to utter, in his public orations, what he wrote concerning the laws, the nature of the gods, and the republic. If printing has multiplied the means of diffusing ideas, this wonderful art did not perform its prodigies until a considerable time after prejudices, and the ascendancy of power, had erected a formidable rampart against a spirit of innovation.

innovation. Ambition, interest, injustice, employed the same means that reason opposed to them; and before ignorance was able to decypher characters traced on paper, more errors than truths had issued from the press. If governments instituted colleges, and authorized professors to discourse on the laws, sovereignty, and interests of princes, it was always with the restriction to descant on the law extant, to interpret its meaning, and to enforce its obligation. They were permitted to be prolix and obscure, on condition that they should not attack the edifice of legislation itself, nor attempt to prepare their auditors for a new one. Thus the men, whose duty it was to diffuse knowledge, spread thick mists of error: they who ought to have elevated the mind, made it stoop under the yoke of ancient institutions. The science taught, was not principles which contribute to the good of all, but maxims which men of power had established for their personal advantage:—but, liberated from such fetters, we shall now return to fundamental truths, and learn to estimate the things that are, according to their just value, by bringing them to the light of our natural claims; a light that was prior to all human institutions.'

On the Germanic constitution, this politician treats very amply. In three discourses, he traces the origin of the German empire; the various changes through which it has passed; the convulsions which it has suffered from ambition, usurpations, religious contests, &c.; and the steps by which it has advanced to its present systematic state, with the laws and regulations by which this complicated machine is kept in motion. The various events that the history of Germany presents to the philosophic reader, have given rise to many pertinent remarks. Of these, we will select some specimens. The history of the electors is terminated by the following observation:

'We may trace the steps and the progress of usurpation in these constitutional points. Officers of the *emperor*, begin by erecting themselves into officers of the *empire*. After having enjoyed merely a share with the nobles and the clergy, they arrogated to themselves exclusive privileges. From the title of *servants*, they obtained from their master that of *uncle*, or of *nephew*; and of *brother* from all the crowned heads.'

Speaking of the military force of the empire, he observes, that

'The army furnished by the circles, is not formidable on their entering on a campaign. The number of forty thousand men is not complete, as the circles have not a standing number of troops equal to their respective *quotas*. They are neither more warlike nor better disciplined than our common militia. Their arms are not uniform. Their baggage and ammunition arrive at the destined place of *rendezvous* in the greatest disorder. Their General dares not to undertake any enterprize with such troops, until they be disciplined anew, and better accommodated:—but we are not to judge

judge of the real force of the empire from these appearances. Some princes of Germany, whose circles furnish a few troops, are able to levy an army, on their own estates, sufficiently powerful to oppose any invader. The Prince of *Hesse*, for example, has an army of twenty thousand men on foot, in excellent order, and composed of the best soldiers in Europe. The name of *Hesse* recalls a shameful transaction. It is the same prince who, to swell his treasures, delivered so many of his subjects to England, who were enrolled in the last American contest, *not under the standard of liberty, but under the bloody flag of despotism*. These wretched beings, torn from the bosom of their natal soil, saw themselves numbered like beasts of hire, transported to distant regions, armed against those who had never injured them, condemned to massacre generous inhabitants, who had no other object than to withdraw themselves from an ignominious dependence, and whom the mother country treated as illegitimate children. Their sovereign sold them *per head*, as the savage African delivers his timid slaves to the insatiable Europeans, who chain them in heaps, in their floating prisons, to work, under a rod of iron, in foreign lands. By this bargain, equally shameful to the two contracting powers, England was under obligations to pay for every maimed Hessian, as well as for those who should be slain. Heavens! what an account to settle between these sovereigns, on the termination of the war! Who can hear the terrible calculation without a shudder! You have delivered to me so many of your subjects to go and cut the throats of mine. Five hundred have perished in their passage. Two thousand were killed in different actions. Three thousand have been so terribly wounded, that they can subsist alone by the compassion of mankind. I owe you, in consequence, such a sum. Here it is. *Deposit these guineas in your treasury, and disperse through your states, the wretched proofs of my defeat, and of our shame!*"

M. DE LA CROIX, after taking some pains to prove that France is not the natural enemy of the German empire, in opposition to the general ideas of politicians, proceeds to vindicate the measures of the National Assembly respecting Alsace:

"Our modern prelates and petty princes (says he) attempt to frustrate the plans of wisdom and of justice. To retain over Frenchmen the rights of servitude, which humanity has abolished, they dare to call in the aid of *treaties* to support their claims. If we must appeal to treaties; if natural justice has no voice in this dispute; let them not refer to the treaty of *Westphalia*, which, it is acknowledged, imports that *the cities and the seigneuries of Alsace shall be maintained in the same state, and that the king of France shall only exercise the rights which belonged to the house of Austria*. Let them read the treaty of *Riswyk*; in that, they will see that the emperor and the empire cede to France, Landau, with its territory; *Strasbourg, with all its dependences, situated on the left borders of the Rhine, all the rights of sovereignty, and all other rights*. They will also see, in the fourth article of the same treaty, that all the places, and all

the rights, which were possessed by the French, *out of Alsace*, shall be restored; from which M. De Mably justly infers, *that all the revenues that respect the interior of Alsace, not having been reclaimed, are valid, and consequently form a part of the French dominions.*

‘ If the Empire and France, that were at war, annulled by mutual consent, by the treaty of *Riswyk*, that of *Westphalia*, for the interior part of Alsace, the territory of *Landau*, and the dependences of *Strasbourg* situated on the left side of the Rhine; if the conditions on which France relinquished *Fribourg*, and all the forts that she had constructed on the Rhine, were that she should enjoy all the rights of sovereignty over the countries ceded to her; the Princes of the Empire could not retain, over the lands comprized in this compact, any other pretensions than those common to the French nobility; nor can they have the right of depriving their vassals of those advantages and privileges which are to be extended to every subject who acknowledges the nation, the law, and the king, for their sovereigns.’

M. DE LA CROIX, however, thinks it but honourable and just to indemnify the nobility of Alsace for the revenues which they will lose by the new arrangement; nor does he expect, from strangers, who are connected with a body whose principles are so inferior, that they should at once rise to that noble disinterestedness, that romantic generosity, which, he says, reflects such honour on the French nobility and men of large property. The number of this new order of chivalry, we suspect, is but small. He farther maintains, that to sacrifice the beautiful system of equality to such inferior considerations, would be to dishonour the nation and its legislators; it would fully the splendid title adopted by their monarch, *king of a free people.*

‘ The inhabitants of Alsace might, with justice, exclaim, we are not your subjects, for we are not free. The rights of servitude and of mortmain hang continually over our heads, and we are debased in the eyes of our fellow-citizens. Let France separate us from its empire, or let us enjoy its liberty.’

The author closes his view of the Germanic Constitution, with the following observation;

‘ Ancient writers on legislation have too much extolled this form of government; modern writers have too much depreciated it. There are doubtless many imperfections, and essential faults: but although our own is so much superior, are we sure that it will meet with universal approbation, or that we shall not be obliged to rectify some parts of it? Time and experience alone can point out what is vicious in the regulations of a large association. One of the most striking errors in the constitution of the German Empire, is that the power of its *chief* is too limited as *Emperor*; and too great as a *sovereign* of his own hereditary states: all the princes are too independent in their respective territories: the diet is too unwieldy and inactive a body for them to be awed by its threats. If the Emperor had

Had a greater *repressive* force, a power truly executive, he would restrain the tyranny of inferior despots, who are guilty of a thousand acts of injustice in their states; who debase the coin, favour the nobility, sell their subjects, impose arbitrary taxes, and manifest a criminal indulgence for the members of their own college, as they may stand in need of it in their turns. It would be no paradox to maintain that the actual state of Germany is nearly the same with that of France, under the second race of our kings, and at the commencement of the third. Our Dukes of Burgundy, our Counts of Champagne, were they not sovereigns in their states? The king was circumscribed in his domains. The policy of our kings has produced the difference. They have augmented their power at the expence of their vassals; while, in Germany, the vassals have encroached on the power of their emperor. The chief of the French monarchy is no longer elective, the chief of the empire is become so. In France, the grand officers of the crown possessed provinces and principalities, and now receive wages: in Germany, they are no longer paid, but they possess estates and kingdoms. Before they give a sanction to his election, they prescribe laws to the emperor. In France, the king received no laws from his subjects; they all originated from him. In Germany, the empire and emperor are two things very distinct: in France, the monarch and the monarchy are one. It was never said, the king and France; but they still say the emperor, and the empire.

Notwithstanding all the vices of the Germanic Constitution, there is reason to think that it will long retain its present form. Liberty is with difficulty restored in a country which is divided into several sovereignties, because the plans of the inhabitants are not uniform. If the subjects of one Prince are discontented, and wish to shake off the yoke, the subjects of another have not the same desire, and will not second their resolutions. Thus the vassals of the same empire cannot depend on reciprocal aid, while the princes will mutually support each other. *Their* dominion will probably continue for ages; while the liberty of the subject is very distant and almost chimerical.

There is much truth, and much good sense, in most of the above observations. It may, however, be doubted whether M. DE LA CROIX's prognostic be so well founded. We believe that much will depend on the issue of the experiment now making in France. The light diffused, and the ferment raised in the human mind, are, in our opinion, too great and operative, to permit any state in Europe long to endure an envied contrast. If the idea that they have a natural claim to much more liberty than they possess, should be cherished by every bosom in the empire, and soldiers once learn the lesson that they are the servants of the *whole*, and not the property of a *few*, to hold this whole in chains,—Princes may be induced to grant, with clemency, what they may justly apprehend will otherwise be seized by force.

Five discourses are devoted to the Polish government. Its original constitution is examined; its *partition*, with the causes which led to this degradation, and the plans proposed by *Rousseau* and *De Mably* for a more perfect form of government, are analyzed; and the preference is given to the sentiments of the former. The principal doctrines enforced in these discourses, are the debasing *influence* of vassalage, the oppressive spirit of nobility, and the horrors that attend *elective* monarchies. After the power of a monarch is so effectually restrained, that he cannot possibly abuse it to the prejudice of his subjects, M. DE LA CROIX highly approves every external mark of reverential awe, and proposes the etiquette observed at the Polish court, as a model for France. As an account of the ceremony observed at the assembly of the Diet may be amusing to our readers, and as M. DE LA CROIX's remarks on it will afford another specimen of his work, we shall translate the passage:

'The senators and the deputies have each their distinct chamber. The deputies chuse their president, before they proceed to business. When the election is made, the two chambers unite, the deputies kiss the king's hand, and the members of the Diet take their places. The king is seated on a throne, elevated at one extremity of the hall: the ten officers of the state are placed at the opposite extremity in chairs of state; the bishops, palatines, and governors of castles, are ranged in three rows on each side of the throne, also in chairs of state. Behind these, are seated the deputies, on benches covered with red cloth. The senators remain covered, the deputies uncovered. The appearance of majesty is truly august. When the king is disposed to speak, he rises from his throne, steps forward a few paces, and calls the ministers of state. The grand officers of the crown, who occupy the lower places of the senate, immediately approach his sacred person: the four grand marshals strike the ground with their staves of office; and the first in rank proclaims that the king is going to speak. Thus it is with justice that Voltaire remarks that, *to the eyes of a stranger, the king of Poland seems to be the first sovereign in Europe, as to regal power, whereas he is in fact the last.*'

After he has expatiated on the scenery, with raptures, the author adds,

'This respect, this veneration, for the chief of a nation, is truly noble. Wretched may be the people (*malheur au peuple*) who omit to encircle, with all the splendour of majesty, the prince whom they have placed on the throne! The less he is exalted, the more they are debased. Let there be no sovereign in a nation, or let the appearance of him who is placed at its head be rendered so august, that all who are inferior to him may still appear in respectful dignity. The king of England, served in his palace, by his officers on their knees*, dignifies the nation, whose representatives sit with him to limit his power.'

* IS THIS TRUE?

M. DE LA CROIX also justly commends the following regulation in the Polish constitution :

‘ When the Diet is assembled, the permanent council, who occupy a distinct place in the senate, is void of authority. It is there, merely to be responsible for its conduct : to receive public marks of approbation, if there be no complaints against it, or if they be ill founded. If it has exceeded the limits of its power, it receives public censure, and its members are exposed to be condemned by the Diet as guilty of high treason. Thus is the executive power annihilated before the legislative ! It appears, in its presence, as a subject. This is one of the articles in the Polish constitution, with which it is desirable to enrich our own. If, in each of our legislative meetings, the king’s ministers had a distinct seat in the National Assembly, to submit to the examination of their past conduct, and to receive a public testimony of approbation, or of disapprobation, the word *responsibility*, would possess a more determinate meaning, and the epoch, in which their disgrace, or the reparation of their faults, should be pronounced, would become more certain.’

The convulsions which have agitated Sweden, from the earliest periods of its history, to the late Revolution, afford many subjects for political discussion, and furnish our philosopher with too good an opportunity to expatiate on the necessity of an equipoise in a state ; that each order may support the whole, and not destroy each other. As it was in Sweden alone that the peasants were considered as a distinct order, and had a voice in the government, he contemplates the influence which this regulation had on the other orders, of sovereign, nobles, and ecclesiastics. Voltaire, having remarked that, in Sweden and Denmark, the despotism of the sovereign arose from the attempts of the people to suppress their tyrannic nobles, and not, as in most other countries, from a combination of king and nobility against the people, M. DE LA CROIX takes occasion to give the following lesson to his countrymen :

‘ These ideas, replete with wisdom, manifest to us the dangers to which a people are exposed, whenever they suffer themselves to be transported with jealousy and rage. Despotism seizes the moment to impose on their heated minds ; and, taking advantage of the troubles and weakness of the state, exalts itself above the laws, treads, with feet of brass, on every constitution, violates oaths, and looks down on subjects oppressed or dispersed by fear, deprived of the courage to speak of their privileges, and prepared to obey the will of their master. How much wiser is that nation, which, instead of debilitating itself by vain and unjust pretensions, acquires strength by uniting round a centre of power, consisting in the love of good, respect for every kind of property, desire to maintain order, and a determination to yield to nothing but to justice and the laws.’

In a very pleasing epitome of the history of Venice, and of the formation of that republic, the author traces the steps, by which the aristocratics acquired and confirmed their exorbitant power, to the total exclusion of the people. His account of the present constitution is materially the same with that given by the ingenious Dr. Moore, in his Letters from Italy.

In the view which he gives of the political history of *Holland*, M. DE LA CROIX cannot be excused from the charge of partiality. His character of almost all the Stadtholders scarcely rises above the denomination of a libel. He has manifestly taken the Abbé Raynal's *histoire du Stadthouderat*, and the writings of some vehement opponents of the Orange family, as his guides: but he must know that the representations of partizans are generally exaggerated; nor could he be ignorant that, allowing every merit to the Abbé Raynal, for the mass of information given in his works, they still ought to be read with caution; as, in many instances, he has substituted a fine style, and strong expressions, for the force of evidence. Had he even consulted that edition of the Abbé's history of the Stadtholdership, which was reviewed, corrected, *châtée, et purgée de ses faussetés, par Monsf. Rouffet*, as is expressed in the title-page; or the minute and accurate *Waagenaar*, whose republican principles are universally acknowledged; our author would have been much more moderate in his sentiments and expressions; nor would he have confounded the mere suspicions of party with historical facts. He would not, for example, have asserted, with so much boldness, that both Prince Maurice, and William the Second, died of chagrin, because they were disappointed in their ambitious designs of obtaining a crown. *Waagenaar* more cautiously hints respecting Maurice, that this was the assertion of his enemies: but he attributes the death of this prince to the disappointment of his plans against the enemies of his country; and as to William the Second, it is a well known fact that he died of the small-pox. Many other similar attacks might be repelled, but we have no inclination to write an eulogium on princes and potentates. We sincerely lament that they are so frequently *no better than they should be*: yet we hold it to be unjust and highly unphilosophical to direct the whole artillery of invective against these great personages alone; because, by their being placed on an eminence, their faults are the most conspicuous. Were it an indubitable truth that the republican party in Holland was uniformly actuated by the noblest motives and designs of diffusing universal freedom, and that the Stadtholders as uniformly opposed these designs; a writer could not express his feelings in terms too severe: but, without entering into the history of that country, one fact is self evident; the

great popularity of the Orange family, at every period, creates some suspicion that the *people* have always looked up to them as *protectors* from a number of *petty tyrants*; and an *oppressive* spirit ought to be reprehended with equal severity, wherever it is placed, whether in the breast of a king or a burgomaster, a prince or a pensionary. M. DE LA CROIX, both in this part of his work, and in his review of the English government, manifests himself much more of a *nationalist*, than is consistent with the character of a philosophical politician; of which he appears ambitious. According to his system, *France* had a right to employ every method, direct or indirect, to detach the seven provinces from their alliance with Great Britain; and he is almost in a rage with the British government for counteracting her plans. Does that nation claim the monopoly of intrigues?—He is so fully convinced that it would have been to the interest of both nations, to unite and demolish poor Old England, that he will not permit a benevolent-hearted Dutchman to think otherwise; and he is highly incensed at those *tyrants of the sea*, for preventing their own destruction. His account of the late troubles in Holland is written with the same spirit; and with that inaccuracy which is always to be expected, where the writer dips his pen in the standish of party.

In his account of the English government, the author takes the Abbé De Mably, M. De Lolme, the *New Jersey Farmer*, and *Blackstone*, for his guides; and as long as he follows these guides, his descriptions are accurate and satisfactory. In other parts, he falls into considerable errors. For example, he alleges, as a reason wherefore Lord George Gordon was not immediately imprisoned for exciting a tumult, that he claimed *his privilege as a peer of the realm*. The Judges are also represented as making their circuit *three* times in a year. After our politician has taken an extensive view of the British constitution, and given its various parts the honours which they deserve, he presents us with a summary of its defects. His censure of our penal laws, though severe, is too just; and we sincerely wish that the legislature would take away that opprobrium, which the temper of the times by no means deserves. Adopting the sentiment of M. De Condorcet, he observes, that many of our edicts are too execrable to be put in execution; and that our Judges, who are not destitute of humanity, evade the law by subterfuges, rather than sacrifice their fellow-creatures. The other defects are put into the mouth of a third person; who objects, that our religious liberty is incomplete; that heavy and absurd restraints are laid on some branches of commerce; that imprisonment for debt, and pressing sailors, are cruel and unjust acts; that unequal representation, and the power

power given to the crown to prorogue and dissolve parliament at pleasure, are enormities in the constitution; and that the briberies practised, and the tumults excited, in our borough elections, are a disgrace to the nation. To these charges, which we shall leave to our readers to appreciate according to their value, and to the legislature to remove according to their wisdom, is subjoined a lesson of reproof, which their new constitution will enable every Frenchman to give to the English. As this is too long to be inserted, and too important to be curtailed, we shall only transcribe the first paragraph, and refer to the work itself for the remainder: 'If those vices which swarm around accumulated wealth, extinguish public spirit, destroy morals, and make people brazen-faced, (*qui donnent à un peuple l'aspect hardi de l'impudence,*) have not rendered the English incapable of instruction, we would tell them: The Liberty that once had its seat in the midst of you, is banished from your isle; for she delights in virtue alone. It was once an honour to represent you; but since your votes are the purchase of bribery and gold, the title of representative is a disgrace,' &c. &c. In the other parts of this curious speech, our author draws an insulting parallel between the real state of England and the future state of France; and he inquires, since we have not the pre-eminence in talents, nor in courage, whence we derive that savage pride, (this we take to be a *mild translation of fierté sauvage,*) that *insulting contempt* of all that is not English? This kind of language is rather unbecoming one who is manifestly a candidate for a seat next to *Montesquieu, Rousseau, or Mably*, as a philosophical legislator:—but as it is by way of *admonition*, we will take it in good part; and it is much preferable to his hostile plans, totally to demolish us, had we been so rash as to enter into a war with Spain.

In his analysis of the American constitution, the author is much more impartial and complimentary in his style. He draws an excellent parallel between it and the one adopted by France; and, in some cases, he gives the preference to the former.—We must refer to the work itself for the particulars; as the importance and popularity of the subject, the real merit of the performance in general, and the defects of some parts, respecting both *information* and *temper*, have tempted us to exceed the limits which we had prescribed to ourselves.

From the above extracts, our readers will form some idea of the nature and execution of the work; and notwithstanding many blemishes, we are fully convinced that, by the perusal of the whole, they may receive much entertainment and instruction. It is the best epitome, which we have seen, of *legislative history*; and, by interspersing philosophical remarks with
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the most interesting facts, both are rendered more striking and influential. As *Englishmen*, we have cause to complain; as impartial observers, we could allege many things to demonstrate the absurdity of the proud exultation of our neighbours; supposing, and wishing, that their new constitution may prove as complete as they imagine. We could allege, that if the ideas which they have adopted from the English and American constitutions were returned to their respective owners, those that are peculiar to their own legislative body would prove to be few in number, and very problematical in their operations:—but, as there must be time for all things, we must allow some for the evaporation of national vanity. If, when *oppressed*, they could smile in tribulation; if they could kiss the foot that trod on them; and if they absorbed every idea of national glory, in that of their *Grand Monarque*; we must indulge the first ebullitions of pride, now that they feel themselves men: We will therefore consider the present jactations of their political writers, as the cracks of the postillion's whip, at first setting off; and we hope that, *chemin faisant*, they will relax into a less insulting humour, and into a more sober pace.

☞ A *third* volume of this work is just published, and will be farther noticed hereafter.

ART. II. *Geschichte der Regierung Carls des Grossen: i. e. The History of the Reign of Charlemagne.* By D. H. HEGEWISCH. 8vo. pp. 344. Hamburg. 1791.

IN a former volume of our Review *, we noticed an Essay on the life and history of Charlemagne, which may be considered as the ground-work of the history now before us. The author has bestowed, since the publication of the former work, much of his time and assiduity on collecting and arranging more materials, which he has accompanied with a number of critical and sensible observations. It was not, however, so much his intention to write the biography of this great emperor, as to give a true idea and a faithful representation of the state of the nations which were governed by him. In this, indeed, he has been very successful; though in many instances, as he declares, he was under a necessity of giving merely hints, and only sketching outlines, as it would have required volumes to do proper justice to his subject. To trace, therefore, the character of the people over whom Charlemagne ruled, to search for the leading principles of their civil constitution, and to point out the manner and the means by which he operated on both, were his chief intentions in composing this work.

* Vol. IX. p. 145.

Among the several, and rather uncommon, opinions which he has advanced, may be reckoned for one, that he thinks the Saxons were originally a branch of the Danish and Swedish nations, and a people altogether different from the Franks, who came into Germany only after the time of Tacitus. Our author ventures, likewise, a conjecture respecting the occasion which brought the Saxons over to Britain, that has rather an air of improbability. He thinks, that perhaps they landed on our island neither as pirates nor as auxiliaries, who were called over for assistance, but that they came hither as Roman mercenaries, many Saxon corps being, at that time, engaged in the Roman armies. More successfully he discusses the questions, who the Franks originally were? whence they came? and whether they had representatives of the people, who met on occasions of moment, which related to the welfare of the nation? He endeavours to develop the origin of the present government of the German empire, and how such a mixture of democracy, aristocracy, and monarchy, might have arisen from the state in which the first German nations were at the time of Tacitus. The flight of Wittekind into Denmark, who was a principal chief among the Saxons, he considers as one of the first and principal causes of many great events which afterward happened in Europe: for this chief raised the attention of the Danes and other nations in regard to the Franks, and made them jealous of the power which they were acquiring. Mr. Gibbon, in his celebrated history of the downfall of the Roman empire, having advanced many opinions of his own relative to Charlemagne, and having particularly censured the legislation of that emperor, M. HEGEWISCH has thought proper, in several instances, to vindicate the memory of the long-deceased monarch; and we think he has not always done it unsuccessfully.

ART. III. *Beiträge zur natürlichen und oekonomischen Kenntniss beyder Sicilien: i. e. Sketches of the Natural and Oeconomical State of the Two Sicilies.* By CHARLES ULYSSES DE SALIS. 8vo. Vol. I. pp. 198. Vol. II. pp. 239. Zurich. 1790.

WE have a great many writers, who, after visiting those countries which are the subjects of this work, have presented the public with their observations:—but, nevertheless, we ought not to declaim against this increasing number, since every one relates at least some things that are not to be found in former accounts, or gives his observations in a manner peculiar to himself; by which means, things are shewn in a different light; and though they cannot lay claim to novelty, yet they are represented in a view which seems to be novel.

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The author of this work, which is drawn up in the form of letters, appears to be a young man. He had, however, the best opportunity of informing himself of the state of the country through which he travelled, being in company with a near relation, who holds a high employment, as an officer, in the service of the king of Naples, by whose command he visited those provinces which are the subjects of these letters. He, therefore, had not only an easy access every where, but the information, which he might want, came from the principal people, who were well acquainted with those things after which he made inquiries. For this very reason, we should have been more pleased, if he had given us his own observations and inquiries, without intermixing them with quotations, nay even long extracts and translations, from former writers, to swell his volumes; we then, perhaps, might have stood a chance of receiving more new information than we at present gain.

The first volume is divided into four different parts; the first of which contains, in ten letters, what may be called, properly, the author's journey to Sicily. The second is a translation of *Dolomieu's* dissertation on an extinct volcano, in that part of Sicily which is called *Val di Noto*. The third is a translation of the Chevalier *Joseph Giveni's* account of the eruption of Mount *Ætna*, in July 1787. The fourth is made up with extracts from various letters, written on different subjects, relating to Sicily. As to those letters which are the author's own composition, we must observe, that they appear to us to be written in haste, and with carelessness; though we admire the liberal spirit which, in many instances, they breathe; particularly where he speaks of the oppressive treatment which the common people experience, both in Sicily, and still more in Calabria, from the haughty barons, their masters. We hope, since the times grow more enlightened, and nations begin not only to know, but even to resume, their natural rights, that these oppressed people will in time put a stop to that oppression and tyranny under which they have hitherto groaned.

The second volume contains a description of that terrible earthquake, which happened in Calabria in the year 1783; and though many other accounts have been given of this dreadful event, yet we here meet with many interesting facts and sensible observations, which carry the appearance of novelty.

The author has divided his description into three sections; the first of which relates to that part of Calabria which is called *Ultra*, or the Farther, and is accompanied with a map that seems to be copied from one published some years ago by the Royal Academy at Naples. Two other maps are annexed to the second section, which gives an account

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of the earthquake itself. The third section describes the steps which the Neapolitan government has taken to obviate, in some measure, the consequences of this dreadful calamity, and to relieve the country and its remaining inhabitants. The fourth inquires into the causes of the earthquake, and examines the different opinions which are entertained on this melancholy subject. The author sides entirely with *Sir William Hamilton*, who assigns volcanos to be the only cause of the shaking of the earth. The fifth and last section contains much miscellaneous matter; such as the present state of population in Calabria *Ultra*, according to Vivenzio; meteorological observations; accounts of different earthquakes; and the state of the coins, weights, and measures, in the Neapolitan dominions. The whole concludes with a description of the island of Ponza, and of those islands which are adjacent. The account which the Abbate *Fortis* has given, serves here for a text; and what *Sir William Hamilton* and *Dolomieu* have said of them, is added by way of notes.

ART. IV. *Raport sur l'Instruction Publique, &c. i. c.* A Report concerning General Education, made in the Name of the Committee of Constitution to the National Assembly, on the 10th, 11th, and 19th of September 1791. By M. DE TALLEYRAND-PÉRIGORD, late Bishop of Autun. Printed by Order of the National Assembly. 4to. pp. 216. Paris. 1791.

M. DE TALLEYRAND-PÉRIGORD begins this elaborate report, with enumerating some of the defects which are so conspicuous in the present systems of education; and he observes, that the change of circumstances in France particularly demands a change in the method of conveying instruction to the people. The law, says he, is restored to that, which it ever ought to be—the expression of the general will. It is necessary, then, that the general will should be clear and just; and how are these ends to be attained, but by enlightening and instructing all men? A plan of general education, therefore, ought to be established.

Education may be considered as the source of great benefit to society, as well as to individuals.—It is impossible to conceive an assemblage of thinking Beings, without perceiving, immediately, opportunities or means of conveying instruction. These arise from the free communication of ideas, as well as from the action of varying interests. It is true, then, to say that men gain instruction from every thing which surrounds them: but these elements of instruction, so universally diffused, require to be collected together, and to be so combined and directed,

rected, that from them an *art* may be formed: that is, that an easy and quick mode may be had, by which every one may, with certainty, gain that portion of education, which is necessary for him.—In this view, observes our author, the following principles may be laid down:

1. Instruction should be afforded to all: for, as instruction is not only one of the advantages of society, but also an immediate consequence of it, therefore it is a common property of the associates.

2. If the benefits of instruction be afforded to all, it is evident that all must contribute to supply them.

3. Instruction, or education, as far as relates to the objects which it includes, ought to be universal: for it is then truly a common advantage, when each can appropriate to himself that part, of which he is in want.

4. Education should be afforded to both sexes.

5. It should be continued throughout every period of life; it being the mere force of custom which confines it to our youthful days.

Instruction, considered with regard to its beneficial effects in any society, requires that every man should be taught to know the constitution of that society; to defend it; to improve it; and, above all, to comprehend the principles, and practise the duties, of morality; which is superior to all constitutions, and which in fact forms the defence, and becomes the safe-guard, of the general happiness.

As a source of advantage to individuals, instruction requires that all the faculties of man should be exercised; and that it should be extended to his *physical, intellectual, and moral* faculties.

Under the first of these heads, the author remarks, that it is a strange mismanagement in modern education, to neglect the culture of the body, and to allow amusements entirely at the choice of the pupils. It is necessary to labour, in order to preserve health, to increase strength, to gain address and activity; and these are real advantages to the individual:—nor is this all: these qualities produce industry, and the industry of each continually multiplies the enjoyments of all. Reason, indeed, shews that the different bodily exercises, so cultivated among the ancients, and so neglected by us, have great influence on morality and society; and that, in every point of view, they should be regarded as a principal object of education.

That part of instruction, which respects the *intellectual* faculties, is divided into three classes, as it relates to the imagination, to memory, or to reason.

With regard to the *moral faculties*, it is observed, that they have never been classed, defined, nor analyzed; and to perform this, might perhaps be beyond the power of human intelligence: but we know that there is an internal feeling, a sentiment always ready and independent of all reflection, which exists in man, and seems to exist no where but in him:—without this, he may know what is good, but by this alone he becomes enraptured with it, and attains the habit of practising it without exertions. It is essential, then, to observe, to cultivate, and to direct to its proper end, this beneficial faculty.

From these considerations, result the following rules: that there should be established an elementary education, open to all men: that a higher degree of instruction should be afforded to a large portion of mankind, where each pupil should be enlightened on the subject of his particular destination; and that there should exist, for a small number, an education, appropriate and learned, necessary to the different professions, from which society is to derive great advantages.

The elementary or primary instruction, continues the author, should be given (in France) in each *canton*; or, to speak more exactly, in each division which includes a primary assembly: the second degree, in each *district*: the third should answer to each *department*; and hence would be formed a gradual progression; or, to use the writer's expression, an hierarchy of education corresponding to the hierarchy of government.

Independently of these, and at the head of them, should be established a grand seminary, or *national institution*: this should be placed in the capital; and being enriched by a combination of talents from all parts, would give opportunities for the continual increase of human knowledge.

The question is next agitated, how far instruction should be gratuitous. It is decided, that, as there is a degree of education absolutely necessary to all, the expence of it ought to be defrayed by the society:—but there is also an education which is not necessary to all, and is yet useful to society, as well as to the individuals who receive it: consequently, though the society furnishes part of the expence, the individual must also contribute his share. The third degree of education being necessary to society, and likely to become very profitable to it, if bestowed on fit objects, it follows that the society should furnish the means requisite for its attainment.

A plan is next given of the organization of the different schools, beginning with the primary schools, or those of the first class. The instruction here is gratuitous; and it may not be unpleasant to our readers to be told what degree of know-
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lege is necessary, in the author's opinion, to be communicated to every member of society. The objects, then, of instruction in these schools, are, 1st, The principles of the national language; the elementary rules of arithmetic; and the knowledge of mensuration. 2dly, The elements of religion; for 'if it be a misfortune to be ignorant of them, it is a greater to know them badly.' 3dly, The principles of morality. 4thly, The principles of the constitution. 5thly, The *physical, intellectual, and moral* faculties are to be expanded, as far as is consistent with the age of the pupils. On this subject, the author farther explains himself, by telling us that, under the head, *physical*, he includes lessons, or rather exercises, proper to preserve, fortify, and improve, the body, and such as may dispose the scholar to any future mechanical employment. He should be early instructed in the principles of drawing, and in the measurement of lands: he should learn an accuracy of observing, a steadiness in executing, and a promptness of apprehension; for these are the elements of all employments, and the means of husbanding time. All this is necessary; all this is every one's business; nor can it be too much impressed on the minds of children, of whatever condition, that labour is the principle of every thing; that no man is bound to labour for another; and that no one is wholly free, while he depends on another for subsistence.—*Intellectual* faculties have before been divided into three classes; *reason, memory, and imagination*. With regard to the last, the age of childhood is not the time for exercising it; for at that age it scarcely exists: it calls for sensibility which does not accompany childhood; it requires a combination of ideas, of sensations, of remembrances, which all suppose some experience in life: but it is necessary to offer to their *reason*, not the abstruse sciences which would fatigue without improving it, but an introduction to all sciences; a logic suited to their age, for such logic there is. Their reason is not strong, but it is pure; it is free: they do not indeed see far, but they generally see right: they see at least *what is*, while they require to be shewn *what ought to be*; and it is frequently astonishing to observe the reasoning which they employ on subjects that interest them. Logic, or the exercise of the thinking powers, is, indeed, much more suited to their capacities, than the metaphysical jargon of languages, with which they are tormented. Lastly, it is perfectly right to teach them that they are born to be obedient to reason and to the law, and to them only.—Their *memory* should be furnished with such parts of elementary knowledge, whether geographical, historical, or botanical, as would increase their attachment to their country, and to the place of their birth.—Lastly, the *moral faculties*.

It is evident that particular care, and a delicate and constant attention, should be employed to develope and improve that delightful sentiment, which finds a charm in doing good; and which conducts us to virtue as a source of pleasure.

Such are the objects of instruction in the primary schools. The schools of the district, or second class, are next considered. The instruction afforded in these is only in part gratuitous; and its objects include all those studies which make the sum of general education. The schools of the departments, or third class, follow. These are arranged under four divisions:—1st, Schools for the ministry; the management of which, and the objects of their instruction, are minutely described. 2dly, The schools of medicine: of which there are to be four. 3dly, The schools of law: ten in number. 4thly, Military schools: these are to amount to twenty-three, corresponding with the twenty-three military divisions of France:—the pupils are to remain here for two years, and then to be removed to one of six grand schools for practice, situated on the frontiers of the kingdom.

Next follows the *national institution*, or establishment for the advancement of letters, sciences, and arts: which supersedes and incorporates within itself all the existing academies and learned societies, &c. in France. Its organization is detailed at great length, but it offers nothing for us to extract.

We afterward meet with some judicious remarks on the methods of conveying instruction; mixed, indeed, with others, which are more brilliant than solid; the effusions of fancy, rather than the result of experience.

At the end, a few pages are bestowed on the education of women; in which the author observes, that women are best educated in the retirement of their families; and that they should be formed to domestic duties, and not interfere in political nor public concerns. He proposes, however, that asylums should be afforded to young females, where they might be instructed in those arts, which would enable them to provide for their subsistence.

Such is the substance of the report of M. DE TALLEYRAND-PÉRIGORD, which we offer to our readers without comment. They cannot fail of remarking, from our account, though it is much more conspicuous in the work itself, that too great deference is paid to system; and they may perhaps think, with us, that system, so employed, always confines and cramps the minds of men; and it will be well if it produces no worse effects. This work, however, abounds with striking observations and excellent sentiments.

ART. V. *Verhandelingen raakende den Natuurlyken en Geopenbaarden Godsdienst: i. e.* Prize Dissertations relative to Natural and Revealed Religion. Published by TEYLER'S THEOLOGICAL SOCIETY. Vol. XI. 4to. pp. 630. Haarlem. 1791.

THERE are some propositions in morals, which have been so repeatedly explained and demonstrated, and of which the truth is so obvious and so generally acknowledged, that it seems almost unnecessary to bestow any farther labour on them; and yet, if we attend to the conduct of mankind, we find that even by many, who profess themselves convinced of the propriety of a maxim, the extensive principles on which it is founded are not clearly comprehended; that its universal obligation is frustrated by particular exceptions; and that its beneficial effects are in a great measure prevented by the contracted partiality with which it is reduced to practice. This is the case with regard to the subject of the five dissertations before us, which are designed to demonstrate the fitness, and to recommend the observance, of what ought to be the fundamental principle of protestants, *that every person has a right, and, in proportion to his abilities, is under an obligation, to judge for himself, in matters of religion.* The propriety of this maxim, as a rule of conduct, has often been shewn by writers on religious liberty; and especially by those who, from their own feelings, are its best friends, the rational protestant dissenters from established churches. Its obligation, in a general view, is universally acknowledged; every one appeals to it in his own favour; yet no where, except in America, and, since the late revolution, in France, is it impartially reduced to practice. In other countries, leave to profess religious opinions different from those which the state thinks fit to establish, is considered as a favour, derived merely from the gratuitous lenity of government; and accordingly, this licence is loaded with many restraints, and cannot be purchased but by the surrender of some civil rights.

The victorious candidate for the literary prize here held forth, is the Rev. PAULUS VAN HEMERT, professor of Oriental languages and moral philosophy in the congregation of Remonstrants in Amsterdam.

Whenever the interests of rational Christianity and religious liberty are concerned in the contest, this gentleman is always ready for the field, and frequently triumphs over all his competitors. In his excellent dissertation, the proposition is so clearly explained, so fully demonstrated, so powerfully enforced, and every objection against it so amply refuted, that they who can peruse it without conviction, must either, by bigotry, or indifference, have rendered their minds inaccessible to truth.

After a very judicious explanation of the proposition, the ingenious author shews that the reformers assumed it as the principle on which they vindicated their secession from the church of Rome; that the States of Holland maintained it in their edicts, in the time of Philip II.; and that even the synod of Dordt has expressly asserted it in some of the articles of its confession of faith. He then proceeds to prove, that the right of every individual to judge for himself is founded in the nature of man as a rational Being. Here he not only denies the pretended infallibility of the Romish church, but shews that were this claim just, it would annihilate the right of private judgment, as it only offers another standard of truth, by which every individual must judge concerning what is proposed to him.

In answer to those who, though they allow this to be a natural right, contend that it must be resigned on entering into civil society, the Professor observes, that no society can justly require individuals to resign any natural rights, except such as are absolutely incompatible with the purposes for which it was instituted: but, as religious opinions have no immediate and necessary connection with these purposes, there cannot be any obligation to renounce the right of judging concerning them: beside, it is evident from facts, that the resignation of this right, instead of promoting the happiness of society, is highly injurious to it, as it tends to produce slavery and persecution, and to destroy every thing that is valuable in religion itself.

Having very amply shewn the right, the author proves the obligation, of Christians, not only to judge for themselves in matters relative to religion, but also to communicate to others the results of their free inquiries, whenever they are of opinion that these may promote the happiness of their fellow christians. His reasoning, on this part of the question, is close, and his arguments are convincing: but it has been so frequently discussed by English writers, that we shall not detain our readers with what, we hope, is familiar to them. In answer to those who urge human fallibility, as a reason why the majority of mankind should leave their religious opinions to be determined by the judgment of persons who, having greater opportunities of acquiring learning and knowledge, may be deemed better qualified for this purpose than themselves, the Professor observes, that, where there are so many various and opposite opinions, and the partizans of each pretend that they alone have truth on their side, he who employs his own judgment to determine what is most agreeable to it, is more likely to find it, than he who blindly adopts whatever is imposed on him by others: from the number of learned men, who have embraced opinions opposite to each other, it is evident that learning affords no security against

against error; and the author justly maintains, that the doctrines of the gospel, as taught by Christ and his apostles, are so plain and simple, that an unlearned person, endued with common sense, is less liable to misapprehend them, than they are whose heads are encumbered with that scholastic jargon and metaphysical dogmatism, on which, what is generally taught as systematical theology is chiefly founded. To those who urge that such unlearned inquirers may fall into errors dangerous to their salvation, M. VAN HEMERT replies, that this apprehension is groundless, because no error, simply considered, can deserve punishment; for punishment implies guilt, and guilt depends not on the judgment, but on the will. He alone is guilty, who is indifferent to religious truth; who, from indolence, neglects all inquiry; and who, from worldly motives, implicitly assents to whatever is forced on him by human authority: such a person, though the opinions which he has thus accidentally adopted should happen to be true, is less worthy of the Divine approbation, than he, who, after diligent inquiry, is led by a mistake of his judgment to embrace erroneous opinions.

The Professor is too judicious not to make a proper distinction between the *right*, and the *obligation*, of Christians to communicate to others the result of their free inquiries after religious truth: the former is universal, but the latter cannot be extended either to all persons, or to all truths: many persons have not sufficient abilities, others have not leisure and opportunity, to qualify themselves for doing it with propriety. With respect to truths, the various degrees in which different opinions affect the virtue and happiness of mankind, and even the external and accidental circumstances which may influence their utility, must be taken into consideration. Under these limitations, concerning which every one must determine for himself, the obligation is shown to be founded on the principles of reason; on the dictates of benevolence, and on the express precepts of the gospel.

The equity and propriety of the maxim under consideration being fully demonstrated, the observance of it is recommended, from the friendly influence of religious liberty on the happiness and virtue of mankind; as it tends to promote knowledge, toleration, benevolence, sincerity, and piety.

In his last chapter, the Professor enumerates and answers the several objections which have been urged against freedom of inquiry, and the right of individuals to determine for themselves, and communicate to others, what they judge to be religious truth. This subject has been so frequently discussed by many excellent writers of our own country, and must be so

familiar to our readers, that, without entering into particulars concerning it, we shall only testify our approbation of this, as well as of the former parts, of the learned author's dissertation; which is, on the whole, one of the most ample and convincing that we have ever read.

Beside the above, the present volume contains four dissertations on the same subject; to the writers of which, silver medals were awarded. These gentlemen are the Rev. JACOB KUIPSE, minister of the Baptist congregation in Deventer; the Rev. WILTETUS BERNARDUS JELGERSMA, A. M. minister of the established church at Weidum in Friesland; the Rev. WILLEM DE VOS, minister of the Baptist congregation in Amsterdam; and the Rev. PETRUS WEILAND, minister of the Remonstrant's church in Rotterdam. Most of these writers coincide in opinion with Professor *Van Hemert*; for which reason we shall not detain our readers with a particular account of their dissertations, which we have read with great pleasure and satisfaction. Of M. JELGERSMA, however, we cannot help observing that he makes a concession or two, which, not being sufficiently guarded, may be disadvantageous to the cause in which he professes to engage. We think it proper to mention them, because the enemies of religious liberty may eagerly lay hold of them, as the foundation of some of their most plausible arguments.

Among other observations, tending to guard the proposition against misrepresentation, M. JELGERSMA says, that it is not inimical to brotherly consent and religious union, among those who entertain the same opinions; and that it does not oblige a Christian either to avoid joining any particular sect, or to profess an equal attachment to all parties, in order to preserve his judgment uninfluenced by partiality, and unfettered by prejudice. In his comment on this supposed misrepresentation, the author expresses himself in so vague a manner, as to leave us doubtful whether he accurately states the question on which he writes. The whole depends on what is meant by the words *brotherly consent* and *religious union*. If they signify only a more intimate attachment to those, whose religious opinions are similar to our own, than to others who profess opposite doctrines, and a union with such a community, in preference to others, for the purposes of public worship, it is evident that the proposition leaves us at full liberty in these particulars:—but if, as, from the tenor of his argument, we are inclined to suspect, M. JELGERSMA allows that Christians, who agree in opinions, may form an exclusive union, and make the profession of their particular doctrines a condition of communion with them, we must protest against his concession, as prejudicial

prejudicial to Christian liberty. It is often urged, that communities have a right to enact whatever laws they chuse, and to prescribe what terms of admission they think fit. This is true of societies formed for temporal purposes, but it is not true with respect to religious societies, which are parts of Christ's kingdom on earth, and must acknowledge him as their supreme legislature, who alone has power to bind and to loose. They, therefore, who prescribe any other terms of admission than the simple acknowledgement of Jesus as the Christ, violate the constitution appointed by him for his church, and usurp the keys of the kingdom of heaven; which he never entrusted to any except his apostles, whom he endued with an extraordinary measure of wisdom, to direct them in the exercise of this extraordinary power.

In answer to the objection, that the proposition, if admitted, might open a door for licentious and visionary opinions, M. JELGERSMA observes, that it allows a right only to such judgment, in matters of religion, as may with propriety be deemed rational, and of which none need be ashamed; and, when asked how such a rational judgment is to be distinguished, he not only enumerates several particulars relative to the motives of the inquirer, but also makes it a requisite that, in collecting his religious opinions, he does not designedly violate the rules of sound criticism. Surely this is granting too much: for, according to this concession, others must determine whether *his judgment may with propriety be deemed rational*; that is, whether his opinions be true; and on their decision must depend his right of professing and publishing what, after the best inquiries which he can make, he believes to be religious truth. If this be allowed, the whole proposition falls to the ground. Beside, on these points, who shall presume to decide? Concerning the purity of his motives, no mortal, except himself, can be a competent judge; and, as to the rules of sound criticism, if the violation of these were to be deemed a just exception, they, who take reason as well as scripture for their guide, might argue that, on this account, some established churches, which boast of their orthodoxy, might be deprived of that liberty of professing and propagating their peculiar doctrines, to which, notwithstanding their irrationality, they have an undoubted right.

We sincerely hope that the contents of this volume may be instrumental in diffusing just notions of the fundamenal principles of protestantism; which, notwithstanding all that has been written on the subject, are very far from being generally understood, except by some denominations that dissent from national churches, and have frequently occasion to appeal to these

these principles in their own vindication. The established churches among protestants, being founded in an age when the minds of men were heated with theological controversy, and when the rights of conscience were little understood, even by those who claimed them, breathe a spirit of intolerance little inferior to that of the church of Rome. Indeed, in most protestant countries, government has been induced to tolerate other persuasions: but the partial manner in which this is done, proves that it results not from liberal ideas of religious right, but merely from motives of political expediency; with which, fortunately for mankind, persecution is seldom consistent. M. KUIPER, one of the contributors to the volume before us, reproaches the church of England with the intolerant spirit displayed in some of its canons; and we are sorry that we cannot refute the charge; though we know not an established church which is not, in this respect, equally, if not more, guilty. With us, however, the intolerance of the church, at least with regard to its effects, is greatly mitigated by many circumstances which have conspired to humanize the clergy, and to soften that priestly domineering spirit, which is ever destructive to the freedom and happiness of mankind: hence we seldom find them inculcating the belief of mysterious and controverted points of divinity, as essentially necessary to salvation; their sermons and writings are, in general, free from offensive dogmatism, and contain liberal and rational views of religion. The articles of the church remain unaltered: but many of them have, in a great measure, lost their harshness; because most of the clergy, unrestrained by the apprehension of the censure of ecclesiastical assemblies for their want of orthodoxy, either avoid discoursing on them, or interpret them in a much more liberal sense than was perhaps annexed to them by their original authors:—but the Belgic church retains all the primitive severity of Calvinism; its most mysterious and controverted articles are constantly inculcated, with as much avowed contempt of reason, and with as much inflexible zeal, as in the earliest periods of its existence; by the frequent synodical assemblies of its clergy, the most odious part of their professional spirit is preserved in full vigour, and they constitute a formidable body, inimical to every opinion that varies from their standard of orthodoxy. Their authority, indeed, extends no farther than to those of their own communion, and is chiefly exerted over those of their own order. By these assemblies, censors are appointed to examine every work relative to religion, that is published by any of their corps; and if a clergyman be found to maintain, either in the pulpit, or from the press, any opinions which his brethren deem heretical, he must openly recant them, or be exposed to
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a most vexatious persecution, which may terminate in the loss of his benefice. Thus, though the state extends civil toleration to all dissenters, excepting to Socinians, who, by a most iniquitous law, are liable to be punished for their opinions, the church is, within itself, as intolerant as ever; and a very considerable alteration must take place in the administration of ecclesiastical government, as well as in the sentiments and manners of the clergy, before they can, in general, be real friends to the proposition maintained in this volume. There are moderate and liberal men among them, who, if freed from the tyranny of presbyteries and synods, would introduce a more rational and tolerant spirit into their church; and who would gradually abolish that bigotted attachment to human creeds and confessions of faith, which is the worst error of the Roman catholics, and that which protestants should be most anxious to avoid.

ART. VI. *Correspondance d'un Habitant de Paris, &c. i. e. Letters from an Inhabitant of Paris to his Friends in Switzerland and England, on the Events of the Years 1789, 1790, and down to the 4th of April 1791.* 8vo. pp. 475. Paris.

AMONG the various publications, to which the late revolution in France has given occasion, the volume before us has been much read, and, by many, has been highly praised, as one of the best that has appeared. We cannot consider it in this respectable light; and, however sorry we are to deprive a work of any part of the celebrity which it may have acquired, justice obliges us to say, that these letters have very little merit, even as an historical account, and none at all in a political and philosophical view.

An anonymous account of political events must labour under considerable disadvantages: we know not what degree of credit may be due to the narrative, any farther than as it is corroborated by the evidence of other writers, who are neither ashamed nor afraid to authenticate their accounts by their names. Of the letters under consideration, we can only observe that those, in which the most remarkable events of the revolution are described, agree in the main with the best and most impartial accounts which we have seen; and there appears a degree of candour and moderation in the author's manner, which disposes us to rely with greater confidence on his representations, than we should have done, had he betrayed an enthusiastical attachment to either party. He seems perfectly sensible of the wretched tyrannical abuses which prevailed under the former government, and of the necessity of some revolution in

in it: he rejoices in the destruction of the Bastille, and appears to approve the conduct of the National Assembly, till the decree of the 19th of June 1790, by which the nobles were deprived of their hereditary titles and honours: by the manner in which he frequently declaims against this measure, we should imagine he must belong to their order. He asserts, that he was an eye-witness to most of the scenes which he relates; and he describes them with a minute attention to trivial and personal circumstances, but, at the same time, with a superficiality which indicates more liveliness of imagination, than accuracy of judgment: the events which he relates, are chiefly those that give him an opportunity of speaking of himself and of his own feelings; and thus his account, though in some respects more particular, is, on the whole, less complete and comprehensive, than others which we have perused. As most of these events have been repeatedly rescued from the false light in which Mr. Burke's heated imagination misrepresented them, we shall not detain our readers with any particulars, except such as are less generally known.

This writer asserts, that the scarcity, which prevailed in Paris in the month of April 1789, and the riots to which it gave occasion, were caused by the machinations of persons whom the favour of the court had enabled to acquire immense wealth; whose interests were materially affected by the reforms which the States-general were expected to make, and who were therefore ready to adopt any method, however iniquitous, to prevent this assembly from acting for this purpose; they tried the means of intrigue, cabal, and corruption; and while they forestalled the corn-markets, in order to create an artificial famine, by means of which they might cast an odium on the minister of finance, they exerted every endeavour to excite insurrections among the populace:

Many have been the complaints, that, since the revolution, the King has been deprived of liberty: but, in truth, he seems to have been as much a slave to his ministers before this period, as he could possibly be afterward to the National Assembly. If it be said, that he is now considered as a prisoner of state, we may observe, that he was then governed as a child by his worthless courtiers, who made him their mere tool; and, when falsehoods and flattery would not answer their purpose, frightened him with bugbears into a compliance with their views. These were the means by which, this author says, they forced him to order troops to invest Paris, and to send for Marshal Broglio; and so completely had they terrified him on this occasion, that when the Marshal entered the room, the King threw himself into his arms, and burst out into tears, crying, *I am miserable,*

miserable, I have lost my all; I have no longer the hearts of my subjects; I have neither finances nor soldiers left! In order to deceive his Majesty with respect to the state of affairs, during the administration of the Baron *De Breteuil*, play bills were printed and brought to him, of plays acted in the several theatres of Paris, on the days when they were all shut up; false lists of prices of stocks were shewn to him; by which he was led to believe that they had risen very much in consequence of *M. Necker's* dismissal and the change of the ministry. Of the sentiments of the people, of the destruction of the Bastile, and of every thing that happened at Paris on the 14th of July, he was kept entirely ignorant, till toward midnight; when the Duke *De Liancourt* insisted on seeing him, and informed him of these events. We are here told that, at nine o'clock, that evening, *M. Bertier*, the Intendant of Paris, came to pay his court, and that, on his Majesty's saying, *Well, M. Bertier! what news have you? what are they about at Paris? what are become of all the disturbances there?* he answered, *Every thing, Sire, is quiet; there have indeed been some slight commotions: but they were soon suppressed, and are of no consequence.*

Of *M. De Mirabeau's* abilities and resolution, the letter-writer speaks in the highest terms, and severely blames the nobles for having rejected him as one of the deputies of their order to the states-general. As an instance of this gentleman's spirit, he relates, that when the King sent an order to the deputies of the states to break up their assembly and leave the hall, the nobles and clergy instantly obeyed: but the commons remained in their places undetermined how to act, till the Marquis *De Breze* was sent to them, who repeated the King's command that they should withdraw. On this, *Mirabeau* rose and said, *What right have you, Sir, to deliver orders here? Do you know to whom you address them? Do you consider that you speak to your sovereign? We, Sir, are the representatives of the nation; as such we claim respect and obedience: a nation gives orders, but receives them not: then, looking round with dignity, You, gentlemen, must determine for yourselves: as for me, resuming his seat, I will part with my life, sooner than be forced out of this place.* Afterward, turning to *M. De Breze*, he added, *Go, Sir, and tell those who sent you, what you have just heard!*

It is well known that, on the 5th of October 1789, when the fish-women and prostitutes of Paris marched to Versailles, they forced their way into the hall where the National Assembly were sitting. This author tells us, that one of these ladies, having demanded leave to speak, addressed herself to the bishops in the following plain but sensible language. "My lords! the nation has sent you hither to assist in forming a constitution that may render us free and happy. It is said that you secretly

oppose and retard this, because it will diminish your revenues, and perhaps oblige you to practise a little of what you preach up with so much zeal to others. Though our circumstances lead us to frequent taverns and places of ill fame, yet we carry thither the love of our country, and inspire others with it. You, under the sacred roofs of your temples, and in the habitual presence of your God, are most of you bad citizens. If you carried on your business as loyally as we do ours, we should long have had peace and abundance. As a part of the people, we speak to you in the name of the people. The wealth, with which you overflow, is torn from us. You live in splendour, in the midst of luxury and pleasures, while, to us, you preach up humility, penance, and mortification. You exhort us to suffer without repining, to bear our misfortunes with patience and resignation, and, on these terms, you promise us paradise:—but, my lords, if our incessant labour is to be the support of your ease and enjoyment, if your enormous superfluity of riches be to consist of the portions drawn from our poverty, it is plain that you make your paradise in this world, and at our expence; nay, in this case, it is still more plain that you scarcely believe a future life. I fear, my lords! God forgive me! that you so strongly recommend another world, and so eagerly wish to remove us thither, only because you want to get rid of us in this.”

This oration served rather to confound, than to edify, the reverend fathers, whose countenances indicated no very enviable sensations: they were, however, soon relieved from their embarrassment by M. *De Mirabeau*, who, in an authoritative manner, reproved these fair patriots for their irregular and riotous intrusion, and desired the president, who was a bishop, to order the door-keepers either to turn them out of the hall, or to command them to be silent.

The speculative part of this volume is chiefly employed in declaiming against the declaration of rights, the application of philosophical principles to government and religion, and the abolition of the nobility. The first of these subjects, it is evident, our author either cannot, or will not, understand; for, like most of those who are inimical to this declaration, he grossly misrepresents its tendency, and argues on an hypothesis so foreign to every liberal idea of government, that, were we disposed to dispute the matter with him, we should be at a loss to find out a principle, on which we could agree to set out together. His favourite opinion is, that moral and political order are not only totally different, but also so opposite, that what is consistent with the one, is destructive of the other. His observations, in support of this obviously false and pernicious maxim, are so vague and unimportant, that we shall not detain the

the reader with either the detail or the refutation of them. From what he says concerning philosophy and religion, we suspect that he is not very deeply versed in either; as he mistakes scepticism for the former, and superstition for the latter. Nothing but a degree of ignorance, which, however unaccountable it may appear to Protestants, we have frequently seen among those Roman Catholics who pretend to think more than the common herd, could have induced him to say, that 'the doctrine of One God, which, since the establishment of Christianity, is become general, is not more favourable to the sanctification and salvation of souls, than it is fatal to the freedom and temporal happiness of the human race.' 'To republican deities,' he adds, 'who were friends to liberty, succeeded a despotic deity; who, from Judaism, received a dark and gloomy character, a jealous, an avenging deity, who punishes the iniquities of the fathers on the children unto the fourth generation.' As, according to this sapient politician, Christianity has destroyed the love of liberty, and, by directing our attention to a heavenly, instead of an earthly country, has obliterated every sentiment of patriotism, there remained only one principle of public virtue, that of honour: honour, he says, *was made for Frenchmen, as Frenchmen were made for honour*: but honour was peculiar to the nobles; therefore, by the abolition of hereditary nobility, honour is utterly annihilated, and the whole political machine is left without a single principle of motion!

In short, the author's sentiments concerning the revolution, appear to be those of a superficial man, who, though a slave to prejudices both political and religious, has, in the main, a good and generous disposition, but is totally void of those principles, which might have rendered him uniform and consistent. The abuses and oppression, which prevailed under the former government, were too glaring to escape his discernment, or to fail of exciting his resentment: the first events of the revolution awakened his admiration by their splendour and novelty; his prejudices gave way to the impression which they made; and he was pleased with what he perhaps considered as tending only to the humiliation of the Queen's party, and the introduction of a more popular administration: but no sooner were the aristocratical claims of the nobles attacked, than his prejudices returned with double force, and took full possession of his mind. He appears to be a great admirer of the English constitution, because we have a house of lords; and this is almost the only particular of it with which he is acquainted; for, of his ignorance in other respects, he gives sufficient proof. He wishes that his countrymen had imitated us in this part of our government; and indeed, this idea is so well suited to our notions of a well

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balanced constitution, that, we are convinced, the majority of English are ready to blame the National Assembly, for not having carried it into practice :—but such do not seem to attend sufficiently to the vast difference between the constitution of the French, and that of the English nobility. The latter cannot be properly considered as an order totally distinct from the commons; nor does a peerage in England affect the political circumstances of a whole family, and render its views and interests different from those of the people; which is the case in most countries of the continent, where a title is claimed by every descendant, and Counts, Barons, and Marquises “*lie, thick as autumnal leaves that strow the brooks in Vallombrosa.*” An English nobleman is conscious that his dignity and title are confined to his own person; that, after his death, they can descend only to one of his children; and that the remainder of his family are commoners: hence the rights of these become no less important in his esteem, than the privileges of his own peerage; which, though the most splendid, is, with respect to those who are dear to him, the least valuable and extensive of his advantages. These circumstances contribute much to prevent that aristocratical spirit, which renders nobility dangerous to public liberty, and which must naturally exist where a nobleman is accustomed to consider, not only his own views and interests, but also those of all his family and descendants, as distinct from those of the people: another benefit arising from these circumstances, is, that they prevent the expence which must otherwise be incurred by government, in order to maintain a number of titled drones, who would deem themselves disgraced by the habits of honest industry, or by such employments as are really useful to the community. Without prescribing limits to hereditary honours similar to those which obtain in England, we think the National Assembly would have acted imprudently in admitting the French nobles, as a distinct order of the state; and had such a modification been practicable, it would probably have been ineffectual to secure their fidelity to the constitution. It is much more likely that a body of men, whose inveterate habits and notions are so inconsistent with that kind of equality, without which political liberty cannot exist, would have been as much discontented with the restriction, as they are now with the abolition of their privileges; it was therefore much more prudent to annihilate the political existence of their order, than to leave just so much of it, as, without satisfying their imaginary claims, would only give them power and opportunity, as well as inclination, to undermine the liberties of the people, and to restore that arbitrary government, which is most favourable to their haughty prejudices and ambitious views.

ART. VII. *Esprit, Pensées, et Maximes, de M. L'Abbé MAURY: i &c.*
 The Principles, Sentiments, and Maxims, of the Abbé MAURY,
 Member of the National Assembly. 8vo. pp. 390. Paris.
 1791.

THIS work is merely a collection of passages taken from the Abbé's speeches and papers, and thrown together without any order, except the alphabetical arrangement of the titles under which they are placed: if this farrago was sent into the world without the author's consent, we think he has great reason to complain of being unfairly treated; if, on the contrary, the Abbé is his own publisher, we cannot avoid being disgusted with his vanity, in obtruding on his readers these heterogeneous scraps, which have not sufficient merit to compensate for the abrupt manner in which they are offered to the reader.

The Abbé's political character is too well known to leave any doubt concerning the tendency of those articles which relate to the revolution in the government of France: most of these seem to be taken from his speeches to the National Assembly; and we must do him the justice to say that, in these, he displays the more brilliant, if not the more solid, requisites of a party orator: he has great vivacity, much plausibility, a declamatory authoritative manner, and a certain decisive and resolute way of delivering his opinions, which must command the attention of the audience to whom he addressed himself: this style of oratory would not, however, be admired in the British senate; and we are much mistaken, if most of his readers would not be better pleased with more solid argument, delivered in a manner less dictatorial. Among the articles of this class, the best, in our opinion, is that in which he pleads against abolishing the tax on tobacco; which, according to him, is exceedingly productive, without being onerous to the individual, or disadvantageous to the national wealth. There is also part of a speech on the national debt, which he estimates at seven thousand millions of livres. In an article, entitled Avignon, the Abbé endeavours to prove the validity of the sale of Avignon to the Pope, by Jane Queen of Naples and Countess of Provence. To enter into the particulars of this question would contribute very little to the entertainment of our readers: but, allowing the truth of all that the Abbé has said concerning the bargain, it may be asked, what right has a prince, for his own emolument, to sell to another the sovereignty over any denomination of his subjects, without their consent?—and, how far, in such a case, are the descendants of these transferred subjects, on finding themselves aggrieved, obligated to abide by the sale made of their ancestors, in which, from want of power to oppose, they were forced to acquiesce?

The Abbé is a violent pleader for the hierarchy of the church; and we apprehend that his observations on this subject, which are very numerous, cannot be acceptable to Protestants; who will not easily be persuaded that the primacy of the Pope and the authority of bishops were established by Jesus Christ himself, and are essential to the existence of religion. ‘God grant,’ (says this zealous Papist,) ‘that the fatal consequences of a system, which, in England, has extinguished all faith, may not be the example and the presage of those evils, which now threaten religion in this kingdom.’ If report may be trusted, the Abbé is more celebrated for the vehemence of his zeal for the Pope, than for his attachment to Christianity, or for the purity of his manners.

The remaining articles in this volume relate chiefly to eloquence: what pleased us most under this head, was the Abbé’s panegyric on *Fenelon*; in which, without any exaggeration, he paints, in lively colours, the character of this great and excellent man. With his eulogy on *Bossuet**, we are by no means equally satisfied; for, though we may allow him the merit of eloquence, we must detest his character as that of an artful worthless bigot; nor can we join with M. MAURY in commending his conduct with regard to *Fenelon*, and in applauding the persecuting zeal, which he displayed against the Protestants.

One article is distinguished by the name of *Tillotson*, whom the Abbé mentions only to express his contempt of him; because he was no orator: but it is easy to perceive, from some of the passages criticized, that our author is angry with this prelate for having exposed the superstition and bigotry of the church of Rome. Were we disposed to retaliate, we could quote a number of passages from *Bossuet*, which would reflect no great honour on the judgment, and still less on the heart, of that celebrated orator.

From M. MAURY’s acknowledgement, that he judges of *Tillotson*’s sermons from *Barbeirac*’s translation, we suspect that he is not very conversant with our language; yet he confidently asserts that England has not produced a single orator; and that what is properly called eloquence, is neither understood nor practised in our island. He would have been more correct, if he had said, that the taste of the English, with respect to oratory, is very different from that of the French; and that what is deemed eloquence in France, is neither much practised, nor highly esteemed, in England. To obtain influence and repu-

* For a true character of this hypocritical persecutor, see Rev. vol. xxviii. p. 326. and vol. lxviii. p. 565, 566. 569.

tation, the French speaker must excite admiration; the English must produce conviction; the former must dazzle the imagination and awaken the passions of his hearers; the latter must command the approbation of their judgment; the one may be profuse of rhetorical flourishes and declamatory exaggeration; the other must be sparing of these artificial ornaments; for should his audience suspect that he valued himself on them, he would meet with contempt instead of applause, and be more ridiculed than admired. They suit not the philosophical severity of the English character, which demands something more rational and solid. Surely he, who, in a plain and unaffected style, yet with a manly strength and propriety of language, attains the end for which he speaks; who, by a judicious manner of arranging and enforcing his arguments, convinces the understanding of his hearers; deserves to be called an orator in the best sense of the word, though his own good sense and his respect for his audience should prevent his attempting to shine by amusing the imagination, or playing on the passions. Such orators we have, both at the bar and in the senate; who, without bringing a previously studied declamation into public, are able to speak with eloquence on those subjects, which may occur to them either in their professional or political line.

ART. VIII. *Mémoires pour servir à l'Histoire de la Revolution des Provinces Unies: i. e. Memoirs relative to the History of the Revolution of the United Provinces, in the Year 1787.* By M. MANDRILLON, Member of several Academies, and commissioned to negotiate a Reconciliation between the Patriotic Party and the Stadtholder, at the Court of Berlin. 8vo. pp. 250. Paris. 1791.

IN nothing is the fascinating influence of rank more evident, than in the effects which the affability of the great often produces on persons in the middling stations of life. Of this fact, we have an instance in the author of these memoirs; who, having obtruded himself into a correspondence with Prince *Frederic Augustus* of Brunswick, is so elated with the attention with which his Highness answered his letters, that he fancies himself transformed into a political negociator, and dreams that he is commissioned, by a respectable party, to accommodate their disputes with the court of Berlin; though it is evident, from his own account, that his offer of himself in this capacity was rejected as often as it was made, and was never embraced except in the last moment of despair, by a few individuals; who, feeling themselves carried away by a tide, against which they could no longer struggle, instinctively caught at every straw that

that floated on the surface, without indulging even the hope that it could save them.

M. MANDRILLON commenced his political operations by a letter to M. *Van Berkel*, Pensionary of Amsterdam, dated Oct. 24, 1784. He tells this gentleman that, during his residence at Berlin, he had an opportunity of knowing the sentiments of the king with regard to the republic; and he advises the states to send commissioners to the Prussian court, in order to request his Majesty's mediation, toward effecting a reconciliation between them and the Stadtholder. This offer was treated with silent contempt, and our politician continued an inactive spectator, till May 1787, when he became a member of the patriotic society in Amsterdam; on which occasion he composed a speech, which his friends advised him not to deliver, but which he has taken this opportunity of publishing. It might, without any great loss, have been entirely suppressed; as it is a mere declamatory harangue, in which the republics of Greece and Rome are pressed into the service of the orator; who, in a desultory manner, expatiates on general ideas and commonplace topics, without attending to those particular circumstances, which indicate a knowledge of the nature of liberty and the means of securing it.

In June 1787, M. MANDRILLON commenced his correspondence with Prince *Frederic*, by a letter, in which he urged the fatal consequences that must result from the civil war, with which the republic was threatened; and requested a letter of introduction to the Stadtholder, that he might have an opportunity of persuading him to a reconciliation with the states. His Highness's answer was polite and favourable; it concluded with these words: "Repair as speedily as possible to the Prince of Orange; make my compliments to him; shew him this letter; tell him, in all our names, how much, from affection to him, to his illustrious consort, and to his family, as well as from a regard for the interests of humanity, we wish that you may succeed in terminating, in a friendly manner, those unhappy differences, which give pain to all who are attached to him, and who have the welfare of mankind at heart."

In consequence of this letter, our sanguine politician applied to the leaders of the patriotic party; and, though they rejected his proposed mediation, he thought fit to wait on the Prince, and to write to the Princess, of Orange, as if he had been invested with powers to effect an accommodation of all differences. The visit and the letter were equally disregarded; nor could they be supposed to claim any attention, as they could impart nothing more than the vain advice of an officious individual, at a time when, it is probable, the most decisive measures

tures were resolved to be adopted, both by the court of Berlin and by the Prince and Princess of Orange; for, only two days after his audience, her Royal Highness was arrested by the Commissioners of Defence, and prevented from completing her intended journey to the Hague.

On the march of the Prussians into the United Provinces, M. MANDRILLON went to the Hague, where he had a private interview with some of the members of the assembly of the states of Holland; by whom he was desired to apply to the Duke of Brunswick to prevent the advance of his army; and, if he should not succeed in this attempt, to go to Berlin, and try his interest with the King. He asserts that the Duke seemed to listen to his arguments, and inspired him with hopes of success: but that these were frustrated by the Princess: however this may be, it is certain that the Prussians marched from Nimeguen, on their way to the province of Holland, on the very day after his interview with their commander. On this, our author proceeded to Berlin, and presented a memorial to the King; whose answer was, "I know the memorialist; he is a worthy man; I am sorry, for his sake, that he was sent too late."

Such are the principal facts, which this collection of letters offers to our consideration; and, from these, our readers will, we believe, conclude that M. MANDRILLON was not the deep politician, nor the man of importance, that he imagined himself to be. His endeavours seem, however, to have been well intended; and there was a time, when a reconciliation might have been effected, but *non tali auxilio*.

The remainder of the volume consists of letters, that are of no importance to the public, and of desultory observations on the late revolution, on the prerogatives of the Stadtholder, and on the conduct of the present Prince of Orange; of whom the author is by no means an adherent, and whose restoration, by a foreign potentate, though it has for the present established his power, has by no means contributed to increase his popularity, nor to diminish the number of his secret enemies. To attain this desirable end, he must embrace every opportunity of convincing the people that he makes their cause his own, and will employ all his influence in the protection of their liberties. This, we hope, is his inclination; and we are sure it is his interest. In the late disputes, the first opposition to the Stadtholder arose, as in former times, from the aristocratical party, who spared no pains to render him odious to the people: but when they found that the latter proceeded farther than suited their designs, and had laid a plan of reform not less inimical to their ambition, than to the power of their rival, they altered their conduct, and entered into a coalition with the Prince; which, though highly advantageous to him, was not very honourable to them.

ART. IX. *Aanteekeningen, &c. i. e.* Remarks made during a Journey through Turkey, Natolia, the Crimea, and Russia, in the Years 1784—1789. 8vo. pp. 470. Printed at Constantinople, in the Year of the Hegira 1206.

AMONG the several species of travellers, enumerated by Yorick, we do not find any, to which the author of these remarks can properly be said to belong; therefore, as the first naturalist who investigates a non descript animal, has a right to give it a name, we shall take the liberty of distinguishing this writer by the appellation of the *eccentric* traveller. In short, he is what the French call *Un E'tourdi*; who, with good natural parts, and with the advantage of what is generally styled a learned education, (which, by the way, is often the knowledge of words rather than of things,) is resolved to make his countrymen stare at his oddities. Affecting to despise all criticism, he boldly decides on every thing, and seems to take a pride in saying whatever he happens to imagine to be true, without being very nice with respect either to the matter or to the manner of his expressions: he displays humour rather than wit, and pertness oftener than either. In his abrupt and digressive style, he seems to have taken Sterne for his model: but *ex quo vis ligno non fit Mercurius*; it is only in his faults that he resembles this lively original. After all, the book is not deficient in information; however oddly communicated; and the reader is often provoked to laugh, though rather *at* the author, than *with* him. It is an anonymous publication: but the portrait, which fronts the title-page, notwithstanding the disguise of a Turkish habit, is very well known to be that of a Dutch physician, who is more celebrated as a follower of Comus, than as a disciple of Æsculapius.

Scorning the usual forms by which writers endeavour to gain the attention of the public, he introduces himself to his readers by a collection of unconnected paragraphs, which he calls *Fragments of a lost Preface*; and in which he says to them,

‘ Indeed, ladies and gentlemen, (for I write only for people of rank,) to act with propriety the part of a writer of travels, is a thing sooner said, than done. If, like a sober honest citizen, he relates nothing but common facts, as that *butter is made by churning milk*, or if he treads in the beaten path of Linné, and, like a grave store-keeper of dame Nature, gives a new inventory of the old lady’s stock in trade, he will be told by his yawning readers, that this work is neither new nor interesting; this the very learned professors A. B. C. . . . Z. have abundantly experienced: should he have recourse to the uncommon or marvellous, and say, for instance, that *at Varna, on the Danube, the peasants have traditions among them, which mention the sweetness of Ovid’s singing*, who, about seventeen hundred years ago, trudged into those parts, with more mind to cry
than

than to sing, in vain would he offer to sign his narration with his blood; and the more bustle he made in order to gain the confidence of his readers, the more suspicious would they be. If he should take the liberty of finding fault with what occurs to him, his work will be called a libel:—applause is suspected of exaggeration or of adulation, and seldom meets with success among my countrymen. In short, he must be a clever fellow, that clears his way with safety amid all these precipices.—I scorn to deceive any one.—I purposely call my work not a *Journey*, but only *Remarks*. It would indeed be highly impertinent to call that a journey, in which, from one end of the volume to the other, I scarcely make the reader rise from his chair: this must be a grievous disappointment to him, if he should happen to be remarkably fond of posts, postillions, roads, wind, weather, inns, and such interesting particulars:—but if it should please the fates that this brat should ever have a brother, for which, as father, I can give no security; or, in other words, if ever a second volume should see the light, and my reader chuses to accompany me in my pilgrimage through Asia, he will probably have a little more exercise.

After boasting of the number of persons of rank and power, whose patronage he might have obtained for this literary bantling, he says, the reason of his not doing this, is that ‘the brat is at times too naughty to be dandled in another person’s arms:’ this is literally true; and therefore the *father* must not take it amiss, if we think that it sometimes deserves the rod.

After a few random observations on travelling, he informs the reader that he shall step over, at once, from Amsterdam to Constantinople: it is, however, a most gigantic stride; for, between these two cities, lies a parenthesis of above four pages, containing the particulars of his passage. The approach to Constantinople, from the sea, is described, we apprehend, very justly, as the most beautiful that can be imagined, and as greatly superior to that of Naples, Lisbon, Bourdeaux, and Petersburg*. The description of this metropolis, given by Mr. Gibbon, in his History of the Decline and Fall of the Roman Empire, is so greatly admired by this author, that he has translated and inserted it, as exhibiting a just and beautiful view of the city and its environs. He afterward takes a walk with his reader through the principal streets of Constantinople, and of its suburbs, Lophana, Galata, and Pera. On this excursion, he is an entertaining and intelligent Cicero: but we cannot spare time to accompany him in his perambulation. On passing the custom-house, he takes occasion to reprobate the treatment

* This advantageous idea of the approach to Constantinople, by sea, is strongly confirmed by Capt. Sutherland, in his agreeable “*Tour up the Straits* :” see *Rev. New Series*, vol. iv. p. 299. There is a remarkable affinity in the language of the two travellers.

of passengers by the custom-house officers in England; and we acknowledge that the rapacity and insolence of these gentry, in the several ports, are by no means calculated to inspire strangers with favourable ideas of our nation and government: the custom of searching the persons, as well as the baggage of travellers, is peculiar to our country; and the indecency, with which this ceremony is often performed, with regard to women, is a disgrace to a civilized people.

The author tells us that the expression of Horace, *Mars tabulatum navibus*, can never be so justly applied as to the harbour of Constantinople: from sun-rise to sun-set, it swarms with ships, barges, and boats: the number of the last is astonishing; nothing but the velocity with which they are rowed, and the dexterity of the rowers, could prevent those accidents, which a stranger would think inevitable, from the construction of these vessels, as well as from the crowd of them: they are very neatly built of walnut-tree wood, richly ornamented with gilt carving, and the heads of the nails covered with red wax: but, at the same time, they are so crank and slight, that any considerable inequality of motion must overset them, and the least shock stove them.

Among the authors who have published accounts of Turkey, the remarker praises none, except the Chevalier D'Ohsson, M. Peyssonel, and Sir James Porter, who, in the year 1768, published two anonymous volumes, entitled *Observations on the Religion, Laws, Government, and Manners, of the Turks*. Baron De Tott, and Elias Habetci, whose *Present State of the Ottoman Empire* was printed in London in 1784, are condemned, as full of errors and falsehoods: nor is he very ceremonious with respect to *Lady Craven*; of whom he is pleased to say, that her accounts of Petraki and the Capudan Pacha or Admiral, with his lion, are such that, were it not for her Ladyship's sex and rank, he should have concluded that her intelligence had been picked up at a barber's shop*.

In his second chapter, the author considers Constantinople in a moral and political view: here we find him strongly disposed to be the apologist of the religion, manners, and government, of Turkey: but to every one, who peruses his book, the causes of this partiality must be evident: one is, the desire of maintaining his reputation as an eccentric mortal, by thinking, or at least talking, differently from other people, no matter whether right or wrong; the other ground for this preference is, that the Turks have not the misfortune to be Christians; and, which

* The reader will find accounts of the above mentioned works, by consulting our *General Index*, under their respective titles.

Is yet more meritorious, they treat all Christians with a contempt and rudeness, like that which the illiterate and vulgar among us display toward the Jews: this, he acknowledges, gives him a peculiar satisfaction; and we suppose that he considers it as a proof of their liberality of sentiment; for, after telling us that they shew the most sovereign contempt for all who are not of their religion, he immediately adds, that they are the most tolerant people in the world.

We are very far from being disposed to think uncharitably of the Turks, who, like all other people, have their good as well as bad qualities; and, notwithstanding all that this author says to the contrary, we cannot help ascribing most of the latter to the absurd bigotry of their religion, and to the despotic nature of their government. For their integrity and abhorrence of falsehood we have heard them highly praised by a person less prejudiced than this remarker; we mean the late excellent Mr. Howard; who observed to the writer of this article, that he was by no means surprised at the contempt which they entertain for Christians; because the Greeks in Turkey, from whom they form their judgment, are, in general, a disgrace to this appellation, and are remarkable for their dishonesty and profligacy of character.

As an instance of the mild and peaceable disposition of the Turks, the remarker mentions the method, which the Janizaries use, to prevent the people from pressing on the Sultan, when he appears in public: instead of threatening to break their heads with staves, or to crush their toes with the butt ends of their firelocks, according to the customs of the more *polite* nations of Europe,—they gently flap the musselman's turban with a piece of leather, fastened to the end of a wand. He adds, you may call this a trifle if you please: but I have mentioned it, because it shews with what respect the populace is treated by a government supposed to be despotic, and because it proves that this populace is not so barbarous and intractable, as it is often represented.

On the patience and impartiality, with which the Turks administer justice, this author bestows great praise; and mentions an Effendi, with whom he was particularly acquainted, and whom he often saw officiating as a judge in petty causes. This magistrate, he says, listened, with the most persevering attention and good nature, to the parties, who were often persons of the lowest class, Turks, Greeks, and Jews; and who, as they are not blessed with either counsellors or attorneys, told their own stories, with astonishing vehemence of language and gesture. 'Were I an Englishman,' he adds, 'I would lay ten to one that my reader thinks the Turks are all slaves: but this cannot

cannot be affirmed of those, who are under no arbitrary controul with respect to their persons, actions, and possessions, which is the case with the *natives*, though not with all the *inhabitants*, of Turkey.' Their slaves, he asserts, are treated with great humanity and kindness; so that, on this account, they ought not to be reproached by Christians, while the latter continue to carry on their inhuman traffic in Africa. Jews and Christians, he tells us, are not only forbidden to buy or keep slaves, but must not even approach the market where they are sold.

We cannot help suspecting this encomium on distributive justice in Turkey, to be rather exaggerated. Even *Sir James Porter*, who was by no means inclined to give an unfavourable account, relates many instances of the most palpable venality and injustice, and of the frequency of false witnesses, who carry on their infamous practices with impunity. The circumstance, that neither a Jew nor a Christian can be evidence against a musselman, is a sufficient proof that justice is not administered so impartially, as this author pretends.

The writer next proceeds to his defence of the Turks, with respect to polygamy, which, according to his account, is very far from being so frequent as is supposed. He asserts that he has had opportunities, as a physician we imagine, of observing the internal œconomy of many Turkish families of all ranks; and, among all these, he knew only one Turk, who had two wives, and another who had three: these ladies he saw; they were veiled: but as far as he could judge from their gestures, and from a few words which he could understand, they did not seem inclined to prudery; and the husband had need of all his Turkish gravity, to keep them within the bounds of decency. Polygamy, he says, is confined to the great, and is not more criminal than the shameless conjugal infidelity, which avowedly prevails among the same class of people in many Christian countries.

With respect to the employment of Eunuchs to guard the women, the author observes, that Europeans, who encourage the maiming of their fellow-creatures for the sake of an effeminate song, have very little right to reproach the Turks on this head. He tells us, however, that no Harem in Constantinople, except that of the Sultan, is guarded by these unhappy beings, who are too scarce and expensive to be kept by any of his subjects. We doubt the truth of this assertion.

The remarker contends that the Turkish government is not despotic, and that it ought to be called a theocracy: he takes great pains to shew that the Sultan is restrained in the exercise of his power, not only by the precepts of the Koran, but also
by

by the Uhlemas, or Doctors of the law, whose persons and possessions are inviolable, and on whom no greater punishment than exile can be inflicted. It is not worth our while to dispute about names; for we do not look on a pretended theocracy to be preferable to despotism, nor to differ much from it: but all that he advances proves no more, than that the Uhlemas, or rather the Musti, as their chief, have sometimes dethroned a weak Emperor: the Musti depends entirely on the Sultan, who not only raises him to this dignity, but may deprive him of it whenever he pleases: the restraint, therefore, on which our author insists, is no other than what is peculiar to despotism, in which weak and tyrannical princes are generally in the power of those, whom they exalt to greatness and intrust with confidence: their guards and their favourites become dangerous, in proportion as they become necessary; and they are constantly exposed to be dethroned by the capricious mutability of an insolent soldiery, or by the vindictive sedition of a discarded minister. One instance is indeed related, in which the precepts of the Koran seemed to operate as a check to the Sultan's authority with respect to an individual; whose obstinacy, however, under a more regular government, would not have been suffered to frustrate a plan evidently conducive to the advantage of the public. In the year 1755, the Porte, or court of the archives, was burned. In order to secure the new building from similar accidents, it was resolved to leave a void space all round it: for this purpose, the adjacent houses were purchased by the government, and pulled down: one old woman refused to sell her habitation, though ten times its value was offered to her; and the Emperor could not force her to part with it. As this author seems fond of proverbs, we shall pay him in his own coin, by reminding him, that *one swallow does not make a summer*. Perhaps, instead of *the Emperor could not*, it ought to have been said, *he did not force her to part with it*; for it is most probable that this forbearance was the effect rather of his personal scruples, than of his want of power, and should be considered as characteristic, not of the Sultan, but of the man.

While the author resided at Constantinople, two events happened, which, notwithstanding all his endeavours to palliate them, evidently mark the despotism of the government: these were, the death of *Halil Pacha*, the grand vizir, and that of *Petraki*. To say that these persons deserved death, for their extortion and dishonesty, does not affect the argument. It is not the guilt of the sufferers, but the cause and manner of their death, that must come into consideration: the former was merely an accidental circumstance, in which they might have lived with impunity,

impunity, had they not been so imprudent as to provoke the resentment of *Hassan Pacha*, the admiral, whom even our author represents as governing the Emperor with the most absolute sway: he insisted on their being beheaded; and it is very plain that they were sacrificed to his revenge, and not punished for their crimes; nay, even their crimes clearly shew the despotic nature of the Ottoman government, and outweigh all the arguments adduced by this Remarker to prove the contrary. The result of all these is no more, than that *Montesquieu*, in describing despotism, wrote rather from hypothesis than from actual observation, and did not sufficiently attend to the circumstances by which it is sometimes modified.

As the author asserts that the story of *Petraki* has been greatly misrepresented by *Lady Craven*, we shall endeavour to give our readers a brief view of his account of it; which will confirm what we have observed in the foregoing paragraph. It may, however, be necessary to premise, that no inconsiderable advantage accrues to the European ministers at the Porte, from the privilege of granting a certain number of *baraats*, or letters of protection: these were originally given only to their interpreters: but they are now sold to others, who have no political connection with the ministers, and are eagerly purchased by the Greek merchants, who give four or five thousand piastres for such a security. *Petraki* had bought a *baraat* of the Swedish minister: but his conduct was so very imprudent, that this gentleman confessed to our Remarker, that he feared his protection would be of little avail. *Petraki* held an office in the mint, and, by debasing the money which he coined, as well as by his traffic in bills of exchange, had amassed a very large fortune, which had procured him great credit and influence in the Seraglio. This he might long have enjoyed with safety, if he had not been so far intoxicated by his prosperity, as to interfere in state affairs, and incur the enmity of the *Capudan Pacha*, or Admiral. This officer had a favourite dragoman, or interpreter, named *Mavrojeni*, a Greek of low extraction, whom he wished to promote to the dignity of *Hospodar*, or Prince, of Wallachia; which is generally reserved for those Greeks who are most respected, either on account of their family, or their services. They, therefore, who, from their claim to nobility of descent, thought themselves better entitled to this lucrative office, persuaded *Petraki* to convey a letter to the Sultan, by means of some of the ladies of the *Harem*; in which letter, *Mavrojeni* was directly, and the Admiral indirectly, accused of capital crimes against the state. The Pacha insisted on knowing who was his accuser; and no sooner had the Sultan named *Petraki*, than the enraged Admiral vindicated

cated himself, and obtained an order for the immediate decapitation of *Petraki*; who was executed in one of the courts of the Seraglio, just as Mavrojeni rode past, on his return from the ceremony of his installation as Hospodar.

The third chapter is designed to give a view of the state of literature among the Turks, which is not very splendid; a great obstacle to its improvement is the ignorance in which the Sultans are educated, and which prevents their having any taste for letters, or giving any encouragement to men of learning, of whose utility they seem to have no idea. It is, however, recorded to the honour of the late Sultan, *Abdul Hamed*, that, instead of following the example of his predecessors, and confining his heir to a prison, he gave the present Emperor, *Selim*, a very liberal education. Constantinople, however, is not deficient in the external means of diffusing knowledge; for there are in it eleven colleges, above two thousand schools, and thirteen public libraries, to which any one may have access: but the number of books published is only two thousand. On this circumstance the author congratulates them, and inveighs against the multiplicity of volumes printed in Europe.—In doing this, he is about as consistent as a highwayman, who, while presenting his pistol to a traveller, and demanding his purse, should declaim against the dishonesty of the age, and the frequency of robberies.—After this general information, the Remarker proceeds to particulars. Religion is, among these, the first that attracts his attention. In order to be impartial on this subject, he declares that he will speak concerning it, not like a Jew, a Christian, or a Turk, but like one dropped from the moon; and we must do him the justice to acknowledge, that what he does say is more like the ravings of a poor lunatic, than the reflections of a man of sound sense and judgment:—but he confesses that he knows very little of the matter, and tells us that he is much less conversant with the sacred writings, than with the works of Cervantes. A sensible man would have concealed this ignorance. He appears, indeed, to have studied *Don Quixote* so closely, that he has really caught the honest knight's insanity; he can seriously spur up his *Rozinante* to assault a windmill, which he takes for a giant,—or a flock of sheep, which he fancies a formidable army. In short, his whole attack on Christianity is exactly in the style of the battle between the hero of *La Mancha* and the inn-keeper's wine-bags.

He seems to be much hurt by what Rousseau has said concerning physicians, and takes great pains to vindicate the profession:—but Rousseau's objections to medicine were much like those of our author to Christianity: the citizen of Geneva was disgusted with the conceited pedantry of the physicians whom

whom he had seen; and as he knew nothing of physic, he rashly concluded that all this was essential to the profession: our Remarker has seen nothing of Christianity, except the silly and bigoted superstition of the Greek and Romish churches, and the intolerant gloomy fanaticism of the Calvinistic system; and he therefore imagines that all this is essential to the gospel. He does not seem to be aware that his strictures are as little applicable to Christianity, as Moliere's ridiculous exhibition of medicine can be to his own character as a physician.

The profession of physic is in no very flourishing state among the Turks. There are in Constantinople about three hundred hekims, or physicians, who are all subject to the control of the Hekim Bachi, without whose licence none may practise. Most of them are ignorant quacks; and they who have endeavoured to acquire medical knowledge have read only a few Arabic and Turkish books. With all his partiality to the Turks, the author is obliged to acknowledge that they are excessively indolent, attentive to nothing except money and women, and stupidly indifferent to the arts and sciences. Indeed his own taste does not appear to be the most elegant; for he professes a most violent aversion to poetry, and rails at the nine Muses in the most vulgar style, which he unfortunately mistakes for wit.—Poor girls! if they had been parsons' daughters, he could not have used them worse! There is only one printing-press in the metropolis of Turkey; and it stands still from want of work: for so wedded are these good people to their ancient customs, that they prefer a written to a printed book, though their manuscripts are so expensive, that an octavo volume costs four or five hundred piastres.

The fourth and fifth chapters contain a very particular account of the Turkish army and navy, which do not appear to be in a very formidable condition. We are also told how Constantinople may be attacked and defended: but our limits will not permit us to dwell on these articles, which would not be interesting to many of our readers. We cannot, however, help expressing our surprize and indignation, that a writer, who pretends to such humanity of character, as to deem the profession of a soldier dishonourable, should think of recommending to the Turks the horrid expedient of disseminating the plague among their enemies, and should suggest means to effect this infernal purpose. When we perused this, we felt a momentary satisfaction on reflecting that the author has taken ample care to prevent *Christianity* from being disgraced by this inhuman advice.

In the last chapter, the Remarker gives an account of the modern Greeks. This subject furnishes him with a fresh opportunity

portunity of displaying his ignorance of Christianity, and his prejudices against it, by assigning it as the cause of the degeneracy of that celebrated nation, and of all the ignorance that prevailed in the middle ages. We agree with him, that all this was in some measure owing to the pride, rapacity, and superstition, of the clergy, who had begun to corrupt Christianity even before it was established in the empire, and afterward rendered it totally unlike what Christ and his Apostles had taught: but we maintain that the gospel is no more responsible for these corruptions and their consequences, than the aphorisms of Hippocrates are for the blunders of an itinerant quack. In short, our author would have better consulted his own reputation as a writer, if he had left this subject untouched; for all that he says on it, instead of displaying strength of judgment and brilliancy of imagination, betrays the most astonishing folly and the most contemptible impertinence. It is so perfectly weak and innoxious, that our only reason for not inserting it is, that we will not weary our readers with its insipidity; and the best description which we can give of it, is that in which Virgil paints the impotent rage of poor old Priam:

" Telumque imbelli sine ictu

Conjecit: rauco quod protinus are repulsum,

Et summo clypei nequicquam umbone pendit."

ART. X. *Histoire Genealogique et Chronologique, &c. i. e.* A Genealogical and Chronological History of the Most Serene Family of Hesse Homburgh, intended as a Sequel to M. Mallet's History of Hesse. By M. DE VERDY DU VERNOS, Chamberlain to the King of Prussia, and Member of several Philosophical Societies. 8vo. 315 Pages. Berlin. 1791.

M. MALLET's History of Hesse was published in 1767, and was announced in our Review for that year, as an interesting and well-written work. That historian confined his attention to the princes of Hesse Darmstadt, who form the elder line of the family; and, in order to complete its annals, M. DE VERDY DU VERNOS has here added an account of a younger branch, the princes of which enjoy the landgravate of Hesse Homburgh. This little territory, we are told, is distinguished for the mildness of its climate, and for the industry and happiness of its inhabitants: the soil is highly cultivated; but its productions not being sufficient for their support, they turn much of their attention to manufactures and commerce, for which the neighbourhood of Frankfort is an advantageous circumstance: these are carried on chiefly by French refugees, who came thither toward the end of the last century, and in-

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habit a part of the city of Homburgh, together with the large villages of Fredericdorff and Dornholzhausen, which are the only places that we find mentioned.

The history commences with the death of George the Pious, Landgrave of Hesse Darmstadt, which happened in the year 1596: he left four sons, who, as the claim of primogeniture had not then been established in the family, had each a right to a portion of their father's dominions. By a treaty signed in 1602, the three elder of these princes ceded to their brother Frederic, the castle, city, and bailiwick of *Homburgh-es-Monts*; with all their appendages and rights of sovereignty, as an independent possession, transmissible to his heirs male. Frederic immediately provided for the regular government of his new subjects, by establishing a regency, a chancellor's court, and a chamber of finance. He is said to have been an enlightened and virtuous prince, who made it his chief study to promote the happiness of his people. He died in 1638, and was succeeded first by his eldest, and then by his second surviving son: but as both these died without male issue, the landgravate fell to their younger brother Frederic II., whose life was so eventful, that it has more the appearance of romance than of history. He was born in 1633; and, when only fifteen years old, had the misfortune to break his right thigh, and afterward to be deprived of the use of it by a palsy. How far he recovered this is not said: but we are told that, in 1654, he was at the Swedish court, when Charles IX. appointed him to the command of a regiment of cavalry, which he was to raise in Hesse. While at Stockholm, he happened to dine with Count *Koenigsmark*; who, at table, filled a golden cup to the health of the King, and, after drinking, presented it to each of his guests. They were all soon after seized with most violent pains, and other symptoms, which indicated their having swallowed poison. Two of the company died, and it was with the utmost difficulty that the lives of the Prince and the Count were saved. No sooner had Frederic recovered his health, than he embarked for Hamburg, on board of a ship commanded by the Swedish Admiral *Bankert*, which was driven on a sand-bank: a Dutch vessel, that passed, paid no attention to the Admiral's signals of distress; and the loss of all on board was, to all appearance, inevitable. During these hours of terror and distress, the Prince seemed perfectly tranquil, and employed himself in shooting the sharks that crowded round the wreck. On the next day, however, a Hamburg ship appeared in sight, and came as near to them as she could with safety: but the boat that was to convey them on board was dashed to pieces against her sides, and Frederic was, with great difficulty, saved by one of the

the sailors. The regiment of cavalry, which he raised, was composed of picked men, and he marched with them to join the Swedish army, which was then besieging Dantzic: on the route he discovered that a mutiny had been planned by some of the soldiers, but concealed his knowledge of it till he arrived in the neighbourhood of a garrison, where he procured the assistance of two battalions, which suddenly surrounded his regiment: he then addressed himself to his men, explained the necessity of strict subordination, and insisted on their naming those who had excited the mutiny: no answer being given, he threatened to decimate the regiment, and was preparing to put this dreadful expedient into execution, when the soldiers named four of their number, who, they said, were the authors of the intended revolt: these were condemned to die: but just as they were about to suffer, their accusers interceded for them with so much affection, as excited the compassion of the Prince, and induced him to pardon them. At the siege of Dantzic, he was thrown from his horse; and falling with his breast against the stump of a tree, was so hurt that his life was long given over. In 1658, he served, as a major-general, at the siege of Copenhagen: here, as he was pursuing a party of the enemy up to their very walls, a cannon-ball shattered his left leg, and killed his horse under him: as he lay on the ground, he had the presence of mind to call for a knife, and the resolution to amputate the wounded limb. His recovery was slow; and soon after it was completed, he lost his best friend, the King of Sweden, who, in his will, had appointed him governor-general of Livonia: but this nomination being opposed by the Swedes, he left their service, and entered into that of the great Elector, Frederic-William of Brandenburg. In the year 1675, we find him intrusted with the command of the advanced guard of the Elector's army, consisting of 5,600 cavalry, with which he attacked and defeated 20,000 Swedes. The author of the *Memoirs of Brandenburg* accuses him of great rashness in this action, and of going beyond his orders: he says, that after the battle, the Elector told him that, according to military laws, he deserved death for his temerity; which, however, he forgave. M. DU VERNOIS endeavours to vindicate the Prince; asserting, from the testimony of Pufendorf, that the attack was concerted with the Elector, and executed by his express command.

In the year 1677, Frederic succeeded his brother in the Landgravate. As a sovereign, he promoted the happiness of his subjects, and greatly increased their number, by the asylum which he offered to those unfortunate Protestants, who fled

from France on the revocation of the edict of Nantes. He protected manufactures and commerce, and encouraged useful industry in all that lived under his government. He died in 1708, and was succeeded by his eldest son, Frederic III. who was a most amiable and excellent character. He sent his son, Lewis Grunon, into Russia, at the request of the Czar Peter the Great. Lewis, being commander of the Guards, had a considerable share in effecting the revolution that placed the Empress Elizabeth on the Russian throne: by her he was raised to the highest offices in the state, and made regent of the empire in her absence. These honourable distinctions he did not long enjoy. His ill health obliged him to seek the mild climate of Montpellier: but, unable to bear the fatigues of the journey, he died at Berlin.

Frederic III. was, in 1746, succeeded by his nephew Frederic IV.; with whose death, in 1751, this history concludes. He is said to have been an excellent young man: but, having refused to marry the daughter of Lewis VIII. Landgrave of Hesse Darmstadt, this offended prince asserted that Frederic's minority was not yet expired, and claimed the right of being his guardian, pretending that Homburgh was an appanage of Darmstadt. In consequence of this most unjust claim, he usurped the dominions of Frederic, oppressed his subjects, and behaved like a vile rapacious tyrant. Our author, like a true courtier, throws all the blame on his minister; for he says that hatred belongs not to the blood of this illustrious family. We, who think as highly of the blood of a peasant as of that of a prince, cannot be of his opinion; for, if we judge from his own representation of facts, we must conclude that Lewis had rather a bad heart, than so weak a head as not to know right from wrong: but, whichever it was, the effects were equally mischievous; and we are very willing to leave the investigation of the matter to those who are fond of palliating the crimes of princes.

The reader who likes stories of military valour, will find great entertainment in this volume; for the confined nature of their sovereignty, and the smallness of their territory, prevented these princes from acquiring what the world calls glory, in any other capacity than as subaltern officers in the service of more powerful monarchs. In that line, they seem to have possessed great merit; and, if we may trust this author's representation, few noble families have produced a more uninterrupted series of good and amiable characters.

ART. XI. *Nouveau Voyage dans les États Unis, &c. i. e. Recent Travels, through the United States of North America, in the Year 1788, by J. P. BRISSOT (DE WARVILLE), Citizen of France: 3 Vols. 8vo. About 450 Pages in each Volume. Paris. 1791.*

IT appears, from the introductory part of this work, that, previously to the French revolution, there was a serious design in agitation, and something of a plan formed, by numbers of very respectable persons, to forsake a country where the constitution was so completely despotic; to purchase lands, and to establish a colony, under the mild and equal government of the United American States. It appears also, that M. BRISSOT (*ci-devant DE WARVILLE*,) was commissioned to collect every necessary information, prior to the execution of so important a plan. These volumes, the first two of which are written in the form of letters, sufficiently manifest that he was qualified to accomplish such an arduous undertaking, which required activity, address, discernment, and a competent knowledge of whatever relates to agriculture, commerce, and politics. They contain the result of his assiduous labours and minute inquiries, and will, we doubt not, be a very acceptable present to the community.

As Solomon, on his extensive survey of human nature, concentrates his observations in one small adage, *Fear God, and keep his commandments*, so M. BRISSOT's doctrine, from his extensive survey of America, is, *Des mœurs, des mœurs! sans elles, point de liberté!* Morals, morals! without morals, no permanent liberty! This doctrine he explains and enforces with so much energy of style and perspicuity of argument, in a prefatory address to his countrymen, that we are convinced every undesigning patriot will give his consent to it. He shews that, however men of suspicious, or even of *unsuspicious* characters, may occasionally prove beneficial to society, by opposing particular instances of tyranny, yet in the ordinary course of things, it is folly to expect a wise and good administration from the profligate and unprincipled. *‘To have moderate wants is the only guarantee of true patriotism.’* He tells them, that the object of his travels through America was not to seek for plants, nor to study antiquities, but to observe men, who had just obtained their freedom. He adds, *‘We also are free; therefore we do not want to learn from them how to obtain, but how to preserve, our liberty.’* This secret lies chiefly in morals. The Americans possess the secret; and I see with concern, not only that we possess it not, but that we are not yet convinced of its necessity.

Prefixed to the series of letters written by himself, are six letters from his friend M. *Claviere*, addressed to the author when his design was in contemplation; containing useful hints, and a general plan of observations; and these are succeeded by the plan which M. BRISLOT drew up for his own immediate use. We allow that both of them manifest a genuine spirit of observation: but, as they do not contain any thing new, nor very striking, we must confess that such a display of intentions, such a number of councils from the one, and of resolutions in the other, appear to us rather injudicious, not altogether destitute of vain parade, and totally superfluous. As the variety of interesting information given, is a voucher for M. BRISLOT's attention to them, and as the copious index presents us with a summary of the materials very similar to the objects proposed, these introductory parts have to us the awkward appearance of a scaffold remaining before the building, after the whole is finished:—not to add, that it raises expectation so high, as greatly to endanger a disappointment.

The subjects of the first two volumes are miscellaneous. The author sailed, in an American vessel, from *Havre de Grace*. While he waited in this place for the departure of the ship, he had an opportunity of learning many interesting particulars concerning the commerce of that port; and after making some reflections relative to the infamous traffic in human flesh, which are not more severe than they are just, he endeavours to persuade his countrymen, that they pursue it under circumstances of peculiar disadvantage.

On M. BRISLOT's arrival in America, he applied himself, with great assiduity, to the different objects of his voyage; such as the state, manners, and population of the towns; the political, civil, and military situation of the provinces; soils, products, emigrations, and forming of colonies; the parts most proper for Europeans to purchase lands and make establishments; the government of the federal states, and of each province; civil, political, and criminal laws; state of the atmosphere; prevailing diseases; commerce, manufactories; banks; taxes; revenues; expenditures; debts; the influence of a free government on minds and morals, &c. &c. These more philosophical investigations are occasionally enlivened with picturesque descriptions of the countries through which he passed, in his excursions into several of the more central provinces; and with anecdotes of some of the most distinguished characters,—Washington, Franklin, Adams, Hancock, Putnam, Jarvis, Turnbull, &c. &c.

As our traveller, by some former publications, had made himself known as the friend of the American cause, he obtained ready

access to the sources of knowledge, and examined every thing, for himself, or received information concerning it from the best authorities; and he has thus collected a large stock of useful knowledge, which will make Europeans in general much better acquainted with the principal parts of North America than they have hitherto been. His narratives are conveyed with much vivacity of manner, are intermixed with many pertinent observations, and are animated with an enthusiastic love of liberty. His style rises into dignity, when he censures any species of tyranny, or is pleading the cause of Man against the oppressor:—but, amid many beauties, some great and striking faults are very obvious; which we are obliged to point out; as our duty requires us to avoid both indiscriminate praise and indiscriminate censure.

We are sorry that it was a part of M. BRISOT's plan to communicate to the world *every thing* that he saw, heard, and thought: for, consequently, he often descends to very uninteresting, not to say disagreeable, minutiae. Among these, we rank foremost the journal of his sickness during the voyage from *Havre* to *Boston*. His anecdotes sometimes draw forth to public notice the private faults of individuals with which the public has not the least concern; and even to the injury of those whom he means to serve. It was kindly intended to vindicate the character of the amiable Miss *Vining*, of Wilmington, from the cruel and ungenerous aspersions of *Chastellux*, and to maintain that her only fault consists in being *un peu coquette*; but, from the popular turn of this publication, there is the utmost reason to fear, that the *vindication* will convey the *charge* to thousands who could not otherwise have known, that Miss *Vining* was even of a coquettish disposition.—For our account of the Travels of M. *Chastellux*, see Rev. vol. lxxvii. p. 38.

The author's observations are not always so judicious and philosophical as he may suppose them to be. As the imagination of *Don Quixote* converted trees and mills into giants, thus M. BRISOT's enthusiasm for the cause of liberty, and his triumph in the independence of America, frequently induce him to attribute to them, many effects which have no connection with them. The manners of the American yeomanry; the free and independent spirit of the Quakers of Philadelphia; the goodness of the inns; the obliging behaviour of the landlord; the neat simplicity of the landlady, of her daughters, and of the servants; which he admires in every excursion; are attributed to their emancipation from slavery, and are considered as the natural and early fruits of their recent freedom. A little reflection would have taught him, that all these characters and manners were formed long before their possession of independ-

ence. They were formed, therefore, under the British government. They, or their ancestors, carried with them from England, those habits and dispositions which exhibit so striking a contrast to the peasantry and inns of the French provinces as described by himself; and they are so very similar to the manners that still prevail in those counties of England, which are removed from the vortex of the metropolis, that, in reading these descriptions, an Englishman almost forgets that he is from home. These are truths which M. BRISSET's inveterate prejudices against the English, discoverable through every part of his work, have prevented him from seeing.

We are persuaded that our philosophical readers will deem the following censure of Montesquieu equally ungrateful and unjust. 'If *Montesquieu* could return, he would blush at his having spent twenty years in writing *Epigrams* on the laws. He would write for the people, for the revolution can only be supported by the people, and an informed people: he would write, therefore, ingenuously, (*bonnement*,) and not torment his ideas, to render them brilliant.' If an author has neither leisure nor taste for elegant compositions, the public will thank him for useful communications in his own way: but it favours of arrogance, to despise what we have neither talents nor ambition to imitate. *Montesquieu's Epigrams* have not only immortalized the author; but they have furnished texts for many a prolix paraphrase; and they have enabled his successors to acquire some degree of renown, by merely spreading his ideas in a more diffuse style. We are, doubtless, under infinitely greater obligations to a writer, who, by bestowing much pains on concise perspicuity, gives us *multum in parvo*, than to him whose defective style produces *parvum in multo*.

We have already hinted that M. BRISSET discovers, in various parts of his work, the strongest prejudices against the English nation. The translation of the following passages will not only confirm the assertion, but will manifest that they transport him to an unpardonable degree of absurdity and extravagance.

He informs his correspondent, that, in the intervals of his indisposition during his voyage, he applied himself to the English language; and perceiving, by the perusal of Dr. Blair's *Treatise on Rhetoric*, that his style very much resembled that of the French writers, an idea presented itself to his mind; that it would not be difficult to compose, from the two, a third language, that might be easily learned by each nation. Being convinced of the great utility of such a plan, he considers it as an offence against human nature and the peace of mankind, for an author to adhere to the genius of his own language.

I carried

'I carried this idea yet farther, (continues he,) and I said to myself, the *Americans ought to detest the English*: they ought to efface, if it be possible, every trace of their origin:—but since their speech will always betray them, they ought to make the same innovations in their language, as in their constitution; induced by the same principle; that is, a *principle of philanthropy*. America ought to be the *asylum* of the human race. The Americans ought to have a connection with all the inhabitants of the earth. They ought to make themselves understood by all, and form an union with all; particularly with those with whom they have the most communication; that is, the French.—What should prevent their adopting the inflexions peculiar to the French language? why should they ridicule, as is done in England, the Gallicisms which the French make when speaking English? A double advantage attends this method of universal naturalization; the Americans would approach nearer to other people, and remove at a greater distance from the *English*; they would form a language of their own: we should then have an *American* language.'

The above paragraph contains such a concentration of absurdities, that we are surprized at the ingenuity of the author in collecting such a number of them into so small a focus. To what an extent may prejudice and enthusiasm pervert the understanding of a sensible man! M. BRISSOT censures, with a just severity, the whimsical scheme of General Varnum; who, when he had it in contemplation to establish a colony on the banks of the *Ohio*, intended to revive and substitute the *Greek* language among the Colonists, instead of the *French*. How could he deem this scheme visionary, and yet seriously believe that upward of four millions of people would consent to relinquish their *mother tongue*, merely on account of a former quarrel with their mamma, and carry their resentment so far as to substitute a *compound jargon* in its place? We feel ourselves, however, highly complimented with the condescension of our projector, who will permit the French language to intermarry with the English; while his national prejudices must lead him to conclude that the difference is as great as between *negroes* and *white men*, and that a kind of *Creole creed* must proceed from the Union. We shall make no immediate comments on the spirit of philosophy and philanthropy, manifested through the whole of this curious passage, but proceed to a second specimen of the same friendly temper toward us.

He observes that, of the vessels which they met on their passage, about three fourths were English:—

'We may perceive, (says he,) by the *sharpness* and *haughtiness* of their answers, that they have not yet forgiven the success of the American insurrection. Among others, there was a vessel belonging to the East India Company, from Bengal. The first question which the Captain asked, was relative to the trial of Mr. Hastings. He then

then inquired, if we had any English papers on board. It was answered in the affirmative. He then desired us, with a certain air, (*avec lesteinent*;) to lend them by our boat. He was answered, *encore plus lesteinent*, that if he wanted them, he might send for them himself. He understood this language; and sent his lieutenant on board us with a piece of nankin for the captain. I relate this circumstance, as it pains the English nation. They really think themselves masters of the sea, &c. &c.*

To the man who has the jaundice, as is commonly remarked, every thing has a yellow hue. A mental jaundice alone could conclude that the rough language of a *Jack Tar* was dictated by the remains of resentment, when contest is no more. Whatever airs the captain of the East Indiaman might discover, our author allows that his friend, the American captain, gave himself greater; which, so far from irritating this John Bull, did not prevent him from making a genteel present to the American; without expecting or receiving a return.

Another instance of the effects of the author's mental jaundice, we will mention, which relates to ourselves.

The third volume of the work before us, is a republication of a treatise written by himself and M. CLAVIERE, conjointly. M. BRISSOT says, in a note, 'this publication was translated into English and published in London and America.' The authors of the Monthly Review for January 1788 *, *although guided by English prejudices*, have done honour to the principles contained in that work.

We might produce many other passages, in which a similar spirit is discovered: but the above instances will sufficiently manifest how much M. BRISSOT's prejudices have influenced and distorted his judgment. We will now examine the principle itself; and ask our benevolent philosopher,—(the excellent sentiments and dispositions displayed in several parts of this work induce us still to give him this appellation,) we would seriously ask him, on what his axiom is founded, *that the Americans ought to detest the English?* Is every national contest to terminate in implacable hatred? The great philanthropy which he expresses, and the principles maintained as the basis of the new constitution, of which he is so strenuous a supporter, will not admit this solution. Indeed, if this argument were allowed, a state of implacable hatred must have previously taken place against the French nation; who, with their allies, the savages, were formerly the terror and the scourge of the Americans; and from whose encroachments and cruelties, the English have most completely rescued them. Is it because the English endeavoured to retain the Americans under their domi-

* This is a wrong reference: the work was reviewed in our Appendix to vol. lxxvi. p. 593.

nition! Previously to that unhappy war, the government of England was always deemed a *mild* government, and was envied by the colonists of every other nation. During the war, no other methods were pursued than those which the laws of war, however horrid in themselves, could justify. In the weak and infant state of America, the government of England was its guardian and support; and if England wished and attempted to retain this authority, she acted solely on the maxims which have uniformly prevailed in every age, and in every state; and therefore, whether they were justifiable or not, this cannot, exclusively, be the just cause of hatred. If to retain a people under a *mild* government, under which they *flourished*, and were as *happy* as a distant authority could make them, be a just cause of detestation, is it not *lawful* to argue, how detestable must the French nation be at this instant; for while they are boasting that all tyranny is suppressed, they are endeavouring to hold their revolting colonies in chains of the most abject slavery? Again, the author ought to have known that the American war was extremely unpopular in England, and that the bulk of the people were absolutely averse from it. He will not surely admit that the nation at large should be detested for the sins of the ministry; as this must make the detestation of *his* countrymen universal. Or will he adopt the absurd position that the English and French are natural enemies, and consequently must hate each other most cordially, and argue that as it is the duty of the Americans to love the French for the services received from them, of course *they should detest the English*? Before the French can be entitled to this enthusiastic love, the motives of their conduct ought to be examined, when such services were rendered. M. BRISSET has himself sufficiently explained these motives, in the following anecdote of Mons. *De Vergennes*:

'At the time, (says he,) when the different powers were establishing the basis of the peace of 1783, M. *Vergennes*, actuated by private views, wanted to persuade the ambassadors from the Congress, to confine themselves to *their fisheries*, and renounce the western territory; that is, an extensive and fertile country beyond the *Alleghenies*. This minister particularly insisted that the *independence of America should not be one of the fundamental principles of the treaty, but merely contingent*. To succeed in this project, it was necessary to gain over Mess. *Jay* and *Adams*. Mr. *Jay* declared that he would sacrifice his life sooner than sign such conditions; that the Americans fought for their independence, and that they would not lay down their arms until it was completely obtained; that the court of France had acknowledged it, and could not consistently recall the avowal. Mr. *Jay* did not find it difficult to hold Mr. *Adams* in the same opinion; nor could M. *Vergennes* ever subdue his inflexibility.'

The most shallow politician knows that the only principle, which induced our Gallic neighbours to assist the Americans, was to distress Great Britain. It appears, from the above anecdote, that, notwithstanding the pretensions of that virtuous court, they would have cajoled the Americans out of the very blessing for which they drew the sword, when it was imagined that the *independence* was not necessary for the humiliation of Great Britain. Such were the motives, and such was the conduct, for which the French nation claims the warmest gratitude, and exclusive affection!

Would M. BRISSET insinuate that the national character of the English is the just object of detestation; and that his countrymen possess irresistible attractions? It would be indecent in either party to support its own pretensions.—We shall leave it to other nations to decide the question. Respecting the Americans, we shall only observe, that if a great similarity in manners, in religious sentiments, as well as sameness of language, and also consanguinity, have any influence, there is some reason to conclude that the prepossession will be in our favour. The contrast which the author has occasionally drawn between the Americans and his countrymen, is itself so striking, that he ought to excuse the Americans, should they exclaim with the sailor in *Shakspeare's Tempest*, when he laid himself down by the side of Caliban: *Distress makes a man acquainted with strange bed fellows!*

The reader will pardon our dwelling so long on this subject, when he recollects, that M. BRISSET is not the only French politician who speaks of the English in so indecent a manner. Some notice has already been taken of the violent terms used by M. *De la Croix**, on which we have animadverted with more lenity than they deserve. It is with real concern that we behold two gentlemen, *politicians*, who obviously think themselves, and who are probably deemed by their constituents †, *great philosophers*, diffusing such sentiments under a constitution that professes to breathe nothing but peace and amity! It gives us too much reason to question, whether the dispositions of the present legislators are worthy of more confidence than those of their predecessors. We have, therefore, employed a few lines to convince them, if possible, that such a conduct renders the *politician* suspected, and is unbecoming the *philosopher*. We must farther remind them, that the period which they have chosen to calumniate us, places their illiberality and

* See the first article in the present Appendix.

† M. *De la Croix* was member of the late National Assembly; and M. *Brisset* is of the present.

ingratitude in the strongest point of view. It is at the instant when the generous conduct of Britain toward the French nation, is the admiration of the whole world:—when our ministry, disdaining to follow the example of the French court, or to retaliate the evils which it designed us, neither excites commotions, nor seeks any political advantages from them:—when, as a member of the National Assembly has lately expressed himself, assistance to the distressed island of St. Domingo is offered with more promptitude, than thanks are returned:—when the numerous societies of very respectable individuals are celebrating their liberation from despotism, with a warmth of enthusiasm, as if they were personally interested in the event:—and when a multitude of performances are daily issuing from the British presses, in vindication of the principles of the French revolution and new form of government, that equal, if not exceed, both in number and in sound argument, the various publications of their own political writers*.

If our animadversions, as above, have occupied the space which might otherwise have been devoted to such extracts as would have given our English readers a more favourable opinion of the work in general, M. BRISSET must consider his own illiberality as the cause. However, to do justice to its merits, and to vindicate the expressions of praise which we have uttered, we shall give a few specimens.—The following passage is selected, to manifest the author's descriptive talents. Speaking of the roughness of the road between Boston and New York, he observes, that

“The traveller is amply repaid for the fatigues of this route, by the variety of romantic situations; by the beautiful views which present themselves at every step; and by the perpetual contrast between savage nature, and the attempts of art to subdue it. Those immense lakes that are lost in the woods; those rivulets that refresh the meadows recently snatched from uncultivated nature; those neat and pleasant houses interspersed among the forests, containing numbers of happy, healthy, well-clad children; the fields covered with the trunks of trees consigned to the destruction of time, and which hide themselves in the midst of Turkish wheat in bloom: those enormous heaps of timber that have been levelled by the winds half decayed, and with withered branches: those oaks that still preserve the marks of their pristine vigour, but which, sawn at the foot, only raise their dry and withered branches toward heaven, waiting for the first blast of wind to bring them to the earth; all these various objects, so new to an European, strike his view, absorb his attention, and plunge him in a pleasing reverie. The extent of the fo-

* On the other hand, a few party pamphlets, and the violent effusions of some Tory newspapers, are, surely, not to be considered as echoes of the public voice.

rests, and the height and thickness of their trees, recall to mind the period in which these lands were only possessed by savages. Yon antique tree has doubtless known them when they peopled these forests. Not an individual is now to be traced. They have made room for another generation. The husbandman no longer dreads their vengeance: his gun, with which he was formerly obliged to protect himself during his labour, remains suspended at home. In the midst of these vast forests, surrounded by his wife and children, he works, he sleeps, in peace, and is happy. If felicity has a dwelling, it is in these solitudes, where the pride of man, having no stimulant, cannot form ambitious projects. His welfare depends alone on himself, and on the objects immediately before him.

Among the many anecdotes of some of the most distinguished Americans, the particulars of Dr. Franklin's life hold a conspicuous place: but as these have been communicated to the public through other channels, we shall pass them by, and select a circumstance or two relative to General Putnam, which are not so well known on this side of the Atlantic. This gentleman was remarkable for his bold and intrepid spirit, which frequently prompted him to acts of successful rashness. When he was pursued by General Tryon, at the head of 1500 men, his only method of escape was by precipitating his horse down the steep declivity of the rock called *Horseneck*; and as none of the English dared to imitate his example, he escaped.

The Americans also relate, with astonishment, the intrepid manner in which he killed a wolf of an enormous size, which had long been the terror of Connecticut; and which had taken refuge in a deep and inaccessible cavern. He had the courage to have himself let down, by means of a cord fastened to his body, holding a torch in one hand and his gun in the other; and he had the good fortune to kill this ferocious animal, at the instant when it sprang toward him: but an act of intrepidity, which exceeded every other, was his venturing to clear, in a boat, the tremendous water-falls of Hudson's river. This was in the year 1756, when Putnam fought against the French, and their allies, the savages. He was, accidentally, with a boat and five men, on the eastern side of the river, contiguous to these falls. His men, who were on the opposite side, informed him, by signal, that a considerable body of savages were advancing to surround him, and that there was not a moment to lose. Three modes of conduct were in his option, to remain, fight, and be sacrificed; to attempt to pass to the other side, exposed to the full shot of the enemy; or to sail down the water-falls with almost a certainty of being overwhelmed. These were the alternatives. He did not hesitate, but jumped into his boat at the fortunate instant; for one of his companions, who was at a little distance, was a victim to the barbarians. His enemies arrived soon enough to discharge their balls at the boat, before he could get out of their reach. No sooner had he escaped this danger, through the rapidity of the current, but death presented itself under a more terrific

risk form. Rocks whose points projected above the surface of the water; large masses of timber, that half stopp'd up the passage; absorbing gulfs; and rapid descents, for the distance of a quarter of a mile, left him no hope to escape but by a miracle. *Putnam*, however, relying on that Providence which had frequently been his protector, placed himself at the helm, and directed it with the utmost tranquillity. His companions saw him with admiration, terror, and astonishment, avoid with the utmost address, the rocks and threatening gulfs, which they every instant expected to devour him. He disappeared, rose again, and directing his course across the only passage which he could possibly make, he at length gained the even surface of the river that flowed at the bottom of this dreadful cascade. The savages were no less surprized. This miracle astonished them almost as much as the sight of the first Europeans that approached the banks of this river. They considered *Putnam* as invulnerable; and they thought that they should offend the Great Spirit, if they attempted the life of a man that was so visibly under his immediate protection.

Several letters, in the second volume, demonstrate that the author has made very particular inquiry concerning the condition of the negroes in the different states of America; and he pleads the cause of this oppressed and degraded part of our species, with much humanity and good sense. He produces several striking proofs, that their mental powers, when not depressed by servitude and ill treatment, are equal to those of their tyrants. He draws a parallel between the state and conduct of the negroes in those countries that have abolished slavery, and in those which retain the yoke; and he shews, that in the former, they are more faithful and industrious than in the latter;—and in a comparative view of the provinces that continue the servitude, with those that have diffused freedom, he proves that the effects of slavery are universally pernicious.

‘The difference (says he) between the negroes who are free, and who have received a decent education, and the others, extends itself to their very labours. The lands inhabited by the whites and the blacks under these regulations, are infinitely better cultivated, produce more abundantly, and present us with the image of plenty and enjoyment. Such, for example, is the aspect of Connecticut, and Pennsylvania: but pass into Maryland and Virginia, and you will think yourself in another world. You no longer behold cultivated plains, country houses exhibiting neatness and even elegance, large barns properly arranged and distributed; nor numerous herds of well fed cattle. The reverse. Every thing in Maryland and Virginia bears the prints of slavery. The soil unsheltered from the burning heat; lands improperly managed; houses falling into ruins; cattle small, and few in number; meagre and half-starved negroes: in a word, real misery, in the neighbourhood of every appearance of luxury.’

As ten of the thirteen provinces have determined to abolish slavery, and as the others begin to see that it militates against their interest, as well as against the laws of humanity, M. BRISSON entertains sanguine hopes that the triumph of justice will finally be complete. He imagines, also, that the increased culture of the *maple*, and the converting its juices into sugar, will lessen the demand for slaves, and perhaps render the traffic unnecessary. The revolutions which seem to be taking place in the West India islands, the present scarcity of sugars, and the different projects which are now in agitation respecting that valuable article, may render the following account of the maple tree, (*acer saccharinum* Linnei,) and of the attempts to establish it as a succedaneum for, if not a rival to, the sugar cane, acceptable to our readers:

Of all the vegetables that contain sugar, the maple furnishes the greatest abundance, next to the sugar cane. This tree grows spontaneously, and is propagated with great facility, particularly in the northern parts. America seems to be covered with it from Canada to Virginia. It has long supplied the colonists of this part of the world, with a substitute for the more delicate sugar of our islands. They were taught this resource by the savages, whose kindness has frequently been repaid with death. The Canadian savages mixed the sugar of the maple, with the meal of wheat, or Indian corn, and thus formed a paste, which afforded them very nourishing food in their long travels. The cultivators established in the forests, have hitherto confined themselves to working it in a superficial manner; forming of it a coarser powdered sugar: but since the Quakers have entertained the idea that this tree might prove fatal to the slave trade, they have attempted to bring the sugar to a greater degree of perfection; and success has crowned the attempt. All the conditions requisite for the successful culture of the sugar cane, the care and attention which it demands, the accidents and disasters to which it is exposed, difficulties of gathering, preparing, fabricating, which the unfortunate Africans experience, are well known. Compare these inconveniencies with the advantages which the maple sugar promises, and you will be convinced that infinite pains are taken to be criminal without necessity. The maple grows naturally: its sap requires no preparation previously to its extraction. It flows in March, precisely at the season, when the labourer is rendered inactive by the severity of the cold. Each tree will yield, without being injured or exhausted, from fifty to sixty pints of sap; productive of at least five pounds of sugar. One man, with three or four children, can, with the utmost ease, make fifteen hundred pounds of sugar in the three or four weeks that the flow continues. If they be able to carry the vessels that receive the fluid, and to superintend the fire under the cauldrons in which it is boiled, this is all that is required. The same tree, if it be well used, will furnish the sap for several years. So many advantages could not escape those who hold slavery in abhorrence: but, independently

pendently of the societies formed for its destruction, there are others whose immediate object is to improve this fabric, which has had great success from its origin. That which I have tasted, differs but little from our powdered sugar; and there is not a doubt that, in time, it will equal the finest sort. Pennsylvania is not the only state that applies itself to this object; the planters of New York begin to see its importance. A large quantity has been made in this year, as far as the lake of Oswego.

M. BRISOT expresses his wish that some effectual means were taken to prevent the destruction of this useful tree; and he acquaints us that not less than the incredible number of three millions have been annually cut down in the state of New York alone.

The author entertains his friend with a very minute account of every thing that relates to the Quakers; and he delineates the peculiarities of their worship, their inoffensive manners, their political principles, and their pacific and humane dispositions, which have been their perpetual defence against their savage neighbours. However ferocious and cruel they may have been to every other class of people, the savages have always respected the Quakers.

M. BRISOT's circumstantial account of the present state of America, of the regularity of its government, of the state of its agriculture, commerce, manufactures, revenues, expenditures, national debt, &c. abundantly confirm the assertion that they are in a flourishing and very promising situation; but for these, and for many other interesting particulars, we must refer the reader to the work itself.

ART. XII. *Geschichte des Wachstums und der Erfindungen in der Chemie, &c. i. e. A History of the Progress and Discoveries in Chemistry, &c.* By JOHN CHRISTIAN WIEGLEB. 8vo, 2 Vols. Berlin.

THE first of the volumes now before us contains the history of chemistry, from 1651 to 1750; and the second continues it from 1751 to 1791.

They who wish to gratify curiosity with respect to the origin and progress of this branch of natural knowledge, in ancient times, may consult the works of *Borrichius, Conringius, and Bergman*. The last of these authors divided his history into three periods: the first he called the *mythological* period, from the most remote records to the time of the destruction of the Alexandrian library, in the 7th century after Christ; the second he named the *dark* period, from the last-mentioned event, to the 17th century; the third, which he did not live to write, he called the *more certain times of chemistry*.

M. WIEGLEB

M. WIEGLEB considers his present work as a continuation of *Bergman's History*; and he divides it into five parts. The first part comprehends the latter half of the 17th century; the second includes the first half of the present century; the third is from 1751 to 1775; the fourth, from 1776 to 1790; and the fifth begins with 1790, and is to end with 1800, which decade, of course, is not yet written.

This work might, perhaps, with more propriety, have been called a *Bibliotheca Chymica*; for the author has attempted only to give a complete list of the names of writers in chemistry, with the titles of their works in chronological order, and a very short account of some of their discoveries. He has not endeavoured to trace the circumstances which promoted or impeded the advancement of this branch of knowledge, at different periods, nor the connection between discoveries that gave birth to new improvements; which would surely be the most interesting manner of writing a history of any branch of natural science. It is proper also for us to notice, that the history, written according to the plan of the author, is very defective and inaccurate; for many writers, who have made discoveries, are omitted, and the dates of several who are mentioned are erroneous. The improvements and discoveries of the authors are but partially related; and the accounts given are not always of the most important inventions. Notwithstanding these defects, this history will be found both entertaining and instructive to most readers of works on this subject; for very few chemists can peruse these volumes, without meeting with many authors, and inventions, with which they were before unacquainted, or which they may have forgotten.

A work of this kind is not very susceptible of abridgment. We shall take farther notice, however, of a few parts of the volumes before us.

Glauber stands first in the present list of authors; and some of his discoveries are mentioned: viz. his method of distilling nitrous and marine acids, and of making butter of antimony; the *chameleon minerale*; calamine being an ore of zinc; the *wonderful salt* which has since borne his name; inspissated decoction of malt, for seamen, &c.: but much more is to be found in *Glauber's* works, than will be collected from this account.

M. WIEGLEB proceeds, in mentioning the other authors of the middle and latter part of the 17th century, without naming *Mayow* who discovered dephlogisticated air as a component of nitrous acid, and as a component of atmospheric air; who assigned the true reason why substances, containing nitre, burn in *vacuo*; who discovered nitrous air; a composition which,
like

like the Greek fire, burned under water; the union of dephlogisticated air with metals, during calcination, by means of a burning-glass; who found that the calcination of metals, by nitrous acid, depended on the union of air with them, which air had been abstracted from the atmosphere; and who invented the most ingenious parts, hitherto known, of the *pneumatic* apparatus:—these, we say, and many other brilliant discoveries, are omitted by M. WIEGLEB; and we hope that, in case of a future edition, he will consult the work of this great and original chemist.

After *Mayow*, should be mentioned *Boyle*. M. WIEGLEB notices *Boyle's* method of separating air from oyster-shells by vinegar; and his method of producing cold, by dissolving *sal ammoniac* in water.

Chr. Wren is said to have obtained air, in a bladder, by mixing oil of vitriol with lixivium of tartar; or from oyster-shells and copper, by *aqua fortis*, as well as from beer.

The year 1674 appears to be the date of making oil of vitriol from sulphur, by *Robert St. Clair*, in his work entitled, "Abyssinian Philosophy confuted."

In 1700, *Geoffroy* shewed to the French Academy, that cold was produced by mixing oil of vitriol with *sal ammoniac*, though the vapour which arose produced heat; and that corrosive sublimate and *sal ammoniac*, mixed with distilled vinegar, also produced cold.

This year, likewise, gives us the date of *Freind's* chemical work: but M. WIEGLEB furnishes no account of the only interesting part of it, viz. the attempt to explain those unions of different bodies with each other, which have been since called chemical unions, by the principle of attraction, in *Newton's* Philosophy.

Sir Isaac Newton's works contain a great deal of chemical knowledge; a circumstance not commonly known, and of which no account is given in this history.

The year 1706 is the date of the first porcelain manufacture in Europe; viz. that of Dresden. The account of the invention of it is curious:—*John Frederic Böttger*, of Schleitz, believed, or pretended, that he had learned the art of transmuting various substances into gold, from a goldsmith at Berlin. He went into Saxony, and was allowed all materials and every assistance required for his operations, at the expence of other people: but he laboured in vain for several years. At last, imputing his want of success to the crucibles not being of a proper quality, he attempted to make these vessels himself, of a hard and durable kind; and, in this attempt, he accidentally produced porcelain.

In 1707, was published the first account of the preparation of *magnesia alba*, from the mother ley of saltpetre, by *Mich. Bernh. Valentini*, which had before been made at Rome by one *Domborn*, and called Count *Palma's* powder.

The year 1710 produced the discovery of the *sal amarus* in the mother ley of salt water, by *Dr. Hoy*.

In mentioning *Hales's* works, in 1727, the author had an excellent opportunity of shewing, that nearly all the principles of the new chemistry are in the works of *Mayow* and *Hales*, with, for the most part, adequate experiments. He should also have particularly noticed the pneumatic apparatus of *Hales*.

In 1709, *Fahrenheit* published his experiments of the intense cold produced by a mixture of snow or ice with acid of nitre.

Gmelin's account of carmine made with cochineal, was published in 1730.

Geoffroy and *Boulduc*, in the same year, viz. in 1731, discovered the composition of *Seignette's* salt, afterward called *Rochelle* salt.

In 1750, we had the important invention of manufacturing, in the large way, oil of vitriol from sulphur, fully described. *Ward*, the empiric, is said to have learned from *Cornelius Drebbell*, a Dutchman, that five ounces of oil of vitriol might be had from eight ounces of sulphur. The sulphur, mixed with a little nitre, was burned in the largest glass vessels that could be blown, which contained some water. The author does not seem to have been acquainted with the subsequent improvement of burning this mixture in rooms lined with lead; in consequence of which method, this article was reduced in price, from 4 shillings, to less than 4 pence, *per* pound.

The manufacturing of *sal ammoniac*, and, at the same time, of *Glauber's* salt, by the two brothers, the *Gravenhorsts*, of Brunswick, is mentioned to have been in 1759: but *M. WIEGLEB* does not explain of what materials these articles were made. We shall endeavour to supply this deficiency. Vitriolic ammoniac is mixed with marine salt; and, in a due degree of heat, a double affinity takes place, which unites the marine acid of the marine salt with the volatile alkali of the vitriolic ammoniac, and the fossil alkali of the marine salt with the vitriolic acid of the vitriolic ammoniac; whence *sal ammoniac* and *Glauber's* salt are formed. This manufactory is carried on, in a peculiarly profitable manner, by several persons in England.

In 1769, *Scheele* communicated his discovery of the tartareous acid, to the Stockholm Academy: but his paper being supposed to contain nothing that had not been found out before by *Margraaf*, or from invidious motives, it was not printed.

Afterward,

Afterward, *Retz* gave in the same observations, which were printed; and thus we learned, from *Margraaf*, that tartar contained an alkali combined with some other body; and, from *Scheele*, that this other body was a peculiar air.

More than half of this work contains the history of chemistry, from 1770 to 1790; and, considering the great number of discoveries in that period, the proportion of pages allotted to it is reasonable.

We shall just observe, that a tolerably complete history of chemistry cannot perhaps be written by any *one person*. It must be done either by a society, the members of which agree to write certain parts, or to write the whole history by a comparison of their several histories:—or, after various works of this kind have been written successively, by different persons, at last a good history may be collected from the whole.

ART. XIII. *Les Ruines, &c. i. e.* The Ruins; or, Reflections on the Revolutions of Empires. By M. VOLNEY, Deputy to the National Assembly in 1789. 8vo. pp. 410. Price 5 Livres, sewed. Paris. 1791.

THIS volume contains only the first part of M. VOLNEY'S intended work.—He here traces the causes of the dissolution of empires, and investigates the origin of the differences and disputes, which, at various periods, have agitated the minds of men, and have spread misery over every part of the globe. The plan of this publication, he observes, has been long in his thoughts; and allusions to it may be found in the preface to his *Travels in Syria and Egypt**, as well as at the end of that work. Its appearance was delayed by the late public and highly important occurrences in France; in which the author, not contented with being the speculative observer, or the theoretical abettor of liberty, assisted in person, and lent his arm to the support of freedom. The same wish to promote public benefit, which impelled him to suspend his literary exertions, induces him, now that he is returned to the rank of a private citizen, to resume them; and though his work may not possess the same merit as if it had appeared under the circumstances which caused it, yet he imagines, that at a time when new passions must necessarily influence and give activity to the religious opinions of men, it is of importance to promulgate those moral truths, which may serve to correct and restrain the wanderings of error or of prejudice. That some readers

* For our account of those *Travels*, see Rev. vol. lxxvii. Appendix.

will be shocked in their prejudices, and alarmed concerning their creeds, he is aware: but he declares, that his work, far from being the effect of an irregular and unsettled mind, arises from his love of order and of humanity.

After an invocation to those deserted scenes of ancient splendor, which have afforded a title to his book, M. VOLNEY introduces himself as having, in the year 1784, travelled through the empire of the *Ottomans*, and as traversing the country where formerly flourished the kingdoms of *Egypt* and *Syria*. Attentive to whatever concerned the happiness of men in a social state, he entered the cities, and studied the manners of their inhabitants: he penetrated into palaces, and observed the conduct of those who governed: he visited the country, and examined the state of those who cultivated the earth; and finding, throughout, nothing but plunder and barrenness, tyranny and distress, his heart was agitated with sorrow and vexation. Each day brought him to fields that were abandoned; to villages that were deserted; and to cities in ruins. He often met with ancient monuments, with the remains of temples, of palaces, of towers, of superb columns, of aqueducts, and of mausoleums; and the sight turned his thoughts to passed times, and raised in his mind solemn and serious ideas:—till, arriving at the banks of the *Orontes*, and finding himself in the neighbourhood of *Palmyra*, he resolved to enter the desert, and to behold those ruins, so celebrated, and so much in concert with his present feelings.

The contrast between the former population and abundance of this country, and its present nakedness and poverty, induced a long and sorrowful meditation; in which, recollecting that, in the term of its prosperity, it was the residence of idolaters and infidels; of the *Phenician* offering human sacrifices to Moloch; of the *Chaldean*, prostrate before a serpent; and of the *Persian*, adoring fire: while, in after times, in the hands of the faithful and holy, it was sterile and a solitude; he laments that the destiny of man depends on chance and on a blind fatality; or, otherwise, that the decrees of a mysterious and incomprehensible God have entailed a secret curse on that country; and, in vengeance to past generations, had inflicted punishment on the present race.

This soliloquy is interrupted by the appearance of a phantom or genius, who reproaches man for accusing providence, or fortune, of subjecting him to evils, which arise from his own misconduct. ‘Where,’ he asks, ‘is that *blind fatality* which, without law or rule, sports with the destiny of mortals? In what consists those heavenly *anathemas*? or, where is the *divine* malediction which perpetuates the wretchedness of these deserted countries?’

countries? Have the laws of nature changed? or, is it the God of nature who has caused these ruins? Is it his hand that has overturned these walls, that has sapped the foundations of these temples, and that has mutilated these columns? or, is it the hand of man? Was it the arm of God that carried fire and sword into the city, that murdered the inhabitants, and that destroyed the harvests and the plantations? or, was it the hand of man? When famine succeeded to devastation, was it the vengeance of God that produced it; or the senseless fury of man? No—The cause of man's misery is not to be sought in the heavens; it is nearer to him; it is on earth: it is not hidden in the breast of the Deity; it resides in man himself, and its seat is his own heart.

‘What are these murmurs, that *infidel* nations have enjoyed the benefits of heaven and earth? If infidels observe the laws of heaven and earth, if they regulate their judicious labours according to the order of the seasons and the course of nature, should God destroy the government of the world to defeat their prudence? What is the nature of that infidelity, which, by its wisdom, has founded empires, has defended them by its courage, and has strengthened them by its justice; which has raised powerful cities, and has dug out deep harbours; which has drained pestilential marshes, has covered the sea with vessels, and the earth with inhabitants, and, similar to the creative mind, has spread vigour and life over the world?’

After this discourse, in consequence of the traveller's wish to know by what means empires are raised, and overturned; what are the causes of the prosperity and misfortunes of nations; and on what principles can the peace of societies and the happiness of mankind be secured; the Genius elevates the author above the earth, and points out to his sight, (which is strengthened by supernatural assistance,) the principal countries of Asia, Africa, and Europe. He then informs him of the condition of man in the universe: that when the secret power, which directs all things, formed this globe, he impressed on the component parts of it certain essential properties, which became the rule of their individual movements, the law of their relative actions on each other, and of the consequent harmony of the whole: to fire, he gave motion and activity; to air, elasticity, &c.: while to man, intending to expose him to the shock of so many surrounding beings, yet desiring to preserve his fragile existence, he gave the faculty of thinking. In consequence of this faculty, every action, unfavourable to his existence, produces a sensation of evil and of pain; while every favourable action excites a sensation of pleasure and happiness. By these sensations, man, being turned aside from

that which offends him, and being drawn forward to that by which he is gratified, is compelled to love and preserve his life. Thus self-love, the desire of happiness, and the aversion from pain, are the essential and primary laws imposed, by Nature herself, on man.

The effects of these laws are next traced in the original state of man; in their action in removing him from a barbarous and savage condition, and in placing him in society:—it is argued that, afterward, these same laws, being carried to excess, and blindly followed, were the source of all the evils to which men, associated together, were exposed; and that these evils, affecting mankind, again gave new activity to the laws in question, and were the origin of government.

With respect to the general causes of the prosperity of ancient kingdoms, it is urged, that wherever a people are powerful, or an empire is prosperous, it is because the laws of convention are there conformable to the laws of nature; and that where a nation falls to decay, the laws are either vicious in their construction, or have been infringed by a corrupt government.

A view is here taken of the general causes of the revolutions and overthrow of ancient states. It is said, that because one man was stronger than another, *that* inequality, which was an accident in nature, was taken for its law; and because the strong man could deprive the feeble man of his life, and avoided doing it, he therefore claimed an unjust property in his person; and thus the *slavery of individuals* was the fore-runner of the slavery of nations;—that, because the master of a family could, among his domestics, exercise absolute authority, he wished to exercise it elsewhere; and the *despotism of parents* laid the foundation of *political* despotism;—that, in societies formed on these bases, under the appearance of union and peace, there would exist an intestine contention, in which the citizens, divided into opposing bodies of different ranks, classes, and families, would constantly strive to appropriate to themselves, under the appellation of the *supreme power*, the ability of despoiling all, and of subjecting every thing to the dominion of their passions;—that this spirit of invasion, manifesting itself in different forms, would, sometimes, under the name of *anarchy*, torment the state with the passions of all its members;—that, at other times, the abuses of agents, appointed by a people jealous of their liberty, would plunge the state, agitated by the cabals of the ambitious, by the corruption of the rich and factious, by the venality of the poor and idle, by the disputes of orators, by the boldness of the wicked, and by the timidity of the virtuous, into all the mischiefs of *democracy*;—that where the

the chiefs were equal in strength, they would associate; and, under the name of *aristocracy*, the state would be distracted with the passions of the rich and powerful;—that impostors of another kind would, in other countries, abuse the credulity of weak men, and, under the name of *theocracy* and religion, the state would be tormented with the intrigues of priests;—till, tired of many evils, men would consolidate them all under a single master, and *monarchy* would give scope for the passions of kings and princes.—Then, in the hope of obtaining a better master, would arise all the miseries of *civil war*: till an individual, more skilful or more fortunate than the rest, would fix the power in himself; and, by a strange phenomenon, subjecting millions of his equals, against their will, or without their concurrence, would establish the art and domination of *tyranny*.—In reality, the ambitious man, observing the spirit of division which reigned, would artfully increase it: he would flatter the vanity of one, and would rouse the jealousy of another; would favour the avarice of this, inflame the resentment of the next, and irritate the passions of all: opposing different interests and prejudices, he would spread disputes and hatred: to the poor he would promise the spoil of the rich: to the rich, he would promise the subjection of the poor: terrifying one man by his fellow, one class by another, and separating all by mutual suspicions: he would raise his power on their weakness, and impose on them a yoke of *opinion*, fastened by their own hands. By the army, he would raise taxes: by taxes, he would govern the army: by pensions and places, he would enslave the whole people; and the state would languish under the slow decay of *despotism*.

Thus, from the same cause, varying in its action, was the prosperity of states attacked under different forms; and hence arose two principal consequences, equally fatal: the one, tending incessantly to divide societies into their separate parts, caused their weakness and hastened their dissolution: the other, as constantly tending to concentrate the powers in one hand, occasioned, as it were, a *swallowing-up* and absorption of societies and states.

In fact, as in a single state, a party had absorbed the nation; then a family, the party; and an individual, the family; so there existed the same spirit with regard to each other in different states; and the same evils which had convulsed the civil order, were introduced into the political state. One city, having subdued another, enslaved it, and formed a province; and two provinces, being consolidated, composed a kingdom; and kingdoms being conquered, empires were established, of a gigantic magnitude; and far from the powers of states being

increased in proportion to their extent, it happened, on the contrary, that they were diminished; and far from the condition of the people being rendered more happy, it followed, from natural causes, that they were every day plunged into greater miseries:—for, as the extent of the state increased, its government becoming more complicated and difficult, it was necessary to add energy to the governing power; and no proportion was preserved between the duties of sovereigns and their privileges;—and despotic princes, conscious of their own weakness, and fearing whatever disclosed the power of the people, laboured to keep them in ignorance;—while the nations, divided by absurd prejudices and brutal hatred, assisted the ruinous tendency of their governments; and, under the guidance of their rulers, mutually aggravated their slavery:—thus, the proportion between the powers of states no longer existing, the weaker were enslaved by the stronger;—and, lastly, as different states were combined together, the people, deprived of their own laws, customs, and governments, lost that idea of *personal interest*, which caused their strength. The despots, accounting the empires their domains, and the people their property, committed the most arbitrary depredations: all the powers and riches of nations were employed in gratifying the wishes of individuals; kings gave way to all the extravagances of luxury; and their example was followed by their parasites, and transmitted even to the lowest ranks. In this insatiable thirst after pleasures, the ordinary tributes, proving insufficient, were enlarged; the labourer, finding his trouble increased without an increase of profit, was discouraged; the merchant, being despoiled of his property, ceased to be industrious; and the multitude, condemned to poverty, thought only of procuring necessities; and all productive labour was at a stand. By these means, the possession of lands becoming burthensome, the proprietors of small farms were obliged to part with them to their richer neighbours, and great fortunes were amassed in a few hands; while, the laws and institutions favouring this accumulation, the people were divided into the small body of opulent and idle men, and the multitude of poor and mercenary.—A secret and mysterious administration completed the evils, while it left the nation no hope of removing them.

Now all these vices having enervated the states of Asia, it happened that the vagrant and poor nations in the adjoining deserts and mountains, coveted the enjoyments of the fertile plains; and having attacked these polished empires, they easily conquered those whom the policy of tyrants had rendered weak and incapable of resistance. A state of slavery followed,

lowed, accompanied with a distinction of *casts*; and accordingly as a man was born of this or that blood, he was born a slave or a tyrant. The accidents of nature being joined to these ills, the people, in despair, attributed their misfortunes to superior and hidden powers; and because there were tyrants on earth, they supposed that tyrants existed likewise in heaven: systems of religion, arrabiliary and misanthropic, were formed; and wicked and envious gods were imagined; to appease whom, man offered up the sacrifice of all his enjoyments, engaged in practices of self-denial, and reversed the laws of his nature.

Considering his pleasures as crimes, and his sufferings as expiations, he fought to love pain, and to abjure the love of himself: he acted contrary to his feelings; he hated his existence; and a self-denying and unsocial system plunged the nations into a death-like dependency.

The author having taken this view, (or rather a much more extensive one, for our limits will not allow us to follow him,) he goes on to trace the lessons of past ages as repeated in the present time. In a chapter, filled with excellent political remarks, he exposes the vices of the Ottoman government; and, looking forward to the wars between the Russians and the Turks, he prophesies the total overthrow of the Turkish empire:—*but its hour does not seem to be near at hand.*

The question is next agitated, whether the condition of mankind is improving; and it is answered in the affirmative.—The expansion of knowledge, and the establishment of equality, are gradually proceeding; and the time will arrive, when the whole race will form one great society, one family governed by the same mind, by common laws, and enjoying all the happiness of which human nature is capable.—Not that this joyful occurrence is speedily to be expected: but even now a just and powerful nation is in motion: a new age opens; an age of astonishment to vulgar souls, of surprize and fear to tyrants, of freedom to a great people, and of hope to all the world.

To the accomplishment of this prediction, made by the Genius, one great obstacle is stated as arising from the multiplicity and opposition of the different religious sects in the world; each convinced that itself is right, and that all others are wrong. To remove this evil, and to confirm his words, the Genius directs the view of his companion toward the west; where, at the extremity of the Mediterranean, in the country of one of the European nations*, a prodigious movement is beheld, and people without number are seen crowding the streets and public places. At intervals, voices are heard ask-

* France,

ing, 'What is this new prodigy? What is this cruel and mysterious scourge? We are a numerous people, and we are without strength! We have an excellent soil, and we have no provisions! We are active and laborious, and yet we live in indigence! We pay enormous tributes, yet more are required! We are in peace abroad, yet our persons and goods are not in safety at home! Where then is the secret enemy that despoils us?'—Other voices answered, 'Let a standard be raised, and let those who, by their labours, support the society, gather round it; and you will then perceive who are your enemies.' The standard being raised, the nation was divided into two unequal bodies: the one, innumerable and consisting of almost the whole, shewed, by the poverty of their garments, and by their meagre and sun-burnt countenances, the marks of want and of labour: the other, a small groupe, and an almost imperceptible fragment, presented, in the richness of their habits embroidered with gold and silver, and in the jollity of their faces, the symptoms of leisure and of plenty.

On looking more attentively, the great body was found to be composed of labourers, artizans, merchants, and of all professions useful to society; while the small groupe consisted only of the agents of government, either civil, military, or religious. These bodies having considered each other with astonishment, the great one asked, 'Why have you separated from us? Are you not then of our number?'—'No,' replied the groupe, 'you are the *people*: we are a *privileged body*, who have our separate laws, customs and rights.'

The People. 'What labour do you perform in our society?'

The Small Body. 'None! we are not made to labour.'

The People. 'How then have you acquired your riches?'

The Small Body. 'In taking the trouble of governing *you*?'

The People. 'How! is this what you call governing? We fatigue ourselves, and you enjoy the fruits of our fatigue: we produce, and you dissipate. Riches flow from us, and you seize them. You, men of privileges, a class which is not the people, depart, form your own nation, and govern yourselves.'

The people, having thus discharged their former rulers, proceeded to chuse a number of men from their body, to whom they refer the task of inquiring into the end and principle of every association; of ascertaining the rights of each member; and of forming a regular code of equitable laws:—but no sooner are the terms *equality*, *liberty*, and *justice*, heard, than a combination of tyrants attempts to stop their progress: till the legislators, addressing the multitude, recommend a general assemblage of all nations on the earth, each of which, proposing or defending its

its own system of government, may enable the rest to select the best possible constitution.

Such an assemblage is accordingly formed; and the rest of the volume consists of the imagined debates of the various people of which it is composed.

The topics, which are discussed, are religious as well as political:—a view is taken of the different systems of religion, and of their influence on the government of nations. The author treats all religions as of human invention, and is a believer in none. His arguments and his opinions must, however, be known by consulting his book; for, though we are always ready to engage in inquiries after truth, and wish to see them at all times promoted, yet we chuse to avoid disseminating notions, which we cannot approve, and which we have neither room nor leisure fairly to state, nor fully to refute.

The volume closes with the promise of a continuation, wherein the *legislators* are to promulgate a system of laws, on which the happiness of Nature itself depends. Should the time ever arrive, in which we can, with full confidence, hail such a man as M. Volney by the endearing appellation of “FELLOW CHRISTIAN!” we shall sincerely rejoice in the happy circumstance: for why should we resign all the men of genius to Belzebub*?

ART. XIV. *Voyage à Madagascar, &c. i. e. A Voyage to Madagascar, and to the East Indies.* By the Abbé ROCHON, Member of the Academies of Sciences of Paris and Petersburg, Marine Astronomer, Keeper of the King's Cabinet of Natural History, Inspector of the Mint, &c. 8vo. pp. 322, with a Map. Paris. 1791.

THE island of Madagascar occupies so conspicuous a place in the map of the globe, and has hitherto been so imperfectly and unsatisfactorily described, that we began the perusal of the present work with some degree of eagerness. A philosophic and scientific traveller to remote and unknown regions, if gifted with curiosity, diligence, and truth, is sure to bring home literary merchandice of great value, if it should likewise be well manufactured; for raw materials, however precious in themselves, require dressing and arrangement; even gold must be refined, and diamonds must be polished.

* When a friend of Whitefield observed, that many of the Methodist's hymns were sung to tunes which had, originally, been adopted to compositions of a lighter nature, he gravely replied, “Why should the devil have all the good tunes?”

Among

Among the former accounts of this immense island, the second in magnitude, and, perhaps, the first in productions, on the globe, those of FLACOURT, in French*, and of DRURY, in English†, are the principal. Flacourt's account is dedicated to M. Fouquet, minister to Louis XIV., just before his disgrace, and seems authentic. He was governor of the French settlement at *Fort Dauphin*, on the eastern side of Madagascar: but being continually at war with the natives, he had neither time nor opportunity for exploring the interior parts of the island. He has, however, described many of the petty kingdoms, into which the Europeans had then penetrated, as well as their productions, rivers, bays, and harbours:—but the most valuable parts of his work are, perhaps, the botanical and natural history, which occupy a considerable number of pages. The volume was divided into two parts; the last of which contains a narration of the wars, or rather of the ravages and cruelties, of the French, in attempting to conquer and take possession of the whole island, by order, and for the use, of their *Most Christian Majesties*, Lewis XIII. and XIV. from the year 1642 to 1657. During this period, the French, by the most cruel treachery, taught the native princes the barbarous traffic in slaves, by villanously selling to the Dutch governor of Mauritius, a number of innocent people, who had been assisting them in forming a settlement at Fort Dauphin.

DRURY's *journal* is more an account of the adventures of an ignorant individual, than a description of the island, or of its productions. The map, which he has given, being copied from that of Flacourt, none of the places mentioned in his own narrative are to be found in it.

The account before us, by the Abbé ROCHON, is introduced by a preliminary discourse on the establishments made by his countrymen in the neighbourhood of Madagascar, at the island of *Bourbon*, and at the *Isle of France*. The port of this last, (he says,) 'is the arsenal of our forces, and the magazine of our commerce.' The Isle of Bourbon has no port sufficient for the reception of large vessels. The volcano, on this last island, though its eruptions are frequent, has occasioned no mischief to the inhabitants, except by rendering its vicinity desert for six miles round.

The Abbé tells us, that the insalubrity of the air in Madagascar determined his countrymen, in 1664, to quit that immense island, in order to establish themselves at so inconsiderable a place as the Isle of Bourbon, which is scarcely perceptible in

* *Hist. de la Grand Isle Madagascar*, à Paris, 1661. 4to.

† Madagascar: or, Robert Drury's Journal. London, 1729. 8vo.

a map

a map of the globe: but we rather think, from the account of the state of the French affairs on the island of Madagascar in 1661, when *Flacourt's* narrative was published, that their ill treatment of the natives had raised such a general and formidable opposition to their residence in the country, that the French were obliged to abandon their possessions for other reasons than the unhealthy qualities of the climate.

The cattle which they had transported to the Isle of Bourbon from Madagascar, and the fermented liquor which the inhabitants of that island had taught them to make of sugar-canes, preferable, says our author, to the best cyder of Normandy, were at first their chief support: it afterward proved a good corn country, as well as favourable to the growth of coffee.

While this infant colony became daily more and more flourishing, that which the Dutch had established at the *Isle of France*, then called *Mauritius*, was in the utmost distress and indigence; which they chiefly ascribed to the rats and locusts with which it was infested. In 1712, they transplanted their colony to the *Cape of Good Hope*. The inhabitants of Bourbon consolidated themselves for the loss of their neighbours, by taking possession of the island which they had quitted, which is only thirty-four leagues distant. The air of this little island is salubrious; and though it is less fertile and extensive than Bourbon, these disadvantages are well compensated by the excellence of its ports, and by its being to the windward.

Here the author makes some excellent remarks and reflections on the cultivation of this island, and on the mechanical means devised by different governors for enlarging and securing the port.

The hurricanes, to which this island is subject, are thus described by our author:

'No one, (says he,) can form a perfect idea of this terrible meteor who has not had the misfortune to see it. A hurricane is almost always accompanied with rain, thunder, and an earthquake; the atmosphere is on fire, and the wind blows with equal violence from every point of the compass. It seems to threaten, with instant destruction, every thing that lies in its way. Mariners, therefore, who see it forming at a distance, by observing its direction, are sometimes able to escape its violence, by steering a different course, and remaining in a calm situation at a small distance from the places where these dreadful storms expend all their fury. If the velocity of the wind exceeds 150 feet in a second, nothing can resist its force; the largest trees are torn up by the roots, the most solid buildings are blown down; while neither the weight nor tenacity of the anchors, nor the strength of the cables, can secure a vessel from being overset, or dashed to pieces on the shore.

'I have seen the main-mast of the *Mars*, a 64 gun ship, snapped off and blown overboard in the hurricane of March 1771, which

was

was by no means so violent as that in February of the same year. Intelligent mariners know how to calculate the force necessary to break off short the main-mast of a man of war; and can judge whether I have exaggerated in rating the velocity of the wind, in the most violent tempests, at 150 feet in a second. In latitudes between the tropics, the extraordinary variation of the barometer is the only indication, yet known, of an approaching hurricane.

At the time of the hurricane in February 1771, (at the *Ile de France*,) a sudden fall of the mercury made me, as well as M. *Poirre*, the Intendant of the Island, very uneasy. It was discovered at four o'clock in the evening. M. *Poirre* sent for the Captain of the Port. This officer, who had seen the hurricane in 1701, was not so much alarmed at the barometer as we were; he said, there were indications more certain: four-and-twenty hours, adds he, before the storm, you will see the black people descend from the mountains to announce it. Beside, the manner in which the sun sets will instruct me what measures to take in order to prevent, as much as is in my power, the accidents to be most dreaded on such occasions. Neither the earnest entreaties of the Intendant, nor my own observations, were sufficient to persuade him of the approaching mischief; he was determined to stay till he saw the sun set. The sky was then clear and serene: but the barometer continued to fall, though the sun set with great brightness. The Captain, who had long served in the East India Company, left us, perfectly satisfied that we were secure from all the evils with which we thought the island was threatened; and seemed to pity our ignorance for placing such confidence in the weather-glass. It is difficult to persuade a man, brought up in the mere practice of an art, that science is of any use.

The hurricane came on at seven o'clock, that is to say, an hour after sun-set. Before nine, all the vessels were blown ashore except the pink, *Ambulante*, and a little advice-boat, called the *Vers-Galand*. In this whirlwind, the pink was driven to sea, and the boat, which was fastened to her, sunk.

The *Ambulante*, without sails or rudder, without provisions for the sailors, and with a detachment of the Irish regiment of Clare, on duty in the vessel, was driven about for more than twelve hours at the mercy of the winds; which varied so much, that she was blown round the island, and at length wrecked miraculously on the only part of the coast where the men could possibly be saved. What renders these disasters more afflicting, is the impossibility of affording the distressed any assistance; we are obliged to remain motionless in the midst of the ruin that surrounds us; we must await our fate, without a possibility of foreseeing and preventing it: the fury of the wind, and the force of the torrents, deter us from quitting the shelter which we have chosen, or the place where we happened to have been when the storm came on.

This hurricane lasted for ten hours, with equal violence. Neither the torrents of rain, the thunder, nor the lightning, abated the force of the wind: but, at three o'clock in the morning, the mercury, which had fallen 25 degrees, remained stationary during
some

some minutes, and soon after began to rise; from that time the storm abated, and the wind blew more steadily. At last, about six o'clock in the evening, it was possible to afford some assistance to the poor shipwrecked mariners. During this hurricane, all communication with the different parts of the island were cut off by the floods, and by the trees that were torn up by the roots. Three weeks elapsed before there were any tidings of the *Ambulante*, though she had been wrecked only six leagues from Port Louis in the *Isle de France*. By attending to the predictions of the barometer, previous to the second hurricane, the vessels in the port received much less injury from it than from the first.

The rest of this preliminary discourse consists of nautical remarks and reflections, made by the author in his passage to the East Indies, in 1769; many of which seem important to navigators pursuing the same track. In the course of these remarks, he relates the following story, which not only bears hard on some French navigators, but on human nature:

The *Isle de Sable* was discovered to the north of Bourbon and the *Isle de France*, in 1722, by the *Diana*, Capt. *De la Feuillé*: it is flat, and is only a quarter of a league in circumference. Fresh water has been found at the north and south extremities, at fifteen feet depth. The ship *Utile*, Capt. *De la Fargue*, was wrecked here in 1761. The officers, and the crew, which was chiefly composed of blacks, saved themselves on this little island. They constructed, from the wreck, during a residence there of six months, a sloop, on which the white people embarked, and arrived safely at St. Mary's, near Madagascar, after a short passage. The blacks remained, vainly expecting assistance from the white people who had left them. Every man, possessed of the smallest sentiment of humanity, must shudder, when he hears that the poor blacks were left to perish miserably, without the least attempt to save them.

The Advice-boat, *La Dauphine*, commanded by M. *Fromelin*, lieutenant in the Royal Navy, in 1776 met with the same island; and vanquishing all the obstacles to the approach of this dangerous rock, he had the happiness to carry to the *Isle of France* the wretched remains of the *Utile's* crew. Four score negro men and women had perished, some by hunger, and others in trying to get away on rafts. Seven female blacks had survived the most cruel sufferings that can be imagined, during fifteen years. The highest part of this rock is but fifteen feet above the level of the sea. It is 1200 yards long, by 600 broad. The blacks had erected a shed from the remains of the wreck, which they covered with turtle-shells; and the feathers of birds were ingeniously formed into dresses by the negro women. This island is absolutely barren, nor were these poor people out of the reach of the fury of the sea in tempestuous weather. The seven black women who had resisted and escaped from all the united horrors of hunger and solitude, brought with them a little child, which partook of the extreme weakness of its mother. These women related, that they had seen five vessels near them, some of which tried to approach them. The little vessel, *La*

Sauterelle, was that which gave them the greatest hopes of delivery, during a few minutes: but the boat of this ship, in fear of not getting off, quitted the island with such precipitation, that she left one of her men behind.

'This man, the victim of his courage and humanity, perceiving himself abandoned by his comrades, took the desperate resolution of trying to reach Madagascar on a raft. He embarked, with three male and three female negroes, ten weeks before the arrival of *La Dauphine*.'

We are left to suppose that these poor people were lost, as the Abbé takes no farther notice of them.

The author begins his account of Madagascar itself with a spirit of philanthropy which pervades the whole work. The following philosophical and humane reflections, we think, merit dissemination and praise:

'The island of Madagascar excited the rapacity of the Europeans, as soon as it had the misfortune to be a little known to them. Its extent, the fertility of its soil, and the variety of its productions, seemed to offer, to whatever nation could seize it, commercial advantages not to be neglected. Luckily the insalubrity of the air has hitherto protected the inhabitants from the yoke of such polished nations, as have the insolence to imagine that they have a right to subdue every people that they choose to call *savage*, because their customs and manners are not the same with those of Europeans.

'No one of these civilized nations can boast the having sacrificed the smallest interest to the sacred principles of humanity. All have been alike unjust and barbarous; almost all have carried fire and sword with them into every place where the rage for gain has conducted them; forgetting that the soil, where these savages live, is as much their own, as that which gave us birth, is ours.

'Europeans would have acquired more real and durable advantages, if they had carried their arts of industry into these countries, which are in want of them. Such presents would not have been fruitless; and commerce would soon have found how preferable such gentle and humane methods are, to the injustice and cruelty which have been practised in subjugating all the unfortunate inhabitants of such countries, as have offered to rapacity any new objects of wealth.'

Madagascar was discovered by the Portuguese in 1506: but it had been known to the Persians and Arabians from time immemorial. Its limits in latitude extend from the 12th to the 26th degree.

The soil of this island is so fertile, and its products are so various, that the fortunate inhabitants have no occasion to water the earth with the sweat of their brows; they hardly need to move a spade. The forests present a prodigious variety of trees of all kinds, wood for dying, ebony, bamboos of an enormous size, oranges, lemons, and timber for masts and the construction of ships, as well as for every other purpose of architecture and

and furniture. Gums of various kinds are found here in great abundance, particularly the singular substance known by naturalists under the name of *elastic gum*. This, says our author, is a coagulation of the milky sap of a tree called the *singuire*. Beside the aromatic and medicinal herbs which abound in the forests, the island produces flax and hemp of a length and strength which surpass any in Europe. Sugar canes, wax, honey of different kinds, tobacco, indigo, white pepper, gum-lac, ambergris, silk, and cotton, would long since have been objects of commerce which Madagascar would have yielded in profusion, if the Europeans, in visiting the island, had furnished the inhabitants with the necessary information for preparing and improving these several productions. The most indefatigable botanist would but superficially become acquainted, during a long life, with the natural history of the vegetables which grow in the different parts of this island; of which the latitude is so extensive as to comprehend many climates.

The inhabitants are, in general, above the middle size. The colour of their skin is various: some are of a deep black, some are swarthy, and others are of a copper colour: but that of the greatest number is olive. All the blacks have woolly hair like the negroes of Africa. Those who resemble the East Indians and mulattos in colour, have hair as little woolly as the Europeans. Their noses are not flat, their foreheads are high and open, their lips are not thick; in short, all their features are regular and agreeable. Their general character of countenance is frank and pleasant. They seem totally indifferent concerning every species of knowledge but what is absolutely necessary, and in that their curiosity is moderate. They have an absolute aversion from whatever requires reflexion; a kind of apathy which man is much disposed to indulge in hot climates, where nature supplies the necessities of life without labour.

'The people of Madagascar, (says our author,) are sober and active, and pass the greatest part of their lives in sleep and diversion. Like the generality of savages, they are without vice and without virtue; the present is all their care: they are susceptible of no kind of foresight, and are unable to conceive it possible that there should be men on the earth, who can make themselves uneasy about the future. These islanders are unrestrained Beings, with light hearts and healthy bodies.'

Man is so organized, says M. ROCHON, that whoever has the misfortune to think much about himself, is disordered in mind or in body.—Our sufferings are our own, but our pleasures are derived from external objects.

After telling us that men, in a state of nature, are free from *prejudices*, he relates the story which *Rousseau* has told in his

Essay sur l'Inégalité, of a young Hottentot, who had been educated at Amsterdam, by order of *Vander Stel* the governor of the Cape of Good Hope, in all the European refinements; he was elegantly dressed, was taught languages, arts, and sciences, and instructed in the Christian religion. The Dutch governor, expecting that he would be of great use to the India Company in transacting business for them with the natives, sent for him to the Cape. He had not been there long, before he asked leave to visit his relations up in the country; and, after a short time, he came back, covered only by a sheep-skin, in the Hottentot manner, and with a bundle under his arm.—Addressing himself to the governor, he said: ‘Permit me, Sir, to return your fine cloaths, to renounce your arts, sciences, manners, and religion, and to live and die in those of my ancestors.’—Then, without waiting for an answer, he took to his heels, and never more was seen at the Cape of Good Hope.

Flacourt relates a similar story:—The son of a principal chief, or sovereign, in Madagascar, having been carried to Goa, and educated there by the Jesuits in the family of the Viceroy, was baptized, and well instructed in the articles of the Christian faith; he could read and write several European languages; and he spoke Portuguese perfectly: but, being carried back to his father, he renounced Christianity, and embraced the customs and superstitions of his country, with greater zeal than the rest of the natives.

Are these instances quite free from prejudice?

The abundance and variety of provisions of every kind, which a fine climate and fertile soil can produce, are on no part of the globe, according to *M. ROCHON*, superior to those of Madagascar: game, wild-fowl, poultry, fish, cattle, and fruits, are alike plentiful. He confesses, however, that the French have only frequented the south-east part of the island; and even of that, our author seems to have added little to the account given by *Flacourt*, 130 years ago. The singular customs, at least, that are related by one of these authors, are generally to be found in the other. If we suppose this coincidence to be accidental, the two accounts will reciprocally confirm each other.

The peculiar privilege assigned to their kings, of slaughtering domestic animals for the general consumption, is but extending the honours of the chase; where he that is *in* at the death of an animal, or can boast of having killed the greatest number of birds, is but a butcher of a somewhat higher class.

On the African side of the island, there are some remains of the Mohammedan religion brought thither by the Arabs, about 300 years ago; who likewise furnished the natives with the little literature to be found in it. In other kingdoms of this island,

island, the Asiatic adherence to *castes*, and ancient family-rights and privileges, is rigidly observed. Though the religious rites and tenets of these islanders are very few, yet their superstitions are many. They have no priests, but magicians and conjurers in abundance, in whose science they have implicit faith. 'The people, however, of the province of *Anossi*, near Fort Dauphin, (says the Abbé R.) are lively, gay, sensible, and grateful; they are passionately fond of women; are never melancholy in their company; and their principal occupation is to please the sex: indeed, whenever they meet their wives, they begin to sing and dance. The women, from being happy, are always in good humour. Their lively and cheerful character is extremely pleasing to the Europeans.' If this account be nearly exact, and the result of an actual survey of the country and manners of its inhabitants, how much is the happiness of savages, as they are called, to be envied by the most civilized and polished nations of the earth!—The Abbé tells us that he has studied, with some care, the character and manners of these islanders:

'I have been often present (says he,) at their assemblies, where affairs of importance have been agitated; I have observed their dances, their sports, and their amusements, and I have found them free from those excesses which are but too common among polished nations. Indeed I was too young at this time, for my observations to be of much weight: but if my experience be insufficient to inspire confidence, I beg the reader will rather consider the nature of things, than the relations given by men without principles or intelligence, who fancy that they have a right to tyrannize over the inhabitants of every country which they can subdue.

'If the people of Madagascar have sometimes availed themselves of treachery, they have been forced to it by the tyranny of the Europeans. The weak have no other arms against the strong. Could they defend themselves by any other means from our artillery and bayonets? They are uninformed and helpless; and we avail ourselves of their weakness, in order to make them submit to our covetousness and caprice. They receive the most cruel and oppressive treatment, in return for the hospitality which they generously bestow on us; and we call them traitors and cowards, when we force them to break the yoke with which we have been pleased to load them.'

This reflection does honour to the humanity of the author;—and, as he observes, its truth is but too well demonstrated by the failure of the numerous establishments which the Europeans have tried to form in Madagascar.

M. ROCHON next gives a sketch of the attempts that were made by his countrymen, during the middle of the last century, to enslave the inhabitants of Madagascar; and he very justly censures the means employed, and accounts for the little suc-

cess of these enterprizes. Thus far his information is chiefly compiled from *Placourt*:—but now he has recourse to other resources, of which he does not always inform his readers.

The subsequent narrative is instructing: but it excites more solicitude for the success of the nation, than for their invaders. *La Case*, one of the French officers employed by the governor of Fort Dauphin against the natives, was so successful in all his enterprizes, that they called him *Deaan Powsi*, the name of a chief who had formerly conquered the whole island. The French governor, jealous of his renown, treated him harshly, and refused to allow him the rank or honours due to his valour. The sovereign of the province of *Ambouille*, called *Deaan Rasitat*, taking advantage of his discontent, prevailed on him to become his general. Five Frenchmen followed him. *Deaan-Nong*, the daughter of *Rasitat*, captivated by the person and heroism of *La Case*, offered him her hand, with the consent of her father. The chief, grown old, infirm, and arrived at the last stage of existence, had the satisfaction of securing the happiness of his subjects, by appointing his son-in-law absolute master of the rich province of *Ambouille*. *La Case*, in marrying *Deaan-Nong*, refused to take the title and honours attached to the sovereign power: he would accept of no other character than that of the first subject of his wife, who was declared sovereign at the death of her father. Secure in the affection of this princess, who was not only possessed of personal charms, but of courage and great qualities, he was beloved and respected by her family, and by all the people of *Ambouille*, who revered him as a father;—and yet, how much soever he wished it, he was unable to contribute to the prosperity of his countrymen at Fort Dauphin, whom he knew to be in the utmost distress.

The governor, regarding him as a traitor, had set a price on his head, and on the heads of the five Frenchmen who had followed him. The neighbouring chiefs, irritated at this treatment of a man whom they so much venerated, unanimously refused to supply the fort with provisions. This occasioned a famine in the place, which, with a contagious fever, and other maladies, reduced the French garrison to four-score men.

The establishment at Fort Dauphin, on the point of being totally destroyed, was preserved for a short time from ruin, by the arrival of a vessel from France, commanded by *Kercadie*, an officer of Brittany, who, with the assistance of a young advocate who had been kidnapped on board the vessel, prevailed on the envious and implacable governor, *Chamargou*, to make peace with *La Case*, and his sovereign spouse, *Deaan-Nong*.

This peace, however, lasted but for a short time : the French, restless, and insolent to the neighbouring nations, again drew on them the vengeance of the natives. Even the few friends whom they had been able to acquire by means of *La Case*, were rendered hostile to them by the tyrannic zeal of the missionaries ; who, not contented with being tolerated, and allowed to make converts, insisted on *Deaan Manang*, sovereign of Mandrarey, a powerful, courageous, and intelligent chief, well-disposed to the French, to divorce all his wives but one. This prince, not convinced of the necessity of such a measure, assured them that he was unable to change his habits and way of living, which were those of his forefathers. " You would allow me (says he) to have one wife : but if the possession of one woman is a blessing, why should a numerous seraglio be an evil, while peace and concord reign among those of whom it is composed ? Do you see among us any indications of jealousy or hatred ? No, all our women are good ; all try to make me happy ; and I am more their slave than their master." This speech had no effect on Father Stephen, superior of the Madagascar mission. He peremptorily ordered him instantly to repudiate all his wives except one, and threatened, in presence of the women, to have them taken from him by the French soldiers, if he hesitated in complying with his commands. It is easy to imagine, says M. ROCHON, with what indignation this language must have been heard in the *Donac*, or palace of this prince. The females assailed the missionary on all sides, loaded him with execrations and blows ; and, in their fury, would doubtless have afforded him no more quarter than the Thracian women did Orpheus, if *Deaan Manang*, notwithstanding his own agitation, had not made use of all his authority to save him.

In order to free himself from the persecution of this priest, he removed with his family 70 or 80 miles up into the country : but he was soon followed by Father Stephen, and another missionary, with their attendants. The chief, *Manang*, still received them civilly : but he intreated them no longer to insist on the conversion of him and his people, as it was impossible to oblige them to quit the customs and manners of their ancestors. The only reply which Father Stephen made to this intreaty, was by tearing off the *oli*, and the amulets and charms, which the chief wore as sacred badges of his own religion ; and, throwing them into the fire, he declared war against him and his nation. This violence instantly cost him and his followers their lives : they were all massacred by order of *Manang*, who vowed the destruction of all the French in the island : in which intention he proceeded, in a manner that has

been related by an eye-witness, who was afterward provincial commissary of artillery, in a narrative published at Lyons in 1722, entitled *Voyage de Madagascar*.

'Our yoke (says the Abbé Rochon,) was become odious and insupportable. Historians, for the honour of civilized nations, should bury in oblivion the afflicting narratives of the atrocities exercised on these people, whom we are pleased to call barbarous, treacherous, and deceitful, because they have revolted against European adventurers, whose least crime is that of violating the sacred rites of hospitality.'

It was about the year 1672 that the French were totally driven from the island of Madagascar; and no considerable attempts were made to form fresh establishments there, till within these few years, by M. *De Modave*, and by Count *Penyowski*. 'I was at the *Île de France*, (says the Abbé,) when M. *De Modave* took possession, in the King's name, of the government of Fort Dauphin. The Duke *De Praslin* was then minister, and had approved the plan proposed by this officer.' Here we have a copy of this plan, and our author's reasons for its want of success. His reflections on commerce, as far as concern Europe, seem well founded. He wishes to add the arts and manufactures of Asia to the abundance of Madagascar, and to the docility of its inhabitants:—but the establishment of manufactures, and the increase of labour, among a people who live at their ease, in a mild climate, where necessities, and even luxuries, spring spontaneously, is making slaves of the many, to enrich the few. It is the wish of every man to be idle some time or other; and this love of idleness is perhaps the greatest stimulus to industry. To find employment for the indigent in northern regions, where little is produced without labour, and where labour, to a certain degree, is salutary, may be entitled to the praise of benevolence: but to force labour, in hot climates, on those who can so well subsist without it, seems to belong to those evils of commerce which spring from rapacity and tyranny.

We cannot, therefore, agree with this author, in recommending 'to the friends of humanity (p. 109.) to use their utmost endeavours to introduce every kind of industry into our colonies.' Where slaves are already employed, if total emancipation cannot be allowed, the Europeans would do well to follow the author's advice, in introducing into the colonies every useful engine and ingenious contrivance that has been invented for the ease of man. By diminishing the labour of slaves, and by exempting them from some part, at least, of the hardships imposed on them, their lives would not only be less burthenome, but of longer duration; and it may likewise be hoped, that
with

with humane treatment, their numbers would increase, sufficiently to prevent frequent importation.

The author's narrative is not unpleasantly nor unprofitably interrupted, sometimes, by political reflections, by thoughts on kidnapping, on equality of condition, on the government of the American states, on criminal laws, on Botany Bay, on the Isthmus of Suez, on the *Ile de Sable*, and on galley-slaves. These reflections manifest the philosophical and free spirit by which France is at present governed: but to discuss or even to repeat them here, would extend this article to too great a length. As it is, we must reserve our account of the sequel of this interesting work for a succeeding publication.

[To be continued.]

ART. XV. *Governo della Toscana, &c. i. e.* The Government of Tuscany, under the Reign of his Majesty, Leopold the Second. 4to. pp. 136. Florence. 1791.

THIS farther account* of the conduct of Leopold II. (the present Emperor of Germany,) during his reign in Tuscany, either comes from his own pen, or is published under his direction†. It is with the truest satisfaction that we receive such publications: they are the most unequivocal testimonies, by which Sovereigns can prove that they consider themselves as placed on the throne for the benefit of the people; and that they hold themselves not only accountable to them for their actions, but to mankind at large. By submitting our cause to the judgment of others, we instantly acknowledge their authority; and no one appeals to the public, without allowing that he pays deference to the public decision: we do not remove a cause from a higher court into one of inferior jurisdiction: we do not seek to dispel our doubts by opinions of less value than our own: nor can Princes deny the supremacy of the people, while they apply to them as judges.

It is a source of pleasure to us, likewise, to see that the wise and benevolent intentions of his Majesty have been crowned with success; and that the people are rendered comfortable by the exertions of a good Prince. The improvements, introduced into every part of the government, have been numerous, and are here accurately detailed: we must content ourselves with briefly enumerating a few particulars.—The

* See our review of the Emperor's *Code of Criminal Laws*, M. R. vol. lxxviii. p. 105. where our readers have had much information on the subject.

† It is by some asserted to be the Emperor's own performance:

administration of civil and criminal justice has undergone a thorough reform. The laws have been simplified; the number of the courts, and magistrates, has been lessened; and the proper qualifications have been absolutely required, in those who are employed to administer justice.

Among other excellent alterations, is the softening the rigour of criminal punishments; above all, it has been judged necessary to abolish punishment by death;—a policy which, we think, is well worthy of the attention of all civilized nations. In like manner, the torture, and the custom of confiscating the goods of criminals, have been abolished; and, that all plea for vexation and violence may be removed, the crime of treason against the Sovereign has, at the desire of his Majesty, been struck from the list of offences in the new criminal code. Many other alterations, equally salutary and benevolent, have been adopted.

The same care has been employed in the improvement of commerce, arts, and manufactures, in Tuscany. These had long been languishing under the various restrictions with which they were loaded. To remove, or to lessen, these impediments, it was necessary to allow the liberty of exportation and importation; as well as to provide the means of a free circulation through the internal parts of the country. In this latter view, roads have been made, communicating with the principal places, and canals have been cut at a great expence. The various and judicious measures, by which the trading interest has been farther advanced; such as the abolishing of duties, the removal of unnecessary delays, the preventing unjust monopolies, &c. are too many, and are too minutely enumerated, to allow us to enter into the detail.

Equal attention has been paid to the improvement of agriculture.

In the article of taxation, considerable reductions have been made: the national debt, by the most judicious regulations, has been lessened in an important degree, and matters have been so arranged, as to provide for its final payment. The police of the state is set on the most respectable footing: nor, in the midst of all these attentions, have beautifying and ornamenting the country been neglected.—Finally, to enable the finances, lessened as they were by the reduction of the taxes, to answer the exigencies of the government, the Sovereign has observed the strictest economy in whatever regarded the expenditure of the royal family, and the maintenance of the court. Among the instances of his desire to alleviate the burthens of the people, it should be mentioned that, on the marriage of his eldest daughter, the Arch-duchess Maria

Teresa,

Teresa, to Prince Antony of Saxony, no expence was incurred by the country; her dower being entirely paid from her father's private fortune, which was not derived from, nor had any connection with, the public purse of Tuscany.

The volume closes with several tables, illustrating the state of the finances during the reign of Leopold II. These accurately shew the value of his improvements: in fact, the whole publication does honour to his liberality and to his wisdom.

After this laudable conduct, so uniformly tending to promote happiness and virtue, surely the French emigrants indulge a vain hope of inducing such a man to depart from the general consistency of his character; to oppose the progress of liberty, which he has hitherto forwarded; and to shed human blood, which he has been so anxious to preserve.

ART. XVI. *De Samenstelling van het Water, &c. i. e.* The Composition of Water demonstrated by various Experiments; and the many Benefits to Society, derived from it, carefully traced. In two Dissertations read before the Society of the *Felix Meritis*. By WILLIAM VAN BARNEVELD, Apothecary at Amsterdam, and Member of the Society. 8vo. pp. 72. Amsterdam. 1791.

EVERY attempt to render the principles of philosophy easy and familiar, to those whose stations and employments in life will not permit them to make philosophy their immediate study, merits approbation; as a taste for rational pleasures, so beneficial to morality, is thus happily cultivated and diffused. It is with peculiar pleasure, therefore, that we behold new discoveries in any branch of philosophy treated in such a manner as to consult utility. Without utility, the refined speculations, the accurate experiments, and the brilliant discoveries, of philosophers, are as vain and idle, as the power of working miracles, or the gift of tongues, are to the Christian, without charity. Since the two small Dissertations before us were intended, and are calculated, to promote this object, we shall endeavour to give the English reader a general idea of their contents.

In the first Dissertation, the design of the ingenious author is to give his audience a general idea of the Lavoisierian system, concerning the composition of water. He traces, in a concise and perspicuous manner, the steps that led to this important discovery. He observes that, to Dr. Priestley's experiments and discoveries, relative to fixed air, we are virtually indebted for all the subsequent discoveries of the different kinds of aerial substances; and for the swift and almost incredible progress

gress that has been made in this branch of science. He next states and refutes the ancient doctrines concerning elements, and substitutes those of *Lavoisier* in their place. He then proceeds to explain the nature of the inflammable and pure air, and to relate the experiments adduced to prove that, by their union, water is formed.

In his second Dissertation, the origin of the different kinds of inflammable air is explained; as are also the causes of a difference in their specific gravity, and wherefore they should become more inflammable in proportion to it. He opposes the doctrine of phlogiston, and proceeds to explain many phenomena, which were deemed inexplicable before we had obtained a knowledge of this composition of water: such as the hardness of bodies; increase of weight in the calcination of metals; the rust of metallic bodies; putrefaction; fermentation; growth of plants; formation of oils; rancidity of oils; colour of flowers; taste of fruits; bleaching of linen; burning of fuel; ignition of hay-ricks; animal heat; influence of different climates; explosion of gunpowder, &c. &c. &c.

In some of the instances given, the author may be supposed rather fanciful in his explanations: but, in general, they are such as will be deemed additional evidence in proof of the new doctrine; as it seems to solve many difficulties that have hitherto been inexplicable.

From the above summary, chemical philosophers will not expect to derive much information; nor was it the primary object of the author to instruct them. Some of his explanations, however, may not be devoid of novelty; while many others throw some light on useful arts, and also on the medical science. From these, we shall select an instance or two.

The author explains the necessity of respiration, and the cause of animal heat, in the following manner:

“We have seen that an animal can live in pure air longer than in the atmospheric; and that the animal is instantly suffocated in the *vacuo*, from which pure air has been separated. Hence we may fairly conclude that the pure air in the atmosphere is necessary for respiration:—but what are its properties, which are so requisite? *Dr. Priestley* supposes that the blood, which circulates through the lungs, communicates its phlogiston to the air received by inspiration:—but since it has been proved that the existence of phlogiston is a mere supposition, no appearances can be explained by it; and this conjecture falls of course. Others imagine that the pure air, as *oxygen*, is precipitated in the lungs: but if this were the case, the air must be more diminished at each expiration. The fact is this: The pure air, existing in the atmospheric air which we breathe, enters the lungs, and unites with the coal (*carbonne*,) of the blood; and though it be not much diminished, it is totally changed: for it
loses

loss: a large portion of the principle of heat, (*calorique*.) and is converted into *fixed air*. This separation of the *calorique* is the cause of animal heat, which every animal, that lives and breathes, receives and retains in cold, as well as in warm, weather; the efficient causes being the same in every season; nor do they in the least depend on heat, nor on cold, but on the principle of heat contained in the air inspired; and separated from it by the greater affinity of pure air to the carbo, and which is diffused through the whole mass of blood.'

The author attempts to explain several physiological and pathological effects, according to his theory: but we will not detain the reader longer on this subject.

'The explosion of gun-powder has, from time to time, received some elucidation: but it has never been fully explained. Indeed this was impossible, as long as the inflammation of pure air, in contact with inflammable air, continued unknown. Since this has been discovered, and since it has been observed that saltpetre, pure air, and charcoal, produce inflammable air, and these enter into the composition of gunpowder, some considerable advances have been made in the explanation of the phenomenon: but still I apprehend that the reasons assigned, both by *Dr. Priestley* and by *Dr. Ingenhousz*, are defective. Neither of them knew that the combination of inflammable and pure air constitutes water; nor that pure air, with sulphur, forms the vitriolic acid; and therefore, they seem to have paid no attention to the moisture that collects in fire arms, or in heavy artillery, after they have been discharged;—an appearance which seems contrary to the common state of things; since the heat of these weapons and engines would rather dissipate than collect humidity. The probable explanation is as follows:—Good powder consists of five parts of saltpetre, about one part of charcoal, and two-thirds of sulphur; though gunpowder may be made without the last article. Saltpetre contains an incredible quantity of pure air; the charcoal contains inflammable air; and the sulphur, by the access of pure air, forms vitriolic acid. All three are extremely susceptible of ignition; and as soon as the compound is enflamed, a mixture of pure air, inflammable air, and volatile vitriolic acid, is formed. As soon as this mixture exists, it is expanded in an aerial form: but this air is instantly destroyed; the principle of heat being directly separated from it. Thus the water and the acid, generated by the explosion, are in great measure dissipated in the atmosphere, in the form of vapour: but, in part, it collects within the gun-barrel, or the bore of the cannon, and becomes, through the attraction of the vegetable alkali of the saltpetre, a species of lixivium.'

The author farther observes that these appearances take place perpetually, in the dryest seasons, and with the dryest gunpowder. He also explains, on the same principle, the ignition of a paste made of sulphur, iron filings, alkali, and water; the phenomena of the *aurum fulminans*, &c. &c. The following observation we translate for the benefit of the philosophic farmer,

mer, as the author's theory, concerning the cause wherefore hay-stacks take fire, suggests the means of preventing the accident:

'If the hay be heaped together when it is damp, a violent heat takes place, which the farmers term *sweating*; by which the hay frequently becomes black, and may be rubbed into powder. This heat is generated in a much less degree when the hay is thoroughly dry. Hence it is plain that the water is the cause of this heat. The process is as follows:—The putrefactive fermentation is attended with the decomposition of the water; and the air, thus formed, resides in the mass. The oxygen, or basis of pure air, connects itself with the principle of heat, and immediately unites with the coal (*carbo*) of the hay, forming *fixed air*, which again liberates a large quantity of the *calorique*, which remains in the mass, and gradually increases. This fixed air is frequently observed at a certain distance from a hay stack, in the direction of the wind. The inflammable air, the other component part of water, being now free, and being rendered, by the heat of the hay, susceptible of ignition, bursts into a flame, by the access of fresh air. This takes place with more difficulty where the hay is closely packed together, although the heat and fermentation be then most active.'

Great care should therefore be taken, the author farther remarks, not to increase the evil, by hastily endeavouring to remedy it. The inmost and warmest part of the hay should, in taking down the hay rick, be exposed as little as possible to the external air; and never suddenly. He mentions an instance when this mode had the desired success. He found, by the heat of an hay-fork, which exceeded that of boiling water, after it had been for some little time stuck in the middle of the stack, that there was immediate danger of ignition. He warned the farmers not to be too precipitate, but, beginning at the top, very gradually to proceed, and to admit a sufficient quantity of atmospheric air, to cool, and not to enkindle, a flame. By these means, the danger was prevented.

We are not ignorant that, in some parts of England, these cautious methods are adopted: but we believe that the custom is not general; and we think that a rational explanation of the cause may quicken diligence to guard against such pernicious effects.

ART. XVII. *Über die Kretinen, &c. i. e.* Concerning the Cretins; or an Inquiry into the Causes of a singular Deviation from the Human Species in the Alps. By J. F. ACKERMAN, M. D. Member of the Faculty at Mentz. 8vo. pp. 124. With Plates. Gotha. 1791.

MUCH has been written concerning the corporeal deformity, and the mental imbecility, of this unhappy people; and many

many causes have been assigned for this singular phenomenon. Some have attributed their wens to the habitual use of snow water: but the disease is too local to admit of this solution; others, to their using water impregnated with calcareous earth: but the same effects are not uniformly produced where such water is used. Some have concluded that their idiotic state was a judgment from Heaven; others have been tempted to exclude these miserable beings from the class of humanity; and to give them a species of their own; while the medical philosopher has endeavoured to explain their mental depravation, by the mechanic pressure of these protuberances on the vascular system.

Dr. ACKERMAN presents us, in this little treatise, with the result of his own inquiries and observations, in a tour which he made through Italy and Switzerland. He maintains that all, which has been hitherto written on the subject, is either incomplete, or very erroneous; and he concludes, that Cretinism is no other than a high degree of the *rachitis*; which does not manifest itself to such a melancholy extent in places where the physical causes do not exist to such a degree.

We shall not transcribe the author's description of these people, as it so closely corresponds with that recently given by our own countryman*: but he endeavours to prove that their leaden complexion, listless melancholy, large swellings, inclined heads, and impotency of articulation, are the natural consequences of this species of disorder, which, in these regions, is carried to as great an extent as human nature can possibly sustain. He observes also that Cretins are chiefly to be found in that part of Switzerland nearest to Italy, in the deepest vallies of the Alps, where the atmosphere is extremely humid, in consequence of numerous lakes, water-falls, and rivulets, that emit powerful exhalations, through the influence of the sun's heat, while they are secluded from the access of every drying wind. His opinion is corroborated by his observing, that the different stages or degrees of the evil correspond with the variations in the atmosphere. They, for example, who inhabit the deepest and most reclusive vales, are reduced to the lowest state of imbecility and idiotism: in those who are somewhat more elevated, the mental powers are not so completely obtunded; and others, still more elevated, and exposed to fewer exhalations and more salutary winds, will merely be deformed with wens and swellings about the joints, and other symptoms of the *rachitis*. They, who are nearer to the summits, are perfectly exempt from all these appearances. He has observed, in general, that almost all the inhabitants of the vallies are ill made, that their joints

* See Rev. vol. v. p. 277. *Novu Series.*

are badly formed, and that they have a pale and wan aspect. He tells us also, that when any of these Cretins marry, their offspring are apparently healthy at the birth, but, in the space of a year, give evident tokens of a vitiated constitution. The inhabitants of more healthy vallies will become Cretins by residing in these unhealthy regions: while the race of Cretins is meliorated by transplanting to a more salubrious soil. There are some instances, though they are rather uncommon, where Cretins are without wens. The author saw a woman, whose head was inclined on her shoulder, and whose neck was very large, without that protuberance. They who have the disease in the extreme, are more stupid than the brute creation; they must even be admonished and assisted in the discharge of every necessary function.

Dr. A. informs us that M. Frank, of Paris, has two skeletons of Cretins in his possession, which he has seen. The bones of the *crania*, and their connection with the *vertebrae* of the neck, are represented on plates, annexed to this little publication, which indicate the cause of the head being inclined in that particular manner.

The author's physio-pathological explanation of this phenomenon is as follows: the excessive warmth and humidity of the air, in these deep valleys, relax the solids from the infantile age; weaken the organs of digestion, and vitiate the humours: the gastric juice, of consequence, and the other fluids, are rendered inadequate to the purposes of assimilation. Thus the vegetable acid received into the body by food, is not transmuted into the *phosphoric acid*; and the bones, of which a calcareous earth, saturated with the phosphoric acid, ought to form the principle, are deprived of their proper nourishment, and become soft and yielding. This calcareous earth is now united with the vegetable acid into a *jelenites*, which does not adhere, with sufficient firmness, to the rudiments of the bones; and thus is the skeleton rendered feeble and incomplete. The idiotic state is partly to be ascribed to the effects of pressure on the brain from impeded circulation, and partly to that gland being rendered incapable, by the above-mentioned causes, of forming the secretions, requisite to the vigour both of body and mind.

ART. XVIII. *Abrégé de la Vie et des Travaux, &c. i. e.* An Abridgement of the Life and Labours of M. De Mirabeau. To which are added, his Will, his Funeral Oration, and his Epitaph. By M. PITHOU. 8vo. pp. 76. Paris. 1791.

THE singular character of M. De Mirabeau; the fire of his genius; his restless activity; and the very important part which

which he has acted in the late revolution ; have a natural tendency to excite curiosity, and to make the general politician, and particularly every French patriot, catch, with a degree of eagerness, at any authentic information concerning him : but we doubt whether this small abridgement will satisfy either of these classes. M. PITHOU seems more ambitious to take the lead in paying a grateful tribute to the memory of this intrepid politician, and commanding orator, than to collect and arrange the numerous circumstances, relative to such an extraordinary person, which would have rendered a more ample biography very acceptable ; and which, we fear, by this precipitate publication, he may have too much anticipated. It gives us a slight and very imperfect sketch of some of the most striking features of M. *De Mirabeau's* character ; and he enumerates some of his most extraordinary exertions in the service of his country : nor does he attempt to conceal nor to palliate the enormities of his early life. We think, however, that the utmost attention to fidelity, as an historian, did not require the expressions which his eulogist employs, relative to them. Not contented with informing us that the impetuosities of youth tarnished his great qualities, or that he was defective both in gratitude, and in probity, he pronounces him to have been *un Franc polisson, un Franc vaurien, pour ne pas dire plus*. Though this may be the truth, the panegyrist should have left it to his enemies to speak it in such uncivil language.

Many of the leading circumstances, in the public life of M. *De Mirabeau*, are already known : the reader will find them here collected ; and, on the review, will be convinced that this great revolution may principally be ascribed to his talents in forming plans, to his intrepidity in critical moments, and to his commanding eloquence, that transported his partizans, and silenced their opponents. His renunciation of hereditary honours ; the zeal and sincerity with which he became and continued the Man of the People, against the Noblesse ; his support of one chamber, when that part of the new constitution was agitated ; his noble and spirited conduct, when a powerful army was collecting round the metropolis ; his propositions relative to seizing the ecclesiastical revenues ; and the severity of his satire against the profligacy of the prelates ; his propositions concerning the succedaneum of assignats ; his manly defence of the Corsicans ; and many other circumstances ; are here enumerated ;—and it appears that all the important plans, relative to the first principles of the Constitution, were of his forming ; and were mostly received without any material alteration, excepting the article of hereditary succession. His object was to make the crown elective ; and though he urged his

his reasons with much eloquence, yet he found himself compelled to yield to the general predilection in favour of hereditary monarchy. In all his contests with the great, he evinced the truth of his own observation, that *grandeur and power are no match, in a fair contest with wit, talents, and knowledge.*

Whatever may have been the faults of his private life, the grand blemish of his public character was his unbounded love of popularity. M. PITHOU confesses that he was 'avaricious of public favour, to the exclusion of every other. He was particularly ambitious of renown in the service of administration; that sublime science which governs the universe; and *Necker* was at this period the idol of France. To this cause of hatred, others were added. The contempt manifested by the minister, on some delicate occasions, completely ulcered the proud heart of *Mirabeau*, who, from that moment, criticized all his conduct, without respecting truth or decency. It was through his means principally, that *Necker* began to lose his popularity, and was finally disgraced.'

M. PITHOU presents us with several pleasing specimens of M. De *Mirabeau's* eloquence; which was rapid, forcible, frequently convincing, and which always *silenced*, where it did not convince. Some of these specimens have been inserted in our public papers, at the periods in which they were spoken. We shall, however, select his opinion concerning religious establishments; the rather as it is not distinguished by imposing impetuosity of style, so much as by force of argument; and as it perfectly coincides with the sentiments of almost every one, whose personal interest, or whose prejudices of education, do not prevent his perceiving and embracing the most incontestible truths.

M. PITHOU informs us that, 'after the ecclesiastics had in vain employed every method to preserve their wealth, jurisdiction, and stations in the church, they laid a snare for their powerful antagonist, by proposing that the national decree should announce that the Roman catholic religion should be the only religion received, in order that the consciences of its professors might not be disturbed by the great changes which were making in the Constitution.'

M. De *Mirabeau* answered,

"Religion can no more be a national establishment, than *conscience*. A man is not truly religious, because he is a conformist to an establishment, but when he practises the duties incumbent on humanity.* Therefore, to term religion *national*, is to give it either an insignificant or a ridiculous appellation. Is it as judges of its truth, or as judges of its aptitude to form good citizens, that the Legislature would render religion constitutional? In the first place, though some truths be merely national, moral truths are universal:

versal: secondly; is it possible that the public welfare should be promoted, by binding the consciences with the fetters of legal regulations? Laws can only unite men in points where there is a common contact; they can therefore properly act only on what may be termed the surface of their existence. By private opinion, and by conscience, they still remain *isolated*: no associations can deprive them of these monitors. As nothing can nor ought to be *national* in an empire, but institutions established to produce political effects; and religion being no other than a correspondence of the mind with the universal spirit; it is impossible that this correspondence can admit of any civil or legal form.

'The Christian religion is more particularly, by its very essence, exempt from every system of local legislation. God never created this luminary to lend forms and tints to the social organization of the French: but he has placed it in the centre of the universe, to be the point of union by the exercise of universal benevolence. Why do you not demand a decree that the sun shall enlighten our nation to the exclusion of every other? Our representatives have replaced Christianity on its ancient basis; they have foreseen and disconcerted every measure that might endanger the edifice; and yet you oppose, to the utmost of your power, all their endeavours to give religion a respectable and immutable existence. That wall of brass which they have erected around her, you are undermining by the very weapons which you ought to have employed in her defence. Prelates and refractory priests are breathing a spirit of revolt and madness, because the law wills them to be citizens and preachers of the gospel!—Behold their perfidious protestations, in which the torments of the damned are denounced against those who unite liberty with the gospel! See how they are agitating weak and timorous consciences, accustomed to believe without examination! See how they treat those who refuse to petition for the slavery from which they have miraculously escaped! See how they basely and treacherously affect to calumniate the representatives of the empire, with the character belonging to the persecutors of the primitive church; as if they themselves resembled the primitive martyrs for truth! when they are become, by their accumulated vices, Priests of Satan, and forsakers of Christ and of his gospel. Peace, patience, humanity, are the precepts of that divine book, which you deem it a punishment to read and meditate.'

These specimens render us desirous of a more complete publication on the subject.

ART. XIX. *Abrégé d'Histoire Naturelle, &c. i. e.* An Abridgment of the Natural History of Viviparous Quadrupeds, and of Birds: By M. HOLANDRE, M. D. &c. 4 Vols. 8vo. With 4 Vols. of coloured Plates. Deux-Ponts. 1790. Imported by De Boffe, Gerard-street. Price 10l.

THE author of these volumes observes, that he imagines he is doing an acceptable service, as well to those who are already
APP. REV. Vol. VI. R r ready

578 *Lescallier's Practical Treatise on the Rigging of Ships.*

ready instructed, as to others who need to be informed, by presenting them with these representations of quadrupeds and birds. His work consists of upward of seven hundred coloured figures, the greater part drawn after nature, or after the best plates. As these were first drawn, and the descriptions afterward affixed to them, the order observed in the text depends on that in the drawings. This order, however, is similar to that of *M. De Buffon*; to the corresponding articles in whose work the reader is directed by references placed at the head of each description: each plate is likewise distinguished by a mark, pointing out the plate in *Buffon* with which it agrees; so that, although the author styles his publication a compilation, and an appendix to the natural history of *Buffon*, it may rather be considered as an abridgment of that celebrated work.

In such a great variety of figures, all cannot possess equal degrees of excellence: in general, the drawings appear to be faithful, and the colouring is beautiful. The descriptions are short, but plain and intelligible. On the whole, these elegant volumes are well calculated for those who wish to obtain a general knowledge of the subject; such as desire an intimate acquaintance with natural history, must look farther, and search deeper.

ART. XX. *Traité pratique du Gréement*: i. e. A Practical Treatise on the Rigging of Ships, and other Sailing Vessels, published by Order of the King, for the Instruction of those who are intended for the Sea-service; by M. LESCALLIER, Commissary-general of the Colonies, &c. With Plates. 2 Vols. 4to. Paris. 1791.

CONNECTED as this country is with the sea, and depending so much on its shipping for its strength and riches, every publication, which tends to increase the nautical science, becomes to us of importance. The industry, also, of our neighbours on the continent, should give activity to our own exertions; and while other European nations are striving which shall excel, it behoves us not to remain idle spectators of a contest, where we have so much at stake.

The treatise before us is merely practical: it enters on no speculative points; and no theory nor mathematical calculation is employed. The author apologizes for any imperfections which it may possess, and observes, that it was a task, not of his choice, but imposed on him; and that it was written in a distant country, among the fatigues of the government of a colony in the torrid zone, and where he had no opportunity

nity of examining the structure of the parts which he was describing. It requires, however, little apology: it seems both full and accurate, and the engravings, by which it is illustrated, are elegant, and apparently exact.

The subject is treated in three books; and though we have styled the work a treatise on the rigging (*gréement*) of ships, it contains an account of all that is necessary to furnish a ship for the purpose of navigation.

The first book gives some general observations and preliminary explanations: it enumerates the different pulleys, and describes their uses: it teaches the art of splicing, and of making various kinds of knots, &c. — In the second, the names, situations, uses, &c. of the ropes, are shewn: they are considered under different heads, as belonging to the masts, to the yards, to the sails, rudder, anchor, &c. This completes the description of the rigging proper for ships of the line.

The third book contains an account of the different modes of rigging vessels intended for peculiar service: it delineates also the various kinds of vessels in use among other nations, both at a distance from us, and in our neighbourhood.

This appears to be an useful elementary book, and will doubtless be acceptable to those for whom it is intended by the author.

ART. XXI. *Le Tocsin des Politiques: i. e. The Alarm Bell of Politics.* By the Abbé SABATTIER DE CASTRES. Small 12mo. pp. 104. 1791. *No Place specified.*

WHEN an alarm is given, nothing can be more natural than for every one, within its sound, to feel a solicitude, lest the cause of it should, in some way or another, affect himself. If he cannot satisfy his anxious curiosity in any other manner, he will be induced to apply to the very place whence the alarm was given; and to inquire on what account the public tranquillity was thus disturbed. On being informed that, notwithstanding all the noise which was made, the evil is at a considerable distance; and that, instead of his own or his neighbour's dwelling being in immediate danger, some remote village is in flames; he will answer, "I am extremely sorry for the disaster: but why should the alarm be so universal?" When this little pettishness, however, has subsided, which was at the moment excited by the disappointment at finding things better than he expected, his curiosity, united with sympathy for the distressed, will prompt him to know the extent of the evil, how it began, and how it is likely to terminate.

With feelings and dispositions something like these, we procured and perused the little treatise before us. As it has neither preface, nor index, nor chapters of contents, nor title-page, to give us the least idea of what could cause this alarm, there was no other way of satisfying our curiosity, nor of appeasing our inquietude, than by reading the whole: which, we can assure our readers, was not so short a task as might have been expected from its diminutive size. Had the author chosen the usual mode of publication, the thoughts contained in these few pages would have been expanded into a comely octavo. He seems to disdain the common and trite methods of soliciting public attention, and to prefer one of his own.

However this may be, we are happy to inform our countrymen, that the danger is not at our own door; nor does it relate to our neighbours the French; although, from the subject, and the name of the author, we were apprehensive that this might be the case. It contains a warning given to the Emperor Leopold, and to the States of the Austrian Netherlands; pointing out their imminent danger from the perverse measures adopted and pursued by each. It endeavours to prove, that due severity, exercised against the leaders of their disturbances, in place of the Emperor's unbounded clemency, would have more effectually secured his own authority, by animating and encouraging the strenuous adherents to the house of Austria, and by extirpating the seeds of faction. The author assures the States, that they are considerable losers by the recovery of their privileges: that their ancient form of government, not being planned on the principles of reason, nor founded on the common rights of man, is replete with numberless pernicious errors: that their laws were made according to the whims and caprices of petty sovereigns, whose jarring interests, formed, or rather jumbled, them into an heterogeneous and *unformed* mass; and that the privileges granted to one state are in opposition to the claims of the others, and are the sources of all those jealousies that have ever subsisted between the *Brabanters* and the inhabitants of *Flanders*. He would convince them, that an attachment to these privileges is the cause of the Austrian Netherlands remaining in a situation much inferior to what might have been expected from their local advantages; and that, if they continue to cherish them, all Europe will leave them far behind in every valuable improvement. He vindicates the conduct of the late Emperor in the changes introduced; and he severely censures the accommodating spirit of his present Majesty, whose love of peace, and abhorrence of vigorous measures, are repaid with a contempt that forebodes

future troubles; while they are injurious to the true interests of each party. He admonishes the clergy, and the aristocrats, that, if they do not yield, with a good grace, those claims which were granted in the days of ignorance, and which were founded in injustice, they must, in process of time, be wrested out of their hands; and that the rapid advances, which are making in political knowledge, and the acquaintance which the meanest subject possesses with his natural and unalienable rights, will not leave them in the quiet monopoly of power.

These are the leading articles contained in the *Tocfin des Politiques*; and they are treated with all the advantages of a good style, and nervous expression. The principles laid down concerning the nature of government, and the duty of sovereigns, and which are proposed as a test whereby we may judge of the political conduct of Leopold, are, in general, such as will be admitted by the politicians of the present day. The attack is severe: it were a pity it should prove *pertinent*. A profusion of clemency, in a powerful Sovereign, is so singular and so transcendent a virtue, that we should be sorry to learn that the exercise of it is *imprudence*. Speculative politicians, who contemplate the designs of courts at a distance, and through media that are confused and imperfect, are seldom competent to pronounce with so decisive a tone, concerning the motives or the conduct of those who move in a higher circle. We may also observe, that it is not difficult to philosophize on the *passé*. When a plan has failed, which, in contemplation, appeared the most certain of success, reputation may be gained at a very cheap rate, by alleging, with an air of superiority, that the contrary plan ought by all means to have been put into execution. In speculation, it appeared, not merely to the Emperor, but also to those who think themselves much wiser, that the removal of grievances was the most probable method of conciliating the minds of his revolting subjects; and that severity would unite the discordant parties against him as a common enemy.

M. SABATTIER attributes all the troubles that have taken place in the Austrian Netherlands, to the factious spirit of the clergy, and to the intrigues and ambition of M. *Crumpipen*, who was at the head of the Aristocratic party. He is accused of employing all his influence to the mean purposes of enriching himself, and of aggrandizing his family. From these motives, he rendered the Count *de Belgiose* unpopular. His impatience of a superior in authority made him exert every effort to recover those privileges, which rendered a plenipotentiary unnecessary and superfluous: yet, the author observes,

to this man was committed every important secret of state, and a third plenipotentiary was commanded to place the utmost confidence in one who was the principal cause of all their dissensions. It was by his advice, also, (with whom the Emperor had a conference of several hours at Frankfort, at the time of his coronation,) that lenient measures were resolved to be adopted, and that the declaration was made of the Emperor's *unbounded* clemency; which clemency, *Crumpipen* himself required more than any of the revolters.

M. SABATTIER is the declared champion of monarchic government; which, he concludes, must be the most stable; since the wretched ministers who have, in every period, surrounded thrones, have seldom been able to subvert that form:—but, in his address to the inhabitants of the Netherlands, in which he advises them to submit entirely to the authority of their Sovereign, he expresses himself in terms worthy of a disciple of *Linguet*, at the period when he was an advocate for despotism. After enlarging, for several pages, on the position that Kings should possess the plenitude of power, he has the following curious assertions:

‘ You will say, the monarch will become *despotic*. So much the better for his people:—for if despotism renders individuals unfortunate, it always promotes the general good. Whatever common politicians may assert, it is the only efficacious remedy against disorders and abuses, when they are risen to a certain height. It was this which gave occasion to a dictator among the Romans. Exclusively of the abuse of an authority that is limited and precarious, which naturally seeks its own increase and security by every method, it may be asserted, with truth, that despotism, properly explained, would be the best of all governments, if it were exercised by such princes alone as *Titus* and *Trajan*, or by such ministers as *Amboise* and *Sully*. I dare also affirm, without danger of being opposed by observing and reflecting minds, that a monarchy cannot prosper without the aid of *despotism*; that is, *absolute* power.’

Every true friend of liberty, and of the rights of mankind, will be disposed to take the alarm, when such a writer as M. SABATTIER appears to be the advocate of despotism:—but when the reader is recovered from his panic, sufficiently to attend to the dexterous manner in which the author evades the force of all his own bold assertions, he will again rejoice at its being a *false* alarm:—for M. SABATTIER, like members of parliament, when they have been too vehement in their assertions, proceeds to explain away what he perceives might give offence:

• Despotism

* Despotism is not that violent authority which thunders without deliberating; which is precipitate without restraint; and which is directed by caprice, and makes personal interest the only principle and object of conduct. This species of authority is *tyranny*, that is, the greatest enemy of monarchy. By *despotism*, I understand the exercise of that unrestrained and absolute power of a prince, which is submissive to the fundamental and constitutional laws of the state: which cannot be violated without shaking the throne; and which he has no interest to violate, because they are the guarantees of *his* safety, as well as of that of his subjects.'

Thus a profusion of vehement and paradoxical expression terminates in the simple truth, that laws ought to be wise and good; and that the executive power should not be impeded in his attempts to enforce them!—but this species of exculpation does not prevent the author from relapsing; for he immediately adds, 'whoever reflects, will acknowledge that the times of energy and of prosperity, that the happy days of all the monarchies of Europe, are those when their Sovereigns are *independent and absolute*. Subjects only know how to obey those princes who know how to command: but who can properly command, when his power is limited? To maintain good order, it is necessary that a Monarch should possess the same authority over his subjects, as a General exercises over those who compose his army.'

We shall not detain our readers by making those comments on such expressions, which they deserve. We shall submit it to their determination, whether the author has chosen this extravagant language, in order that he may *seem* to say something *very new* on a very trite subject; or whether he has a more culpable design. Perhaps his vanity will be the most offended by pronouncing him *injudicious*.

ART. XXII. *Caii Julii Caesaris Opera Omnia*. 2 Vols. 8vo. Large Paper, 1l. 16s. Boards. Small Paper, 14s. Boards. Payne, London. 1790.

IN a former volume of the Review*, we recommended an edition of Sallust to our readers, on account of its beauty and accuracy; and now, with much higher praise, for the elegance of the typography, the excellence of the paper, and the correctness of the text, the same editor and bookseller have enabled us to bestow our unlimited commendations on an edition of the works of *Julius Cesar*.

* Appendix to NEW SERIES, vol. i. p. 582.

The first volume contains the seven books *De Bello Gallico*, with Hirtius's Continuation; *Nomenclator Geographicus*, principally from Ortelius; Joseph Scaliger's *Notitia Gallica*; Clark's Index of the Nations, Towns, and Rivers in Gaul; the Fragments of Cæsar's Works, which are lost; and Dodwell's Dissertation on the Author of the Supplements of Cæsar's Works. This volume is also ornamented with a beautiful head of Julius Cæsar, from a medal in Hunter's Museum; a map of the principal places mentioned by Cæsar; a map of Ancient Gaul; and a plan of the celebrated bridge over the Rhine.

The second volume contains *Bellum Civile*, Hirtius *De Bello Alexandrino*, and *Africano*, with the book *De Bello Hispaniensi*, *incerti Auctoris*, a map of Ancient Spain, and a good index of the principal facts recorded in the whole of Cæsar's Commentaries.

These two volumes, printed by Richie and Sammels, *typis Jacksonianis*, may be considered by the admirers of beautiful typography, as specimens of the excellency at which this art has now arrived in England; and they may claim a large portion of the praise for the exertion that has of late been made to obliterate the disgrace, which, by the negligence and carelessness of too many of our printers, has so long over-clouded the presses of England.

The text of Oudendorp has been followed in this edition; and it ought to be observed, that, while the large paper copies merit a place in the libraries of the curious and the learned, those on small paper must be considered as excellent school-books; in few of which has any attention been paid to beauty of type, and correctness of printing; though they are, perhaps, on the whole, in no one rank of editions so *absolutely necessary*.

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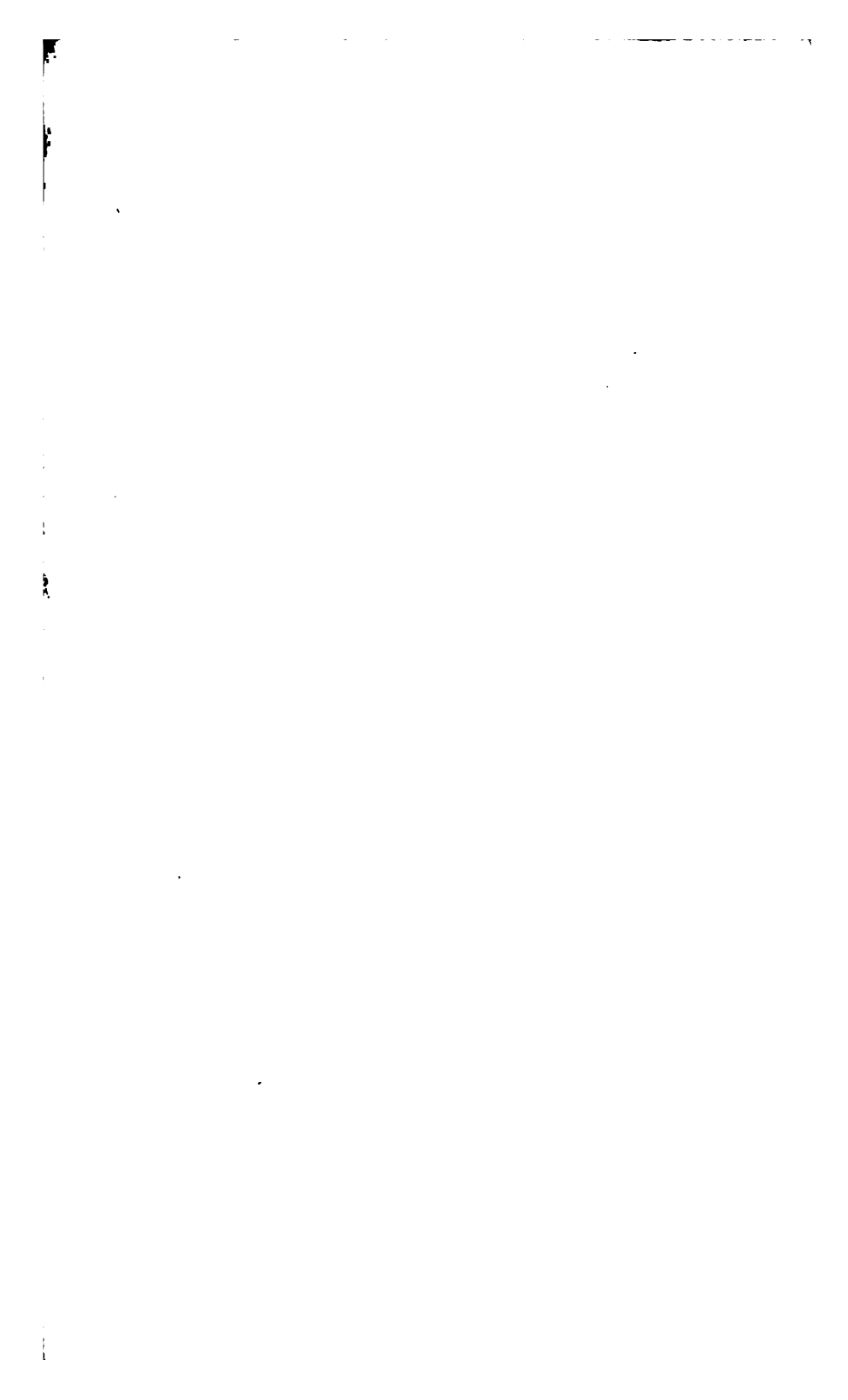
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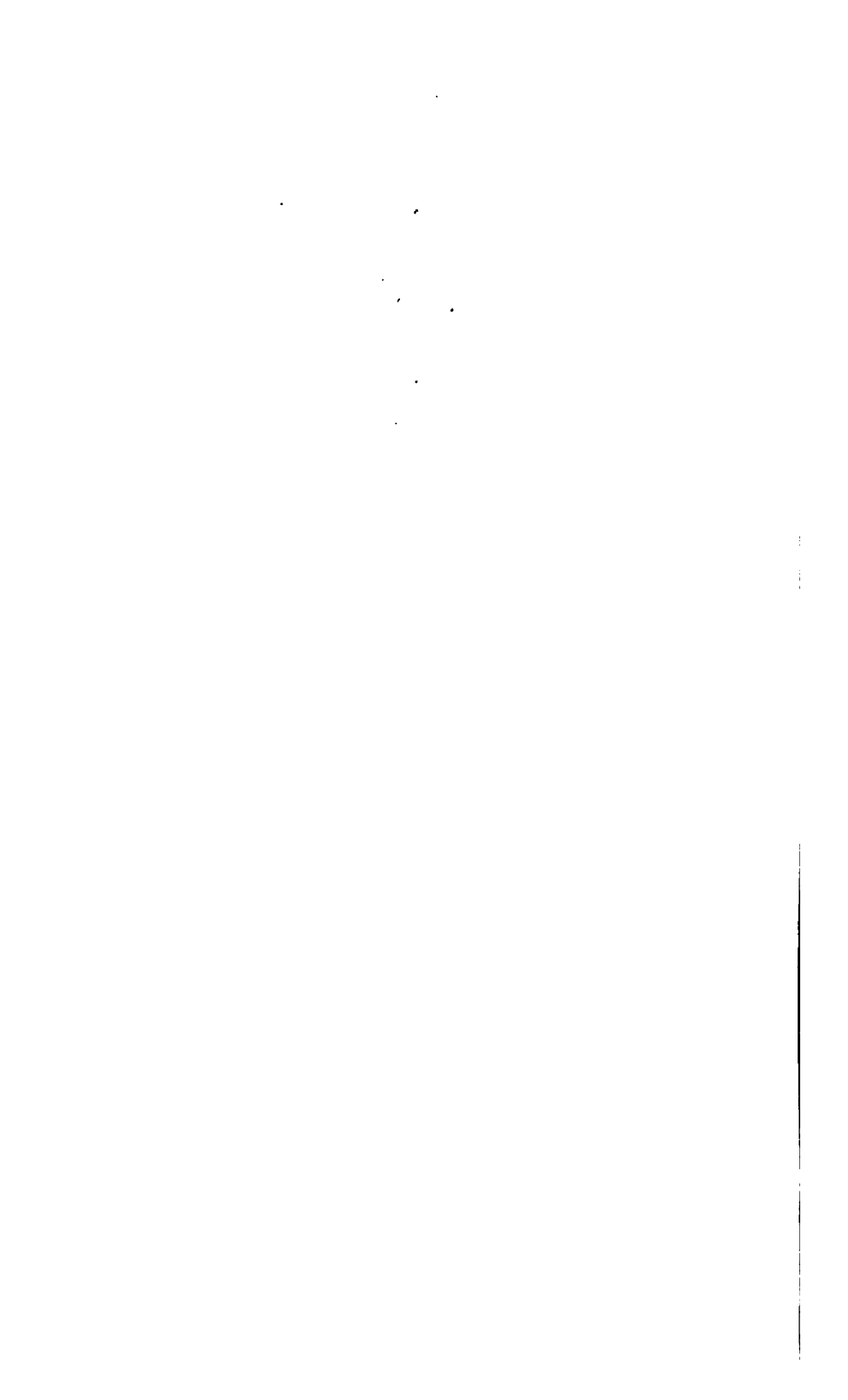
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